

Sri Tantraloka volume 1 to 8

Abhinavagupta

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Summary of the Contents

CHAPTER - 1:

1. The first Chapter deals with the idea of the Reality as such known as vijñāna sattā.
2. Ignorance is the cause of worldliness while knowledge is that of liberation.
3. Ignorance is not absence of knowledge but absence of it in its integrality.
4. The ultimate object of knowledge is Śiva who is of the nature of luminosity.
5. The individual known as jīva is essentially Śiva.
6. Siva is of six forms, namely, bhuvana, jyoti, kham, mantra, bindu and nāda.
7. He pervades all as the original object reflected while whatever is available as His reflection is the world and the individual.
8. Sakti is one with Him.
9. Mahamantresa, mantresa, mantra, akala and sakala are the forms of His manifestation.
10. Purity of mind, elimination of mental impressions, stasis in the midst of breathing-in and breathing-out are the ways to experience His presence.
11. Willing, knowing and acting are three aspects of His Śakti (Force).
12. It is He who manifests Himself both the forms, namely conscient and inconscient.
13. It is action (kriya) itself which when accomplished dispassionately becomes yoga.
14. Consciousness is autonomous in its nature. In its manifestation in explicit form it is conscient while in its implicit form it becomes inconscient.
15. Luminosity is the basic feature of consciousness.
16. There is the possibility of becoming one with Siva by moving from the earth to Sadāśiva by way of assimilation, samāveśa.
17. The path of the individual to Śiva-hood is differential.

CHAPTER - 2:

1. It is concerned with deliberation on the way to Śiva-hood via the pathless path. Its pathlessness lies in only the initial step suggested by the teacher with the rest of it to follow automatically.
2. It is the kriyā yoga which does not require any path to traverse along.
3. It is the path of pure consciousness where any action serves as the means of knowledge.
4. Lord Siva has luminosity as His body. Any way of approach to Him is like the flame of a lamp to see the orb of the sun.

5. It is only those who are pure at heart have the possibility of access to Him on the basis of the experience of oneness with Him.
6. On elimination of the fog of doubts what appears automatically like the orb of the sun emerging out of the horizon, is the mode of realisation of Śiva via the pathless path.

CHAPTER - 3:

1. This Chapter deals with Śāmbhavopāya.
2. As objects get reflected clearly in a clean mirror, the world becomes reflected in the consciousness provided it has become one with Śiva.
3. The force of consciousness is considered as inseparably connected with Śiva.
4. The relationship of inseparability between Śiva and Śakti produces delight which is the cause of appearance of the world.
5. There are triple forms of the Goddess, higher, higher-lower and lower. It is the second one from amongst these forms which is responsible for the appearance of the world.
6. Vowels are the stimulator of consonants. Therefore, they are known as seed sounds.
7. It is out of the universal seed as Śiva that the world has sprouted.
8. Sounds like r, r, lr and lr are neither stimulator nor the object of stimulation. Therefore, they are known as immortal, amṛta.
9. Combination of the vowels a and i results in e which is triangular in shape representing three corners of Śakti, namely, will, knowledge and action. The Trident is symbolic of it.
10. On stimulation of will in the form of the sun, the moon and the fire is born the bindu which stands for the combination of Śiva, Śakti and Anu in the circle of the heart.
11. Consciousness rid of the adjuncts of the knower and the known assumes the form of self-consciousness.
12. The abode of the Transcendent is known as akula.
13. The process of assimilation into Śiva needs to begin with the earth and end in Sadāśiva.

CHAPTER - 4:

1. This Chapter deals with the way to attainment of the Transcendent Reality through the force of Consciousness.
2. According to it, the nature of that Reality namely Bhairava is Consciousness.
3. It is via proper development of right kind reasoning and discretion, sat tarka, that an aspirant may approach a suitable teacher for instruction in this respect.
4. Kaulika system of practice and philosophy is the way to its entry into which is possible through meditation, yoga, japa, mantra, devotion and samadhi, the state of absorption.
5. Samadhi is the state of unification of the object, subject and the process of

understanding.

6. This process to this end lies in fixing the mind to the Essence.
7. Vikalpa is the nature of maya, illusion.
8. Body is the resort of consciousness where indwells the Lord.
9. He does not become affected by virtue or vice who gets the taste of oneness with Him via muttering of the mantra hamsa.
10. Control over the organs of sense and action along with restraint of mind and intellect is the way to redemption even in the state of enjoyment.
11. Identification of oneself with Goddess of Consciousness amounts to worship of Her. The identification needs to relate to all Her three aspects, namely, will, knowledge and action.
12. Dwelling in the heart amounts to breathing from its core supposing it as stimulated by the Force of Consciousness.
13. Realising oneself as Bhairava in every respect makes the aspirant become one with Him.
14. Devotion to the emblem of Siva is advisable only for those who consider themselves a part of the world and not as one with Śiva Himself.

CHAPTER - 5:

1. This Chapter deals with the way of attainment of the Transcendent by the jiva with its atomicity.
2. Reflection of the Transcendent in the intellect, prāna and body is the way to it.
3. The understanding that the Jiva is essentially Śiva Himself relieves the aspirant of the sense of duality.
4. Through expansion of his consciousness so as to become inclusive of the entire universe within him makes him one with Bhairava.
5. By silencing all agitations of the mind and returning to his susumnā makes the aspirant centred in the core of consciousness.
6. This may be attained in several ways including sound, nāda.
7. By resorting himself to Śiva to the core of his being he may get rid of all agitations of his mind.
8. Remaining concentrated in his illumination of consciousness his moving upward from illumination to illumination is the way to his indwelling Śiva.
9. Transcending the self through the discretionary of Bhairava within him is the way to oneness with Him.
10. The force of Bhairava appears to expand and contract in the form of the world but essentially it remains eternally constant within Him.

CHAPTER - 6:

1. This Chapter is devoted to analysis of the factor of time, kālatattva.
2. It is Consciousness which appears in space as something external.
3. It is the vibration of Consciousness which assumes the form of prāna and gets rendered in the shape of objects and events.
4. Apāna is the moon while prāna is fire. The jiva is the sun which remains the same all the time.
5. Entrance into susumnā nerve is liberative. It is the midday position of the sun of Consciousness
6. Time is the creative force of Siva resulting in the appearance of the world.
7. Ívara is the body of Śiva and one with the world.
8. It is this body which assumes the form of māyā to rāga and serves as the cloak around the jiva.
9. Prāna starts moving from the heart and culminates in the dvādaśānta in the brain.
10. The sense of day and night as also that of meeting point of both of them is due to the movement of prāna.
11. The sense of month, year and millenium is there until the waking in the Consciousness with all its constancy.
12. It is the fire of time which causes dissolution as well as creation while the source of it rests in Śrikantha Śiva.
13. At the top of the entire process of time lies the Supreme Goddess, the consort of Siva.
14. Main nerves in the human body are ten which branch out in thousands through the body.

CHAPTER - 7:

1. This Chapter is concerned with the awakening and blooming of the nerve-centres known as cakras.
2. Consciousness is one and the same in all its forms of manifestation including savikalpa and nirvikalpa.
3. Vibration of Consciousness resulting in the movement of prāna may get stopped via stoppage of the prāna.
4. Shifting from one option to the other results in vibration in Consciousness.
5. The force of kundalini may get awakened through the application of the power of prāna.
6. Having stopped all mental functions the aspirant needs to concentrate on cakras for making the force of kundalini rise upward.
7. This division of time depends on the movement of prāna while prāna has its basis in Consciousness.
8. Time rests on prāna while prāna rests in the body whose apertures assuming the form

of nerves make the body appear and operative.

CHAPTER - 8:

1. The eighth Chapter deals with the problems of manifestation of Consciousness in terms of space, termed as Deśādhva.
2. It talks of the dimension of the solar orb as amounting to something like seventy-two thousand kilometres at the periphery.
3. The distance of the moon is stated as one lakh yojanas from the sun while the planets are said to lie at a distance of two lakh yojanas from the sun.
4. There is a lot of account of the mountain Meru supposed to lie at the centre of the earth. The location of India as Bhārata-varsa has been stated as towards the south of the Meru. It is said to comprise a group of nine islands, Jambudvīpa being one of them. Kumāri has been referred to as Kumāra-dvīpa. India is regarded as the only country by dwelling in which one may attain liberation.
5. In keeping with the Vedic tradition the deity Rudra has been stated as one and yet as many.
6. Maya, the power of delusion, is regarded as a force of Śiva but proving misleading to the ignorant.
7. Mahavidya, the force of learning and knowledge is said to operate in two forms, mātrkā and vāgiśvari.
8. Ida, Piṅgalā and Susumnā are said to be most important in the midst of thousands of nerves.
9. Siva is regarded as the autonomous agent of creation, sustenance, dissolution, self-concealment and grace lying at the top of everything and discharging all these functions through the Sakti, Force.
10. Kundalini is said to lie asleep at the root of the susumnā as the Force itself compressed, bearing the entire secret of redemption from the earthly to the transcendent.

CHAPTER - 9:

1. This Chapter has been termed as Tattvasvarūpa Prakāśanam seeking to determine the form and nature of the Reality. It starts with deliberation on causality.
2. Mala, malady, is said to be the cause of bondage and worldliness.
3. The pure of heart is said to lie beyond the access of malady. Such a person is known as vijñānakevalī.
4. There is a thorough discussion on the concept of vijñanakala, mantresa, etc.
5. Dedication of one's fruit of action to someone else is said to cease to affect the doer.
6. There is also a reference to the concept of adrsta as proposed by the Mīmāṃsā School of Philosophy.
7. Maya, the power of delusion, is said to be a force of Śiva Himself meant for creation of semblance.
8. There is a passing reference to the concept of transference of force, śaktipāta.

9. The concept of pradhana, Nature, as admitted by the Śāṅkhyas has been discussed at some length.

10. Maya, Kala, Vidya, Raga, Niyati and Kāla are regarded as products of the principle of Kalā and are said to form the garb around the individual degrading him from Siva-hood to animality (pasu, limited experient).

11. There is a discussion on determination of the nature of organs of sense and action vis-a-vis the mind and intellect.

12. There is also an analysis of the nature of the relationship between substance and quality.

CHAPTER - 10:

1. This Chapter is devoted to the analysis and enumeration of the basic essences of the system known as the path of tattvas, tattvādhvan.

2. Siva has been determined here as prakāśa ghana, sheer consciousness and hence luminous.

3. Necessity of combination of the viewpoints of Kumārila and Prabhākar in regard to knowability of the object.

4. Knowability and existence as correlated with each other.

5. Definition of sakala and jnanakala, etc.

6. Concept of mantra, mantreśvara and mantra-maheśvara as forces of Śiva of the nature of will, knowledge and action.

7. Limitations of Vaiśnava aspirants.

8. The earth is Śiva owing to being pervaded by the light of Śiva.

9. Definition of pralayakevala.

10. Pudgala as sakala.

11. Elimination of breath-moments, tutis, in increasing the clarity of consciousness.

12. Attainment of proximity to consciousness through introversion.

13. There is no space for graduality in consciousness.

14. Idea of sarvato-bhadra yogin.

15. Features of the four states of consciousness.

16. Possibility of the individual getting redeemed through the understanding of Siva as transcendent to worldliness, autonomous and self-reliant.

CHAPTER - 11:

1. This Chapter deals with the position of time in the state of Śiva being all-in- all.

2. The number of basic essences of the system are thirty-eight including Śiva Himself.

3. Consciousness is the creatrix of the creation. It is self-luminous. It, indeed, is the space of consciousness, cid vyoma. It lies in transcendence of all the qualities of

perceptibility, including smell, taste, heat, touch and sound.

4. Elements of approach adhavan, to the Reality are nine, namely, prakrti, purusa, yali, kala, maya, vidya, Isa, Sadāśiva and Śiva.
5. The number of constituents of the system excluding Śiva and Śakti correspond to the number of sounds in the alphabet including consonants along with vowels.
6. The alphabet is treated as the companion of consciousness.
7. The world is seen in the space of consciousness of Śiva as snake, rosary or wave in the physical space.
8. Towns, oceans, mountains, etc. are the follow-up of the will of Lord Śiva being in themselves neither real nor unreal, neither cause nor effect.
9. There is no scope for time and space in the expanse of consciousness since it is eternal.
10. The world is a matter of sankalpa, ideation and determination of the individual. It has no base behind it.

CHAPTER - 12:

1. This Chapter deals with the problem of transformation or rather restoration of the atomised individual into or to Śiva.
2. The way to this end is the offering of every event and object to Śiva by way of devotion to Him culminating in his oneness with Him with all His boundlessness, eternity, purity of consciousness and the creative will, understanding and forcefulness.

CHAPTER - 13:

1. This Chapter is devoted to the idea of descent of the Force of Consciousness.
2. Ignorance is not total absence of knowledge. It is rather travesty of knowledge.
3. Descent of Force is the state when the inhibitive force of ignorance gets eliminated by the ingression of the rays of knowledge of Śiva.
4. It is the homogeneous nature of action which on the will of Śiva forms the ground for the descent of the Force of consciousness.
5. Virtues like renunciation, etc. have little to do in this respect.
6. It is due to the desire of self-concealment of Śiva that there is malady in the world.
7. Devotion to Siva without any ulterior motive is the way to get the Force of consciousness descend on the aspirant.
8. There are several categories of descent of the Force of consciousness, namely, intensive, middling and low.
9. Descent of the Force of consciousness through intuition is redemptive.
10. Descent of the Force of consciousness as beneficial in developing the power of discretion.
11. Discretion is supramental and independent of intellection.

12. Provision of the prāna-harī initiation for one close to the point of death.
13. Visnu and other deities prove beneficial to their devotees by virtue of having been empowered by Siva.
14. Instead of remaining contented with one teacher, the real aspirant of knowledge and understanding needs to move from teacher to teacher like the black bee flying from flower to flower for getting the smell of its choice. This practice is very much true of Abhinavagupta himself as is obvious from his references to many a teacher in his quest for the kind of knowledge he has brought to bear in his magnum opus.

CHAPTER - 14:

1. Role of Śiva in the world lies in His five functions with relationship to it, namely, creation, sustenance, dissolution, concealment and grace.
2. Body needs to be considered as a means to attainment of Śiva-hood.
3. Those who lurk for siddhis have lost the real goal in the fog of misunderstanding.
4. Rising above the earth known as utkrānti amounts to transcend its allurements and not flying in the air.
5. Genuine initiation is only one which leads the disciple to attainment of Śiva- hood.

CHAPTER - 15:

1. This Chapter is concerned with the procedure of initiation as prevailing in the non-dualistic Saivism.
2. Initiation amounts to acquisition of full understanding of the system.
3. The teacher needs to probe prior to conducting the process whether the disciple aspires for enjoyment or liberation or both.
4. If the student be poor, the teacher needs to provide the expenses of initiation from his own side or arrange to accomplish it by means of use of only the grass known as dūrvā.
5. The candidate of initiation needs to take bath and put on clean dress as preparatory to enter into the procedure.
6. He should take three steps forward and backward at a spot filled with dust raised by the movement of cows. This would be the bath from the side of the earth, the last and grossest form of creation.
7. Bathing with water would be considered as representing the bath from the side of the next element (i.e., water), that in sun and clean and cool air as symbolic of fire and air while that in illumination of consciousness as representative of space and consciousness itself. So would be the case with regard to mind and intellect. There are eight basic elements of creation and the modes of corresponding baths for getting cleansed as preparatory for initiation.
8. Ascription of the two orders of the alphabet known as mātrkā and mālinī to the body of the candidate amounts to ingress of Śiva and Śakti.
9. Being Siva-hood ascribed to the world collectively as well as severally, it would be rendered into His dance.
10. Wine is permitted in all kinds of devotion to Śiva since it is supposed to bring the user

closer to the real essence of consciousness which is delight.

11. Dik, direction, is a mere adjunct and not real. Space gets divided into them as per the locus of the disciple.
12. Deities like Indra, Agni, Varuna, etc. are aspects of Śiva, who is sheer consciousness in its pure form.
13. The disciple is required to place Him all over in his body in His various denominations.
14. indeed, is the brilliance of self-consciousness whose reflection is the expanse of the universe.
15. Significance of placement of Śiva in the disciple's body lies in his restoration to Him.
16. Khecarī mudrā is known as such on account of the aspirant's movement in the space of consciousness and experience of delight therein.
17. Arrangement of the barbs of the trident lies in putting Śiva at the top of the dvadasanta, Sakti at a distance below Śiva and the individual below the Śakti.
18. Internal sacrifice is preparatory to the external and the external to the same of the internal. Shorn of this understanding the sacrificer remains standing on the same point of animality (pasu, limited experient) from which he started notwithstanding performance of hundreds of sacrifices and muttering of crores of mantras.
19. The sacrificial pit needs to be considered as a symbol of Śiva's will for action.
20. The sacrificial performance in the context of initiation is representative of the psychic processes through which the disciple is required to pass.
21. Closing the eyes of the disciple with a piece of cloth, leading to a certain point on the sacrificial ground and bringing him back and opening of his eyes and asking him to look around and feel as if he were seeing only Śiva everywhere.
22. Samayin is one who becomes accomplished in the theory and practice of the School, comes to be touched as such by the teacher at the end of the process of initiation and is empowered to serve as a guide to the system.
23. Following the end of the rite, the disciple and the teacher retire to sleep and remember their respective dreams with regard to their content as well as the depth of their impressions on the psychic being of both of them. Contentment and discontent is considered as the criterion of their auspiciousness and inauspiciousness in this context. Comparison of their respective dreams is taken as a scale of measurement to what extent the disciple has imbibed the message of the rite.
24. Finally, the teacher is required to instruct the disciple in all the basic principles of life under the purview of the system and ask him to return to the secret space of consciousness.

CHAPTER - 16:

1. Chapter sixteen deals with the statement of the object of knowledge to be made clear by the teacher to the disciple.
2. Intending to initiate the disciple as a samayin, son, teacher or practitioner of yoga, he should draw a circle at the spot of collective sacrifice or elsewhere as directed.
3. Inside the circle care should be taken to seek oneness with Śiva by way of expansion of the range of consciousness.

4. The remainder of the offerings to Śiva should be distributed among only deserving ones.
5. Only such animals need to be sacrificed inside the circle which were supposed to be prepared for the offering.
6. The teacher should get transformed to himself all the lust for enjoyment in life of the student.
7. Mantra should be chanted while sacrificing the animal to the Goddess for the sake of its liberation.
8. Sacrifice as the device to attract the grace of the Divine.
9. The teacher's prayer for the redemption of the disciples as well as of himself.
10. Total span of the human body is eighty-four finger-ends plus twelve over and above it up to the anāhata cakra. Again, there is a span of twelve-finger ends over and above the physical body and relating to consciousness. This is the explanation of the number one hundred and eight accorded to yogins.
11. Assignment of bhuvanas and sounds to different points in the body of the disciple.
12. Initiation is of two kinds direct and indirect in view of the presence and absence of the disciple respectively.
13. Mind's limitation of reserving the continuity of awareness to only the particular life is designed by Nature itself. This limitation may be removed through practice of yoga, mantra, etc.
14. The deities like Visnu, etc. are affected by the gunas and hence do not deserve to be followed by Śaivites.
15. Initiation as the necessary precondition for success in attaining oneness with Sankara.

CHAPTER - 17:

1. This Chapter deals with the rite of initiation beginning from that of birth.
2. The teacher needs to tie to the hand, throat and crest three threads tripled representing the individual, Śakti and Śiva.
3. In the adverb svaha, svā means the moon while hā the fire. It along with namah is known as dipaka, since it is illuminative of the accomplishment of the rite.
4. The teacher needs to transmit the force of his Self to the disciple through a touch of his heart.
5. The teacher needs to undergo as stages of birth of the disciple beginning from impregnation.
6. Purification of the essences of the elements like earth and water, malice of ignorance, action culminating in that of the crest.
7. The teacher makes his own life-force enter into the body of the disciple and then asks him to contemplate on Śiva as seriously as he himself had been doing.
8. The contemplation results in ascension of the life-force to the lotus of the crest with effulgence of delight.

9. It is the senses which are determinants of bondage and liberation both.

CHAPTER - 18:

1. This Chapter is a summary of the statements regarding initiation as delivered by Siva and other śāstras including the Kirana.

2. According to it, the teacher may initiate a disciple directly and summarily without application of ash, pre-condition of the disciple's living in his proximity, consideration over the features of the spot to complete the rite.

3. The only care required to be taken concerns the path along which the teacher would like him to traverse being charged with contemplation on Śiva exclusively.

4. The constituent elements of the universe as well as the disciple's personality need to be purified by means of sounds drawn from mātṛkā and mālinī both the series.

CHAPTER - 19:

1. This Chapter deals with the procedure of initiation meant for immediate liberation.

2. This initiation is meant for those who are close to death. The purpose behind it is to lessen the pang of death.

3. Under this initiation, the person concerned is required to assume the posture of fire and fill the body with breath from toe to top of the head.

4. This initiation can be performed by the teacher who is a yogin himself and has attained full control over his breath.

5. Though the senses of the dying person have ceased to respond to stimuli coming from outside, yet he keeps awake to the effect of the sense of mantras as their burden is consciousness.

CHAPTER - 20:

1. This Chapter deals with the initiation measurable in its effect through a scale of measurement.

2. The teacher needs to demonstrate it through a roasting of certain seeds to show how having been subjected to the lustre of consciousness the individual becomes immune to rebirth.

3. Such an elucidation is required to convince only the ignorant and is not applicable to those who are enlightened.

CHAPTER - 21:

1. The topic of this Chapter is initiation in absentia.

2. Initiation in absentia is meant for those who had died uninitiated, were young, women, incapacitated, idle or kings.

3. A circle bedecked with decorations should be drawn. Inside it, a figure of the dead made of cow-dung and kuśa should be placed.

4. The spirit of the candidate needs to be brought to the circle through the use of a great trap which consists of the inner being as enveloped in the net of nerves.

5. If the symbolic representation of the dead were to show some sort of movement in it, the initiation would become convincing.

CHAPTER - 22:

1. This Chapter is devoted to the account of the rite known as lingoddharana, raising the emblem of Śiva.

2. Under the inspiration of Śiva and Śakti there is the possibilities of redemption of even those who have got derailed from the path by their commitment to such lesser paths as Vaisnavism and Buddhism.

3. The candidate needs to be taken close to the emblem of Śiva and prayer needs to be made for excusal of the fault. This is to be followed by making one hundred oblation to the fire.

4. Thus the candidate needs to be purged of his fault of staying in the proximity of an ignorant teacher the mantra imparted by whom proved ineffective.

5. Real initiation is that which leads to the acquisition of the real knowledge and wisdom.

CHAPTER - 23:

1. This Chapter deals with the rite of sacred bath.

2. It talks of the proper occasion of conducting test on the disciples as not that of initiation but that of discussion. Here is also a reference to the seven-semester trial of the candidate.

3. Following the ceremony of bath, the disciple is required to undergo the course of muttering the mantra with concentration for six months so as to get established in it.

4. While muttering the mantra, he should have his concentration on the cakras beginning from mūlādhāra to sahasrāra.

5. If any disciple be found out making misuse of his knowledge imparted by the teacher through initiation, that force of knowledge needs to be withdrawn from him through a reversal of the practice of tantra.

6. The aspirant of higher knowledge needs to take resort to a teacher capable of leading him to that end.

7. If a teacher indulges in any heinous crime, it is imperative for the disciple to warn him against it gently, if even then the teacher does not desist himself from committing such crimes again, the disciple needs to desert him and go elsewhere and meditate on Śiva.

8. The delight of highest spiritual experience and pleasure of erotic consummation are essentially throbs of consciousness and hence kindred in nature.

CHAPTER - 24:

1. This Chapter is devolved to deliberation on the post-mortem initiation.

2. This rite needs to be performed for the sake of those dead ones who happen to have died on account of transgression of the prescribed code of conduct.

3. It is to be performed directly on the body of the dead in place of some sort of emblem of the same.

4. The kalās in him need to be hit by mantras via the susumnā nerve. Consequently, he is likely to respond to the strike by raising his hands.

5. Devotion to Brahma, Visnu, Rudra, Isa, Sadāśiva and Śiva in this context is done in order to satiate them as deities of muladhara, svādhīsthāna, manipura, anahata, viśuddha and ajñā cakras respectively.

CHAPTER - 25:

1. This Chapter deals with the post-mortem rite according to trika system.

2. Aspiration for enjoyment is another body of the dead which is supposed to get transformed into Siva by means of this rite.

3. Days of the demise of such persons need to be regarded as the teacher's day. On this day disciples need to make the life-force flow via the susumnā following the blockade of the idā and piṅgalā.

4. Devotion to Lord Siva is the best way of performing the rite.

CHAPTER - 26:

1. This Chapter is devoted to determination of the rest of the duties of an aspirant of redemption as well as enjoyment particularly in the form of oblation apart to the fire.

2. The aspirant is required to perform his daily worship of the deity, teacher, fire and śāstra besides showing kindness to creatures.

3. Flower-test may be conducted on the candidate to determine his aptitude for muttering a particular mantra.

4. The disciple needs to perform worship of his favourite deity in the morning or on all four meeting points of day and night including the meridian.

5. The delight which flows out of the sense of oneness with Śiva, the same needs to be offered to Him at the highest level of one's being.

CHAPTER - 27:

1. This Chapter deals with the mode of worship of the emblem.

2. The emblem may be taken from the bed of the river Narmada or be made of pearls, of flower, food or cloth and by no means manufactured by anyone. If it is metallic, only golden is permissible.

3. The vessel of worship needs to be of coconut, bilva (Stone apple, aegle marmelos), golden or silvery. It should be filled with pancamṛta, a mixture prepared by mixing five kinds of drink.

4. In course of worshipping the emblem, whatever the worshipper happens to utter while making rounds becomes his muttering of mantra and whatever he comes to observe amounts to oblation to the fire of consciousness.

5. As the worshipper proceeds onward, he needs to show greater and greater diligence to the task of worship with the idea of the real invested in the emblem.

6. This wisdom of worship should be transmitted to aspirants. In case of unavailability of any worthy aspirant, the emblem needs to be consigned to some deep reservoir of water with prayer for forgiveness.

CHAPTER - 28

1. The Chapter deals with occasional and incidental rites and celebrations.
2. Such occasions have been enumerated in Tantrasāra as some twenty-three.
3. Meeting with yoginis and siddhas on such festive occasions prove eventually fruitful.
4. In the choice of occasion for celebration, date is more important than any part of that date.
5. Feeding of the man of real knowledge is equivalent to feeding the entire class of him.
6. While the entire world is the food, Śiva is its eater.
7. Mūrtiyāga is of five kinds known as kevala, vimala, misra, cakra and vira sañkara.
8. In the process of performance of this sacrifice the teacher is seated in the middle, accompanied by his equals around him and then the observers of the code of conduct of the School.
9. Mūrtiyāga is a collective feasting of teacher, his associates and followers sumptuously.
10. The teacher should be sent off respectfully with gifts like a young milching cow decorated with gold decorative ornaments and clothes.
11. The teacher should bless the student on the completion of the sacrificial proceedings and send off the Lord with the prayer to Him to come back again whenever invited.
12. Whatever gift the teacher might have received on this occasion is expected to invest in furtherance of the tradition of sacrifice.
13. That day deserves to be treated as holy on which some important event relating to acquisition of knowledge might have happened.
14. Wife, brother, etc. of the teacher become important not on account of their blood relationship with the teacher but on account of having helped the disciple in his acquisition of the knowledge.
15. Those who have risen above the bodily consideration, for them knowledge is more important than blood relationship in determining association.
16. The law of descentance needs to lay greater importance on the spiritual in comparison to the physical.
17. Since the birth day of the teacher as well as that of the disciple serve as a link in the continuity of the stream of the tradition of knowledge, that also needs to be celebrated incidentally.
18. Birth, life and death are determined in keeping with the previous actions of the individual concerned.
19. That emblem of Śiva alone would be the best which has been established by a knower of the Reality or has emerged by itself.
20. Those who develop aspiration for Śiva, have the prospect of becoming one with Him.
21. Yogins get assimilated to the same essence which they would have practised to get one with.

22. Senses follow the example of honey-bees in the event of death behaving in keeping with the behaviour of the inner being (citta). In the case of yogins leaving the body, his senses keep retained their inner force of perception.
23. For one who has become one with Siva, there is no difference at all in bearing the entire universe as his body or being completely rid of it.
24. With whatsoever aspiration in mind the dying person leaves the body, he gets materialised the same in his next birth.
25. Contents of dreams remain exclusive to the dreamer without being shared by anyone else.
26. On the analogy of celebrations of the otherworldly nature, events of mundane nature also if concerned with removal of some kind of trouble or rejoicing may be celebrated.
27. The occasion of meeting with yoginis also may be regarded as worthy of celebration by oneself as well as through one's chain of disciples as well as the progeny.
28. Such celebrations serve in expanding the range of consciousness via mutual reflection as it happens in the case of musical performance.
29. In course of worship of cakras, persons of incongruent consciousness should be kept away from the congregation.
30. The seat of learning should be besmeared with the cow-dung, quadrangular thirty-six finger-ends on all sides with the intention of seating the Lady of speech in the middle, the teacher on her right side and Ganeśa on her left.
31. The teacher needs to bring home to the disciple the intended idea in a clear and irrefutable form.
32. Necessity of observance of memorials is also a necessary part of one's duties.

CHAPTER - 29:

1. This Chapter is devoted to deliberation on the system of worship in keeping with the provisions of the Kula School.
2. This School of worship permits taking of wine considering its enjoyability and as a stimulant of consciousness leading eventually close to Bhairava.
3. The external world should be seen as illuminated by one's own consciousness and hence needs to be worshipped as such.
4. Here is a reference to the Kuleśvari Devī who assumes the form of the Great Mother both higher and lower. Siva is her hero. She needs to be worshipped in her conjugal relationship with Siva and gods as sparks emanating from her.
5. The sounds of the alphabet serve as lamps of illumination and therefore, they, too, need to be worshipped.
6. Regarding oneself as the sacred seat of Lord Śiva and hence as indwelt by Sakti in the cakras, she should be assigned seats in it by way of according worship to her.
7. The aspirant needs to think of himself continuously that he is nothing but a sheer conglomeration of Forces of Consciousness.
8. There is also a reference to the worship of heroic ladies in a conjugal form and as

having risen above worldly feelings.

9. Muttering of the mantra ham and sa with respective expansion and contraction of the relevant organs of the body needs to be done with sense of oneness with Siva.

10. Japa is a kind of articulate contemplation while oblation to fire is offering to the fire of consciousness at the end of the japa.

11. Consciousness is essentially boundless which, however, has got bifurcated into this and that, stasis and dynamics owing to its self-obliviousness.

12. There is a reference to formation of the six-sided triangle born of the result of putting two triangles one on the other and as quite favourite of yoginis.

13. The child born of such a mating of the male and the female in which they become replete with the supramental delight, is sure to remain redeemed evenwhile alive. He is known as yoginibhuh, a child born of a yogini.

14. The act of procreation has been characterised as the most primeval form of sacrifice.

15. The human body is the best emblem of Śiva contain as it does the three tridents first in the form of that of the void as the abode of the three goddesses known as para, parāparā and apara, second in the form of breasts and the navel and the third in the form of the genitals. Besides that, it is also the abode of gods in the form of cakras functioning under the rulership of the Self.

16. Having purified the disciple through the bath and mantra, the teacher needs to infuse his body and soul with consciousness as innate to Bhairava.

17. Having been infused thus bodily as well as spiritually, the disciple comes to experience delight, tremor and drowsiness.

18. Having thus been redeemed of the trap and associated with Śiva, the disciple needs to elapse the rest of his life having reconstructed his personality out of elements drawn from the sanctified state of being. If in anyone of the disciples such changes do not take place, he needs to be rejected from the discipleship.

19. Hence onward is going to be deliberated on another form of initiation known as sapratyaya, accompanied by proof, and as taught to me by my honourable teacher Sambhunātha.

20. Under this initiation the initiate needs to infuse himself wholly with the force of consciousness and remain so in all the five states of consciousness, namely, that of wakefulness, dream, sound sleep, the fourth and the transcendent.

21. Having taken the bath along with lighting of earthen lamps sixty-four in number, the teacher becomes famous as redeemer to liberation.

22. Kriyā-yoga is the technique of the atomic individual to Śiva-hood.

23. There is a mention of another form of initiation known as vedha-diksā under which the teacher pierces directly through the inner being of the disciple having passed along the row of cakras.

24. Vedha-diksā is imparted via six means, namely, mantra, nada, bindu, śakti, bhujaṅga and supernal force.

25. Entry into the central nerve, susumna, is difficult to attain. Having understood the way to enter into it, however, the teacher may redeem even ordinary people.

26. The way to enter into it is the seating of the teacher and the disciple face to face each other and make entry into the face and the form of the disciple by the teacher via his face and form until both happen to meet each other on the common ground of consciousness.
27. The disciple should take wine only on such occasions as the beginning, midway and end of sacrifice and worship of the teacher and never in the company of those who are engrossed in greed, delusion, pride, anger and attachment.

CHAPTER - 30 Mantras Applicable to Trika System of Worship

1. This Chapter deals with seed-mantras of three approaches to the Reality known as dīksā vidyā, mokṣdā vidyā and pārameśvarī vidyā.
2. There is a reference to three verses in the Āryā Metre which remind the person lying on the deathbed of the essential nature of his being as existence, consciousness and bliss and therefore he need not be aggrieved of his present state of pain and suffering as it is only an exterior and temporary phase of his eternal and delightful being and remain as such while answering to the queries of anyone.
3. Thus as many as fifteen statements are uttered to stimulate the awareness of the dying person to the essential nature of his being with the aim of getting him detached from the present physical body and be attracted towards his assumption of the spiritual body in oneness with Śiva.
4. This Brahma-vidyā consisting of fifteen statements is known as bound by kalas, factors of division. Now is being spelled out what lies above this factor of division.
5. Then there is a form of initiation known as paro-upanīśad.
6. Following it, there is a reference to the vidyā of initiation, dīksā vidyā.

CHAPTER - 31 Deliberation on Mandalas

1. This chapter is devoted to the process of formation of the circle, mandala.
2. It speaks of sacrifice known as Dāmara which is considered as having embedded in it the three forces, namely, the higher, higher-lower and lower.

CHAPTER - 32 Mudrā

1. This Chapter deals with the system of postures, mudrā.
2. Posture, mudra, is the reflection of the status of the inner being. The inner being or Ātmā is the reflector while bodily posture is the reflection of its status.
3. The word mudrā is formed out of mud meaning delight and the root rā in the sense of giving. Thus mudrā is that which accords delight to the poser concerned.
4. Khecari is the main amongst the mudrās which literally means that which enables the aspirant or its practitioner to move in the void which may take two forms lifting from the gravitational pull of the earth physically or at least mentally and spiritually.
5. Its varieties are known as trisulini, karankini, krodhana, bhairavi, lelihānikā, mahapreta, yogamudra, jvalini, ksobhini and dhruvā.
6. It is posed by sitting in the lotus-pose with the back-bone kept straight, the collarbones lowered, the eye-sight kept concentrated on the navel and concentration of consciousness directed to the three vacuums of the body in the forms of three principal nerves, namely, ida, piṅgalā and susumnā.

7. Then there get manifested a sound, light and breath culminating in the access to Siva. The left foot should be placed on the right thigh and the mouth should be stretched by means of the little fingers and the nose by means of the intermediate ones. He needs to make his tongue move speedily producing the sound hā hā. He should meditatively rise to the top of the head by invoking the three forces of willing, knowing and doing.

8. Sound is pregnant with the force of consciousness and hence with that of the kundalini. Having stopped the breath on this point, the aspirant should pierce through the rest of the circles, cakras.

9. Then there is a reference to the sasankini, another form of the khecari mudrā. It is related to the heart. It is also known as pañca-kundalini.

10. Khecari is the way out to the knowledge of the supernal seed of creation.

Note: Cf. Rgveda 7.6.3C) – Adit pratnansya retasah jyotis paśyanti vāsaram paro yadidhyate diva.

CHAPTER - 33 Unification of Divine Forces

1. This Chapter is concerned with the experience of the aspirant's oneness with the whole of the world.

2. This the atomic approach to Siva-hood. Proceeding along this atomic path, the aspirant has to experience his oneness with the Śakti and then with Śiva.

3. This path has been suggested by Siva Himself.

CHAPTER - 34 Individualistic Approach to Śiva-hood

1. This Chapter indicates to the way of entry into Śiva-hood which is the essential nature of the individual.

2. That way is popularly known as the atomic which is in keeping with the individuality of the individual which although is universal and Siva Himself and yet is supposed to have got divided into diverse individuals, each exclusive of the other owing to having been operated upon by the force of division, kalā and māyā.

3. Gradually he comes to himself getting rid of his exclusivity.

4. This happens due to realisation of the great light of Śiva within oneself. As a result of this realisation, the individual enters into his real nature which obtains in the whole of the world. Getting rid of his exclusivity, he comes to embrace the entire universe well within himself. This secret has been communicated to our School by the Supreme Creator of the universe.

CHAPTER - 35 Concordance of All Scriptural Provisions

1. This Chapter deals with the problem of concordance of all scriptural provisions on a certain point. What is being detailed out in this regard is the common conclusion of all approaches to the Reality. This is why it is known as āgama.

2. A newly born child has various choices before him to see, touch and accept but he chooses out of those options only what he likes.

3. Which in itself is determined by his innate inclinations which are formed on the basis of the impressions settled in his inner being during experiences of the past. His inclination to eat clay is obviously beyond the range of his choice. It is something unnatural. Even then he becomes inclined to it. This must be due to some inherent cause behind it, which may be the

birth of all from the earth.

4. Saivism is the system of approach to the Reality closest to the spontaneity of the human nature.

5. Verity of this system has been impressed on me by honourable Sambhunātha.

CHAPTER - 36 Tradition of Śaivism

1. This Chapter is devoted to the tracing of the tradition of Śaivism.

2. Bhairava, Bhairavi, Svachchanda, Lakula, Anurāt Gahananesa, Brahma, Sakra and Brhaspati have contributed to the making of this tradition adding one crore of verses each and thus the entire tradition developed ultimately into a text of nine crores of verses.

3. At the stage of Brhaspati it remained comprising one crore verses. Out of this number one-fourth of it transmitted to Vaman, half to Bharga, half to Vali, half to Simha, one-fourth to Garuda, one-fourth to Vāsuki.

4. Half of the remaining verses were brought to the earth from heaven by Rāvana and were transmitted to Bibhīšana and then to Rāma.

5. From Rāma the wisdom was transmitted to Laksmana and from him to Siddhas and Dānavas. The number got divided into two carried onward by Śrīkantha and Tryambaka.

6. Tantrāloka is a summary of the wisdom of all these streams of brought together.

CHAPTER - 37 Conclusion and Dedication

1. This Chapter is the last one of the entire enterprise which is addressed to his supreme Lord Śiva with the prayer that it is by virtue of His stimulation that the work has reached this end and that therefore it is He Himself who is prayed for giving solace to all those who may go through it.

2. Vis-a-vis the malice of the worldly life, the wisdom propounded here in this work is comparable to the cure of the snake bite.

3. The device of oneness with Śiva is like cure of the snake-bite.

4. It is, therefore, imperative for all to take resort to Śiva.

5. Posture is a concretised representation of mantra so is also the status of the symbol of mandala.

6. As soon as the aspirant receives this wisdom from the teacher, he gets redeemed then and there itself with his body to remain there like a mechanical device.

7. This Trika Sastra, therefore, needs to be accepted as soon as one becomes intimated with it.

8. Kashmir is a part of the earth dwelt in by Śiva Himself as also by contemplative sages strewn here and there almost everywhere.

9. Besides the fruits like apple and bilva in abundance, wine of various varieties is also available here.

10. The entire region abounds in flowers.

11. The inhabitants of it are poetic, scholarly, heroic and articulate. Women are also

beautiful.

12. It also abounds in yoginis, female practitioners of yoga.
13. Here is also the town named Pravara which was established by King Pravarasena.
14. The river Vitastā which has descended here as a part of the moon and decorates land. The King had provided our wise ancestor here a palatial residence at the bank of this river along with rich property attached to the palace.
15. It was in the lineage of that ancestor of ours known as Atrigupta that Varāhagupta was born in course of time.
16. His son was named Chukhulaka, I, Abhinavagupta am his son. My mother departed from this world during my early childhood and due to her demise at that state, I became liberated even at that stage.
17. I was initiated in the learning of grammar, logic, literature and poetics by my father as also in the devotion to Śiva.
18. Besides this, I was made to join the tradition of teachers, Erakanathananda, Vamanathananda, Bhutiraja, Somānanda. His son was Utpalanātha and grandson Laksmanaguptanātha and Śambhunātha.
19. Towards the close of my life while I have been thinking of joining the family of my brother Manoratha.
20. While I was thinking of this, a few honourable persons happened to come to me including the son of the minister, Ksema, Utpala, Abhinava, Cakra, Padmagupta, Rāmagupta and a lady named Vatsalika whose husband had died in youth and was devoted to Śiva along with her brother who had declined the offer of ministership out of his devotion to Śiva.
21. She offered her palace and regal amenities for my living.
22. It is in those favourable conditions of life and working that I have worked out this Tantraloka.

Appendices - English translation of 13 other works of Abhinavagupta:

1. Paramārthasāra - Essence of the Supreme State of Being.
2. Dehastha-Devatā-Cakra-Stotram - Hymn to the Human Body as a Temple of Divinities.
3. Pañcaśloki Stotra - Five verses on the Glory of Śiva.
4. Paramādvayadvādaśikā
5. Bimbapratibimbavādah - Talk About the View of Reflection
6. Bodhapañcadaśikā - Fifteen Verses on Consciousness.
7. Bhairava Stotram - Hymn to the Glory of Bhairava
8. Mahopadeśa-Vimśatikā
9. Rahasya-Pañcadaśikā
10. Krama Stotram - On Krama System

11. Anuttarāstikā - On Anuttara
12. Paramārthacarcā - Deliberation on the Supreme Objective of Life
13. Anubhavanivedanam - Tribute of the Inner Experience.

Foreword

Both Advaita Vedanta and Tantra find their origin in the Vedas, but their detailed analysis, commentary and propagation can be traced back to two monumental figures in our spiritual history - Ādi Śaṅkarācārya (788-820 AD) from Kerala and Ācārya Abhinavagupta (915-1020 AD) from Kashmir. It is significant that we owe our knowledge of these great systems of thought to savants from the very ends of the Indian subcontinent. Kashmir Śaivism or Trika Śāstra is a unique branch of Indian Philosophy which occupies a very special place in our spiritual history. It has produced a large number of great gurus and scholars of which Ācārya Abhinavagupta was pre-eminent. The astounding quality of his twelve volumes of his work on Tantra and its tremendous sweep remains a significant milestone in our spiritual tradition. Of his many works, his magnum opus is the massive Tantrāloka which is virtually an encyclopedia of tantric knowledge, and locates the teaching in the mouth of Lord Śiva Himself.

To the best of my knowledge the present is the first complete English translation of this colossal work rendered by the combined efforts of Professor Satya Prakash Singh and Swami Maheshvarananda with their years of practice of yoga and tantra, philosophy Eastern and Western, psychology Freudian and Jungian, Sanskrit and English. This is evident from dozens of their publications and papers ranging over areas like yoga, history and culture on A.N. Whitehead, C.G. Jung, Veda and the history of yoga, linguistics and many more. It was by virtue of deep understanding that an English translation of such a massive work as the Tantrāloka could be accomplished lucidly by these scholars after a lapse of almost a millennium from the time of Abhinavagupta himself. But for Tantraloka, the disciplines of Yoga and Tantra would have remained only a dream in its relationship to philosophy and yoga. Tantraloka, indeed, by virtue of its wide and integrative attempt, would have been lost for ever to the modern world getting diminished to the state of a mere cult instead of opening the doors to the mystery of human psychology and physiology.

It would be inappropriate for me to attempt any kind of description regarding Kashmir Śaivism. The great ācāryas have left this rich tradition to us and it is now necessary to preserve and transmit it to future generations. The last ācārya of Kashmir Śaivism, Swami Lakshmanji, with whom I had a very close personal association, passed away a few years ago

without nominating any successor. Although many scholars and sadhakas are practicing the Śaivism discipline, it seems that the guru-śisya tradition of Kashmir Śaivism has come to a close unless a new ācārya emerges, which is always possible. Meanwhile, the publication of the major texts of Kashmir Saivism, especially the *Tantraloka*, is an important pre-requisite for students of this great philosophy in India and around the world.

I warmly congratulate Professor Satya Prakash Singh and SwamiMaheshvarananda for undertaking the massive task of translating Abhinavagupta's *Tantraloka* and other minor works into English. Partial translations are available but, to the best of my knowledge, this is the first time that the entire corpus of *Tantraloka* is being presented in the original Sanskrit and a lucid English translation, I pay my homage to the great Ācārya Abhinavagupta. May Param Śiva bestow His blessings on us all, and thereby redeem mankind from the strife and violence that is plaguing the world. Aum Namah Śivāya.

(KARAN SINGH)

Introduction

Tantrāloka means light on Tantra which literally means thread. This thread, however, happens to have been used in one of its earliest usage in the Rgveda itself in such a deep sense as understanding binding the entire reality together in a single fold of comprehension so beneficial as to transform the human nature of all its baser kind of tendency into the most idealistic form which is known as the divine. The *mantra* concerned advises wise men as follows:

While spreading the thread for weaving out into a piece of cloth, follow the illumination of the higher light and safeguard the path having been prepared through meditative effort. Weave out the cloth out of the ideas spun in the form of the threads setting them perfectly in an even form and thus become contemplative humans having the prospect of giving birth to the class of divine beings. (Rgveda, 10.53.6)

Remarkably enough, this suggestion of the Vedic seer seems to have found out its best recipient in Abhinavagupta and that also in the form of his *Tantraloka*, as the epitome of wisdom screened out of the *Tantras* coming out of the mouth of Siva by way of response to the queries of his consort, the Goddess, an embodiment of His own creativity. Very many of the *Tantras* whose essence has been absorbed in the *Tantraloka* have disappeared by this time owing to convulsions of history to be not available to us today. On this account, the *Tantraloka* become all the more important for the humanity as it has embodied in it the invaluable wisdom contained in them by such a genius *par excellence* as Abhinavagupta, a yogin, *tantrika*, psychologist, philosopher and aesthetician all combined in him together. Abhinavagupta's (950-1020 AD) ancestry goes back to Kannauj to a clan of Brāhmanas with Agastya as the name of their lineage. One eminent scholar of this clan named Atrigupta was taken to Kashmir by King Lalitāditya in course of his victory over Yasovarman, the King of Kannauj in 736 A.D. Lalitāditya was not only a great warrior but also a lover of learning. It was out of his love for learning that he took Atrigupta along with him to Kashmir. Kannauj at that time was a great centre of learning as is borne out by their migration to Bengal for conducting certain *yajñas* by the Sen Dynasty of kings. Atrigupta was provided with a mansion at the bank of the river Vitastā now known as Jhelum in the vicinity of a temple of

Siva. This seems to have been done on account of Atrigupta's devotion to this deity. This event belongs to the eighth century AD.

It was in the lineage of Atrigupta that after a few generations was born Varāhagupta. He was the grandfather of Abhinavagupta born of his son Narasimhagupta known popularly as Cukhulaka. Narasimhagupta was a highly learned *pandit* conversant with several branches of learning such as grammar, literature, aesthetics and the system of logic. Abhinava's mother was Vimalā who died quite young in the early childhood of Abhinava. Mother being the centre of affection for a child, her demise at that early stage of Abhinava's life caused the renunciatory tendency in Abhinava left solely to the care of his father for bringing him up as well as for his education.

As regards the aspect of learning, Abhinava has paid glowing tributes to his father in initiating him into all those branches of Sanskrit learning as were mastered by him. With this educational background prepared by his father along with the renunciatory tendency caused by the demise of the mother in early childhood accentuated immense love for learning in Abhinava diverting his mind from enjoyment of the luxuries of life as made available to him ancestrally in the beautiful surrounding of the land at the bank of the mighty Vitasta, particularly close to the temple of Siva with all His cultural background of renunciation and source of wisdom.

With this intellectual and spiritual background Abhinava moved from school to school and teacher to teacher in the quest for real knowledge and wisdom which might quench his thirst for more and more which might be to his full satisfaction. In keeping with this tendency and related action undertaken on

his part, he has elucidated his case as a model for disciples of all times to follow the tendency of the black-bee flying from flower to flower in course of its will to find out the flower which might be most satisfactory to its sense of smell. In the land of flowers such as Kashmir, this imagery came not only to be evoked in his mind poetically but found its inculcation in his own educational career moving from Math to Math and teacher to teacher in the quest for knowledge and understanding.

1. Abhinava's Attitude Towards the Veda

His profundity in various fields of Sanskrit literature is very much reflected in the *Tantrāloka* throughout. Be it logic, grammar, philosophical systems including Sankhya, Yoga, Mimamsa, Vedanta, Vaiśeṣika or Buddhism, he displays thorough understanding of all of them as is evident from their references at various places in the *Tantrāloka*. He is also at home in regard to the Vedic literature as is evident from his reference to the *Aitareya Āraṇyaka* in *Tantrāloka*, 3.226 where its author Mahidhara Aitareya has been identified as a manifest form of Śiva and as such is said to have taken the world as a form of *visarga* (:), remission. This viewpoint has formed the backbone of the Śaivite equation of the world with sounds of the *mātrkā* and *mālini* series of sounds. This is also based on the Aitareya's elaborate statement regarding it where it claims that *Vāk* or sound is as expansive as Brahman and that wherever there is Brahman, there is also the *Vāk*. (Aitareya Aranyaka 3.8)

His idea of Sakti as the all-encompassing cosmic and extra-cosmic absolute force has very much its prototype in Aditi of the Rgveda who has been described there in the *Samhitā* as the heaven, intermediate space, mother, father and son, as all the creatures, the past, present and future all taken together. This account of her in the *Samhitā* is obviously inclusive of her transcending the limits of space, time and causality and yet manifesting Herself as all-in-all including the conscient and inconscient, gods, goddesses as well as all the creatures of the creation, human, sub-human and superhuman. Her oneness with *Vāk* seems to have been very much based on the Vagāmbhrnī Hymn of the same *Samhitā* where Āmbhrnī the daughter of sage Ambhrna on the ground of her experience of oneness with *Vāk* as the all-comprehending principle narrates herself as moving in the company of all groups of gods such as Rudras, Vasus and Ādityas. She claims to have strung the bow of Rudra for

the sake of killing Śaru, the great opponent of Brahman the principle of order and integrality behind the diversity and contrariety in the universe and to have entered into the compass of the heaven and earth, in the depth of the sea and thus to have become practically the earth itself creating the background for Abhinava to give utmost importance to it as the most concretised form of the Reality and the initial step of progress to Śiva-hood.

Abhinava's entire system of breath-control has its prototype in the Katha Upanisad's idea of the same force particularly under the denomination again of the personified form of Aditi. The Upanisadic verse describes her as to have assumed the form of a diminutive sized deity indwelling the middle-most point of the body and as being worshipped by all gods and motivating the *prāna* to move upward and *apāna* downward. Obviously this account is suggestive of the sage's *sādhana* of finding out that centre in the human body which is divisive of *prāna* and *apāna* resulting in the upward movement of the combined and refined form of the breath along another channel of nerves known as *susumna*, though left unnamed here in the verse. This missing point, however, is supplemented by another hymn of the *Samhitā* coming almost at the end of it, that is, Rgveda, 10.189. In this hymn of just three verses addressed to *Sārparājñi* as its deity there is an account of a bull of variegated colour moving in the womb of the mother and proceeding to the father from within with the combination of *prāna* and *apāna* assuming the form of *Vāk*. *Sarparajm*, the queen of serpents as its deity is suggestive of what subsequently came to be named as *kundalini*, taking the form of *Vāk* with the combination of *prāna* and *apāna* and rising upward towards the Father is obviously indicative of the entire course of the *sādhana* of awakening of *kundalini* and rising from the mother, the *mūlādhāra cakra* as representative of the element of earth in the human body and proceeding to the Father, the ultimate source of creation as Śiva. The androgenity of the bull here as a male but elsewhere as a female in the capacity of *Vāk* as in Rgveda 1.164.41 is very much suggestive of the same of Siva-Śakti as the points of start and consummation of the *kundalini* in the context of yogic practice. Siva's representation by His ride the bull and that of Sakti by *Vāk* here as well as in Tantra go to confirm this interpretation to a great extent.

As regards Rudra-Siva's taking to wine and alternatively to *visa*, poison as in the context of the contest between gods and demons in course of churning of the ocean, this is very much obvious from Rgveda 10.136, giving an account of a clan of contemplators, *munis*, yellowish in colour, besmearing themselves something malodorous, using air as thread to move forcefully as fast as wind, keeping long hair and drinking poison in the company of Rudra and getting intoxicated by the drink. It is explicit from these details that these *munis* were a group of Śaivites having Rudra as their deity, practising control of breath to the extent of so much expertise as to accomplish such feats as to disappear physically from the scene at times, taking no time in moving from one place to another, keeping long hair, besmearing their bodies with something like ash, caring little to cover their bodies, keeping mute, remaining contemplating, flying in space, moving in the midst of such beings as Apsaras and Gandharvas besides wild animals. As regards the practice of taking to poison, it is interesting to note that in the *Vijñāna Bhairava* the word *visa* has been taken to mean the *kundalini* in the midst of which on the one side and on the other the practitioner of yoga has been required to move with the help of rarified breath. (*Vijñāna Bhairava* verse 67)

In fact, the idea of arousal of the *kundalini* is very much implicit in the mode of pronunciation of the Vedic *mantras* themselves. There are mainly three accents in them, namely, *udatta*, *anudatta* and *svarita*. *Udatta* is kept unmarked in the written text while the *anudatta* is indicated by the underlining of the syllable concerned and *svarita* by a stroke at the head of it. In the recitational form, the *anudatta* is indicated by lowering the hand and *udatta* by raising it upward while the *svarita* by a horizontal movement of it in the middle. These movements of the hand are indicative of the lowering of the *anudatta*, balancing of the *svarita* and raising upward of the *udatta* in the so rarified a form as requiring nothing to indicate to it. As a combined form of *udatta* and *anudatta svarita*'s notation by the stroke at the head of the syllable is suggestive of rising of the *kundalini* upward in the form of the combined and rarified form of the breath. The horizontal movement of the hand in its

indication is suggestive of the process of combining and balancing the two main breaths as preparatory to its surging upward. It was perhaps in view of this deep significance of the recitation of the *mantras* discovered in course of the state of *samadhi* of the seers as are said to have been lying within while seeing them that it has been kept alive deliberately for thousands of years until now in their original form all vicissitudes of history notwithstanding.

Intimately connected with this fact is the pronunciation of the *mahāvākya so'ham* involving the individual's experience of oneness with the Ultimate Reality, i.e., Brahman. This *vākya* occurs for the first time in the *Iśa Upanisad* at its mantra No. 16 recounting the experience concerned of the great seer Dadhyañ Ātharvana. It has come to be considered as *hamsa mahāmantra* by Abhinava in *Tantrāloka* 30.71. *Hamsa* is an inverted form of *so'ham*. The *hamsa* has received its deeper sense from a *mantra* occurring in Rgveda 4.40 as the last verse of the hymn known as *Hamsapadi* having become famous not only on account of the pervasiveness of the swan, as the *hamsa*, literally means, but also on account of its structure of qualification of the *hamsa* by as many as fifteen adjectives all amounting to showing its pervasiveness in so many forms. It is due to this unique qualification of it that it has come to be adopted in the *Katha Upanisad* at 5.2 exactly as it is except for addition of the word *brhat* at the ending raising the number of adjectives to sixteen which at various levels has been regarded as indicative of completion and perfection and hence has also been taken as the carrier of the sense of Atman, the Self in all its purity. *Hamsa*, swan, as a migratory bird due to its spotless white colour, capacity of flight and habit of drinking clean water, etc. has become indicatory of the Self as has been realised by Vedic seers and subsequent sages. This is the semantic aspect of its connotation. The same word in its inverted form *so + ham* becomes phonetically indicative of the sound produced in course of breathing-in and breathing-out respectively. Equipped with this twofold sense it has come to be elevated to the position of the *mahāvākya*, magnificent statement in the Upanisads. On the analogy of the sound produced in course of breathing-in and breathing-out on the human level it has come to be accepted as the very principle of life obtaining throughout the entire creation and as such as the Ultimate Reality manifesting itself as all the individualities on the same scale. Since breathing is the common criterion of life serving as the basic ground of developing consciousness, regulation of it has come to be accepted as the fundamental principle of spiritual practice. All this significance of the act of breathing and its potentiality of developing into the mainstay of spiritual practice came to be realised during the Vedic period from within the austere practices of the seers of the age leading to get consolidated into the discipline of yoga with its steps of *pranayama*, breathcontrol, meditation and *samadhi*, exclusive absorption, etc. with its by products of the idea of the central nerve *susumna*, various centres of nerves on different levels of it and the *kundalini*, etc. as made out here already.

On account of the extreme subtlety of the matter and the consequent difficulty in its maintenance at a larger scale, austere pursuits for it began to be replaced during the later period of the Vedic age itself as represented by the *Brāhmanas* by its exteriorised form of *karmakānda* involving performance of sacrifices, etc. taking the form of the main ideological stream of thinking and practices under the Vedic fold, the austere pursuits were kept alive in secret circles of yogins and *Tāntriks*. While the main stream continued to follow the introverted path of breath-control in the form of the *Āranyakas* leading to the evolution of the Upanisadic thought and practices of meditation, its offshoot remained concentrated on breath and its neural mechanism resulting in what subsequently became famous in the form of *Tantra* and *kundalini yoga*. That *Tantra* has its root in the Veda itself is evident not only from the prevalence of its elements in the Vedic *Samhitās* in their denominations such as the Rgveda, Atharvaveda, etc. in the form of reference to nerves, *cakras*, etc. but also from a holistic reference to it in the form of the essence of it to be integrated and evolved into a system with its possibility of improvement over humanity and even its potentiality to turn into the divine. The *mantra* as ascribed to its authorship to *Saucika* reads in translation as follows:

While spreading the thread for weaving out into a piece of cloth, follow the illumination of

the higher light and safeguard the path having been prepared through meditative effort. Weave out the cloth out of the ideas spun in the form of the threads setting them perfectly in an even form and thus become contemplative humans having the prospect of giving birth to the class of divine beings. (Rgveda, 10.53.6)

Use of the word *tantu*, derived as it is from the root *tan*, meaning the thread along with its participial form *tanvan* in the sense of spreading the thread, obviously amounts to convey the sense of origin of the discipline of Tantra herein. The necessity of setting the threads in a perfectly even form so as to weave out the smooth cloth with the help of the light of higher order is certainly reflective of the utmost care and use of the faculty of higher consciousness in setting the threads evenly. *Apas*, toil, of the singers is clearly suggestive of the effort of the original creators of the *mantra* bearing the ideas of higher order needing to be set side by side in a manner so as to evolve into a system of thought which may be satisfactorily acceptable to and practicable to its followers. Such is the discipline of *Tantra* with its emphasis on smoothness of the process of breathing, reduction of its frequency to the extent of its attenuation and even complete stoppage leading to improvement on the human nature and his attainment of the divine with his experience of oneness with Him via any of the yogic devices including the *kundalini yoga* in particular.

Thus, *Tantra* is a by-product of the Vedas taking shape of a discipline out of the introvertive tendency of the Vedic thought as different, though only partly, from the sacrificial aspect of it inasmuch as it has tried to confine the cult of sacrifice from its exteriority to interiority in the human body itself. All secret places and acts suggested to be undertaken there in those places have been withdrawn to the human body and its functions. So far as the consideration of it as a growth independent of the Veda is concerned, it has been caused by the psychology of exclusivity behind the formation of disciplines as distinct from one another partly in view of separative emphasis on the particular aspect of the discipline concerned and partly owing to assertion of the egotism of the champions of the disciplines concerned. Another significant factor involved behind this separative tendency of the human mind is the necessity of exclusiveness of concentration. This is particularly true of disciplines concerned with the problem of faith as the religious matters are concerned with. One cannot be faithful to two systems of religious natures at a time maintaining a balance. In order to be concentrated on one, it is necessary for the follower to keep the other relatively in abeyance. Just as two absolutes are not possible for the rational mind, even so more than one deity as the supreme is impossible for the faithful. If the Rgvedic seer Dīrghatamas could make the well-known statement that the Reality is but one which has been conceived and named as Indra, Mitra, Varuna, Agni, Suparna, Yama and Matrisvan, he has not displayed his equality of faith towards all of them in any other respect except for their inherence in one Existence known as *Sat*. The same spirit underlies Abhinava's formulation of all the deities as aspects of Siva as the Lord of consciousness with Śakti as His Force. Under such circumstances, it became necessary for him to make other gods subordinate to Him including even Visnu in spite of the Vedic assertion that while Agni is the lowest amongst gods, Visnu is the highest.

As regards the unification of gods and goddesses in Śiva, that has already been done by Vedic seers, Upanisadic sages, sage Vyāsa in the *Bhagavadgita* and even Yaska, the author of Nirukta if not with reference to Śiva in particular, decidedly with reference to Ātman and Brahman. Leaving apart the Upanisads and *Bhagavadgita* even such a sage as Yāska who, in spite of being primarily a linguist, in the seventh chapter of his Nirukta has unambiguously stated that on account of its broadness, the Ātman has been prayed to by seers as gods making them as representatives of it in its different aspects making them as interchangeable amongst them on account of their functioning on the common ground of it, they become borne of themselves, of each other and of their action.

Even their accessories such as rides and weapons have been suggested as having been

carved out of the same. Abhinava as well has followed the suit at least in *Tantrāloka* 15.60 to have identified Lord Śiva as the colossus reservoir of water in the form of the Ātman having taken a dip wherein the entire universe can attain cleanliness and purity with the prospect of purification of their followers. In verse No. 224 of the same Chapter of the text he has conceived of Him as lying above Brahma in the form of the absolute Brahman which has expanded itself in the form of the world in His various manifestations. Thus, if the Vedic seer has identified the basic stuff of the emergences of everything conscious as well as inconscient in the form of base Existence, the Upanisads, etc. in the form of consciousness including self-consciousness, as the concept of *ātman* implies, Abhinava has understood it in all its triplicity of aspects namely, existence, consciousness and delight as involved in the personality of Śiva existing, being aware of His existence and delighting in the eternally stable company of His consort Sakti. For the introduction of the sense of delight to Visnu in His aspects of existence and consciousness while in Vaisnavism there has arisen the necessity of bringing in Laksmī and her substitute Rādhā from outside, that necessity has become fulfilled automatically by conceiving of His consort His force or Śakti as implicit in His existence, etc. Apart from the sectoral bias quite natural for the maintenance of exclusivity of each and every dispensation of faith and spiritual practice, this invariability of relationship between Śiva and Sakti is perhaps one of the fundamental reasons behind Abhinava's declaration of Vaisnavism along with the Veda and Buddhism as a relatively lower kind of religio-spiritual order.

2. Abhinavagupta's Critique of the Veda

This kind of rather mutually condemnatory judgement on the part of such a sagacious thinker as Abhinava in spite of even the Vedic background of such a unique seer as Dīrghatamas and others has perhaps gained its sharpness from the primacy of the *matha*-system of education in his life. The word *matha manth*, to churn, is suggestive of stress on its exclusivity. That in spite of his motto to gather information from all possibly available sources of knowledge like the honey-bee, he had to stick to the *matha*-system of the lineage of Somananda, Utpaladeva, Lakṣmanagupta and Sambhunātha particularly for his education of the nature of wisdom, bespeaks in itself the limitations of choice open to him particularly on matters imbued with the sectoral concern. This is quite obvious from his own statement in *Tantrāloka* at 14.44 in which he points out that option on the path of yogic approach to the Reality is a great hurdle and that by virtue of elimination of all other options except for devotion to Śiva one has the possibility of reaching Him. In yet another verse occurring at *Tantrāloka* 15.571, he refers to a text most probably belonging to his own sect and titled as *Mādhavakula* to the effect that the follower of his School needs to avoid textual statements of Vedas and Vaisnavism. His teacher Bhūtinātha whom he refers to at several places in the *Tantrāloka* as his *Brahma-vidyā-guru* does not seem to be very much conversant with Vedic texts as referred to here in their in-depth points of view except for the sacerdotal which during almost the entire Medieval period has been the subject of study in the name of the Veda due perhaps to its popularisation by the codification of the followers of the Mīmāṃsā School.

In fact, the real secret of the Vedic wisdom lies revealed in the Vedic *Samhitās* which are texts coming directly from the seers undergoing arduous course of yoga and austerity and couching their realisations in clusters of symbols drawn from their surroundings dominated particularly by objects and forces of nature. It is the difficulty of understanding their symbolic mode of expression which has made the *Samhitās* difficult to understand. An instance to the point, for example, is *Rgveda* 8.6.30 along with a couple of *mantras* preceding it. It has been mentioned in the context as a whole that the essential Vedic wisdom came to be availed of by seers while undergoing *tapas* in mountainous caves and valleys serving as the perennial source of water in the form of streams roaring down to the foot of the peaks. What the seers saw from that height was the world as an oceanic expanse of water vibrating tumultuously back and forth and resulting in incessant change in the process of time. Distantly apart from this scenario of ceaseless change what they happen to observe beyond the range of space and time there was beaming a light of the original seed of

creation which has sprouted in the form of all the multiplicity of the creation.

What Abhinavagupta has done vis-a-vis such revelations embedded in the Vedic *Samhitā* is that on the one hand he has assimilated such ideas in the making of the idea of Siva as the supernal and luminous seed of creation in all its timelessness and yet on the other has decried it along with Buddhism, Jainism, logic and Vaisnavism as an *adhah-sastra*, a discipline of relatively lower order and as such to have tried to learn its secret from his teacher, namely, Bhūtīrāja or Bhūtinātha. The reason behind this contradiction of viewpoint in him, as stated already, is his exclusive commitment to his School.

It is partly due to the support of such an attitude towards Veda by authorities like Abhinavagupta and mainly due to the divisive interests and denunciatory cultural bias of the Western Indologists particularly of British orientation against Veda that they invented the myth of the theory of Aryan Invasion and tried to create a wedge between the Vedic and Tantric dispensations declaring a non-Aryan origin of idea of Siva and as hence non-Vedic as against the pure naturalism of Vedic gods and goddesses. As is evident from subsequent archaeological finds and other researches it has been found that there is no evidence at all to suggest that anything like an invasion from the European hordes took place on the Indian soil in course of the known history. As regards the case of linguistic affinity throughout the area concerned, that is explicable the other way round in view of the antiquity and structure of Sanskrit language vis-a-vis the other languages concerned. Thus, to imagine that Śaivism in its origin is non-Vedic is a mere myth created with some vested interest.

So far as the root of Siva in the Rgveda is concerned it is very much there to find out though not in the form of Śiva but in the form of Rudra who came to be treated by Abhinava as subsidiary to Him. The importance of Rudra in the plural is quite evident in the Vāgāmbhrnī hymn as they in a group have been stated there along with Adityas and Vasus with whom Āmbhrnī claims to move. Almost the same remains the position of Śiva in the Yajurveda also vis-a-vis Rudras except for two points. In the sixteenth chapter of it known as *Rudrastādhyāyī* he appears again as the group of Rudras but with significant difference that Śiva here is the ideal form of them aspired for. This is evident from *mantra* Nos. 2,13, 41 and 51 therein where the devotee expects from Him in the singular to reveal Himself in His Siva form amounting to the auspicious, Sivatarā, more auspicious, Sivātama not only in form, *tanu*, but also in spirit, *sumanā*. This prayer of the seer gets materialised in the last Chapter of the *Samhitā* wherein its paramount seer Dadhyañ Ātharvana refers to Him as īśa and expects all devotees of Him to experience Him as obtaining in the whole world including both animate and inanimate not only in their present status but also in their dynamics of change taking place all the time constantly and motivating them to live rejoicing all the pleasures offered by them but only with the sense of renunciation, *tyaktena bhuhjithah*, without any craving for possession of them, belong as they do to Him who indwells them. It is, indeed, this īśa in His gracious and Lordly form who has been made the object of devotion by Abhinava in transcendence of the Rudras conceived as His missionary and Sadāśiva as His deputy.

There is another Vedic source in the form of a couple of Upanisads, namely, *Kena* and *Svetāśvatara* which anticipate Abhinavagupta's view of Siva in several ways of which he does never make any mention obviously due to his sectoral bindings which he followed so vigorously. The evidence occurs in the Kena Upanisad in the form of the episode of Umā Haimavatī. The episode reads as follows. In the war between gods and demons what incidentally once happened was that the gods came out victorious and began to celebrate their victory somewhere. While they were enjoying the celebration, a Yakṣa appeared at some distance from the site of celebration. The gods were surprised and deputed Agni, the leader of the lowest rank amongst them to enquire as to who he was. Agni went straightaway to him and asked him to identify himself. Instead of responding to Agni's query, the Yakṣa put the same question back to Agni. Agni told him what he was and claimed that he was so powerful as to burn the whole world. The Yakṣa put a blade of grass before him asking him to burn it. Agni tried his best to burn it but totally failed and went back with diffidence. This was followed by deputation of the leaders of the higher order, namely, Vāyu with the

recurrence of the same incident with him too. This was followed by the arrival of Indra himself the Lord of all of them. His approach to the Yaksha, however, was responded by total absence of him substituted by a beautiful lady in his place. On enquiry, the lady told Indra that she was Umā Haimavatī and that Yaksha was Brahman Itself, the real force behind their victory but materially as shapeless as a sudden flash of lightning so dazzling as to make the eye blink at its glance. Even then, she told Indra that it was so mighty as to make the mind move, conduct the processes of determination and indetermination besides being capable of realisation via austerity, self-control and selfless action as spelt out by the Vedas in all their branches and strata.

This anecdote is a remarkable evidence of the anticipation of Abhinava's philosophy of Saivism by Vedic seers and Upanisadic sages except for secondary details and integration of diverse viewpoints in a synthetic form. Some of those details remaining uncovered by the accounts of this anecdote, however, are available in the *Svetāśvatara Upanisad*. In the first place what has presented here in the anecdote in the figurative form of Umā Haimavatī is exposed literally in the form of Sakti right in the beginning of the *Upanisad* which, as such, lies there enclosing the Lord well within itself by means of peculiar attributes of it. Does it not anticipate Abhinava's association of Śiva with His Śakti with all the sense of androgeneity of Him remaining kept in abeyance? Further, later in the same *Upanisad*, this Sakti is spelt out as His supernal Force including knowledge, force and action, *jñāna, bala* and action as almost the same as Abhinava's view of the Force having been considered as willing, knowing and action.

In the second place, Rudra who has remained simply as a deity in the Rgveda has been diversified into hundreds of them in the whole chapter devoted to him in the Yajurveda. In the *Svetāśvatara Upanisad*, he is stated to be only one ruling over the entire creation and abiding in all individual beings at the end as their Self in his contracted form. In the same chapter of the *Upanisad* a little later he has been addressed positively as Śiva indwelling the creation assuming the form of mouth, head, and neck of all living beings and lying down as a whole in the cave of their hearts, *sarvabhūta guhāśayah* (3.11). Yet in another *mantra* of the same chapter He is characterised as atomic of the atomics and bigger than the biggest indwelling the same cave and capable of being realised as such by making oneself rid of all kinds of selfish actions and aspirations resulting in transcendence of all experiences of grief (3.20). Pacification of all basic constituents of the personality, *dhatuprasada*, as mentioned in this *mantra* is obviously suggestive of regularisation of the principle of life manifesting itself in the form of breath and that of psychic nature.

His denomination as Siva occurs in a number of other *mantras*. For instance, in the sixteenth *mantra* of the fourth chapter of the *Upanisad* again He is addressed as Śiva pervading the entire creation in its most essential form as symbolised by the term 'the clarified essence of the clarified butter as lying concealed in the inmost being of creatures as well as encircling the whole of it all at once and that He is the ultimate destination of all those who get liberated from the trap of the world.' Again in the fourteenth *mantra* of the fifth chapter therein He has been characterised as Śiva with the specification of receptivity through the sense of being and also as the cause of being and non-being both, Creator of the world of multiplicity through factorisation of the integrality, *kalā-sarga-karam*. It is important to note that Abhinava also makes use of the word *kalā* to attribute to it the act of factorisation behind the oneness of all with Śiva. Attribution of non-being along with being to Him as its cause amounts obviously to the recognition of the positivity of the zero as a number embedded in it as recognised as the greatest contribution to mathematics by mathematicians and trace of the anti-matter by the physicist in existence side by side with the matter. Along with the agency of factorisation of the entity as invested in Him, He has been conceived by Abhinava as transcendent to it through the use of the word *akala* for Him, which, too, lies anticipated in the fifth *mantra* of the sixth chapter of the *Upanisad*.

In addition to all these highly interesting points embedded in the *Upanisad*, what is of paramount importance here is devotion as the way to Him positively with the mention of the significant word *bhakti* in this regard in the last *mantra* of the *Upanisad* which is so favourite

to Abhinava moreover with the same quantum of it to the teacher who has happened to show the way to Him to the disciple as is explicit from the wording of the Upanisad: *yasya deve parā bhaktir yathā deve tathā gurau*, as much devotion to the Lord as to one's teacher also. It is only such a disciple in who this secret teaching has the possibility of being fruitful.

In view of all this stuff having been already in the Upanisad as the last part of the Vedas, Abhinava's characterisation of the *Śruti* as a *sāstra* lower than his is obviously conspicuous by unacquaintance of it by him in spite of having elapsed some time in the proximity of his Vedic teacher named Bhūtirāja. The only possible justification for it in this regard is partly his sectoral commitment and partly the teacher's emphasis only on the sacerdotal aspect of the Veda.

At the same time, it needs to be noted that Abhinava is such an honest author that had he taken any inspiration from the Upanisad in this regard while writing the *Tantrāloka* he was sure not have left it unacknowledged. The way out of this contradiction, therefore, seems to lie partly in the prevalence of these ideas and the concerned terminologies in the Indian psyche as a whole and partly owing to amazingly wide and deep psychic and intellectual range of his understanding and inventiveness in matters spiritual to such an extent as not only to cover ideas of the past without any possibility of borrowal from any source but also anticipate those also which are waiting to come to light in the future. This is quite obvious from a thorough study of his *magnum opus*.

As regards the wide range of understanding of Abhinava as per his own explanation in this regard is understandable in terms of his attribution of it to the phenomenon of descent of the force of consciousness known as *śaktipāta* vis-a-vis his analogy of the black-bee extending up to the same of the honeybee. The honeybee moves from flower to flower in its collection of the sensibility of smell in the form its nectar and puts them all in its hive in a large multitude for days so as to rise to the magnitude of the honey drawn from it. The juices fetched by it in smallest possible quantity by each bee from innumerable diverse sources like flowers and fruits and mixed together with all their special qualities understandably without any awareness of it on the part of the bee, results in something as the honey which uniformly has been giving a different kind of taste almost the same all over the world. This analogy has its root in the Rgveda from which it has come to the Chāndogya and Brhadāranyaka Upanisads for the sake of whose secrecy seer Dadhyañ Ātharvana had to permit himself to get beheaded by Indra. This is known in the Upanisads as the science of honey, *madhu-vidyā*. The same analogy has been made use of by Abhinava most probably unknowingly of its Vedic root to a certain extent. This is obvious from his stopping half way in making use of the analogy short of the formation of the honey but diverting the imagery to evolving the capability of descent of the Force of consciousness in its wider implication. As per his statement, "As the black bee moves from flower to flower in its search for the smell of its liking, even so the seeker of knowledge should move from one teacher to another in his quest for the essential wisdom." "Having drawn upon various teachers and literary sources and by virtue of the use of his own genius over and above it, the aspirant needs to create his own ocean of wisdom and make the boat of his life sail across." (Tantraloka, 13.335 and 13.343) This is the method suggested by Abhinava by way of preparation for the descent of the Force of consciousness in the form of special wisdom.

3. Reflection of Plato's Allegory of the Cave

From a thorough and close study of his *Tantrāloka* it becomes quite obvious that this objective must have been achieved in his own life as the text has come to contain all kinds of wisdom in it in both the sides, that is, past and the future from his standpoint. An elucidation of it on the former side may be found in his use of the analogy of reflection as common to Plato's view of Ideas and the allegory of the cave. Needless to point out that Plato has conceived of the world as a complex of ideas reflected on the screen of the mind received from the real occurrences of it in the heaven with the idea of the good as central to all of them parallel to Siva of Abhinava amounting to auspiciousness. This basic contention of him

has been elucidated by him through the allegory of the cave in which man has been depicted as the cave-dweller seeing whatever is passing outside his cave as reflected on the mirror of his mind with his face turned inward inside the cave towards the mirror without any inkling of the happenings in their original shape. With no possibility of his borrowal of it from Plato of the fourth century BC of Greece, the imagery has been so prominent in the mind of Abhinava that it has been made use of almost in an identical form twice in the *Tantrāloka* with thorough and minute deliberation on the nature of the reflection along with the nature of relationship of it with the original form of it. While Plato has remained contented himself only with reference to it via the medium of the imagery of the cave, Abhinava has gone in the details of the psychology of perceiving the reflection to the extent of its representation of the original incident via its elucidation in the form of a beloved seeing the reflection of her lover secretly in a mirror, placing the mirror on her bosom and yet not feeling contented as she would otherwise have felt by actually embracing him. Thus, while Plato stops only with the reference to the illusory nature of the universal phenomenon, Abhinava goes deeper into the nature of the problem ending up with the solution of it via the individual's realisation of his oneness with Śiva along with the suggestion of the way to it beginning from dedication to Him, meditation on Him culminating in actual psychic and neural experience in the form of the *kundalini yoga*.

4. Abhinava and Immanuel Kant

To think of Abhinavagupta vis-a-vis another paramount philosopher of the West, Immanuel Kant belonging down to the modern age, what we find interesting is their characterisation of space and time in their respective systems of thought. Kant puts time and space under the term categories of understanding along with causality amounting to suggest that they are unessential and are superimposed on the reality from the side of the human mind by way of looking at things in his own way. In his view, it is necessary for the human mind to think of anything by according to it some location and a certain point of time in the absence of which both the subject of understanding remains beyond the range of understanding. Kindred is the position of the concept of causality. Anything can be understood properly only by locating the cause of it or at least the effect of it. It is with the imposition of these concepts that the object may become understandable as a phenomenon otherwise it would remain only an unknowable numenon, as Kant calls it as the part of the reality as distinct from the other part or perspective of it known as the phenomenon lying within the range of understanding of the human mind. Since Kant has influenced the Western philosophy as much as Plato had done in ancient times it is quite significant to think of Abhinava's viewpoint in this regard.

On this point it is important to note that Abhinava has characterised space and time both as *adhvan*, the path amounting to the category of understanding. This extent of unanimity on this point between them all the gap of the actual space and time between their actual being is not without its significance. So far as Kant is concerned, he has at his back the philosophy of his Greek predecessor Empedocles of the fifth century BC who has no place for space in his structure of the world of elements. Kant's similar treatment to it along with time is quite in keeping with that ancient tradition behind him. This is by no means applicable to Abhinava with his tradition's admittance of space also as an essential part of the actual world. In keeping with the spirit of that tradition his characterisation of space along with time does not amount to its negation as a matter of fact but only its subordination to the end it leads to, namely, Śiva-hood. In the same way his Śiva unlike Kant's numenon, is not anything simple as a numinous subject with only a bare notion of it with all its insubstantiality but rather Śiva is the very essence of all forming, the cause of everything besides Him and not only realisable but the actual destiny of creation as a whole as well as that of the individual. Instead of a sheer idea of Him, there is a way leading to Him, *deśādhvan* being a part of that way.

5. Abhinava and A.N. Whitehead

Coming closer to the modern age there is another striking point of affinity of Abhinava with a British philosopher Alfred North Whitehead. The point of affinities is all the more striking in view of the colossal difference of background of Whitehead from that of Abhinava. The former had been a Professor mathematics and nuclear physics in London with his publication of *Principia Mathematica*, a monumental work on mathematical logic and became a professor of philosophy at Harvard as late as the sixty-eighth year of his life. His main philosophical work is titled *Process and Reality* in sharp contradistinction from Bradley's *Appearance and Reality*. In course of his deliberation on the nature of the reality as a sheer process of eventuation of events, Whitehead conceives of the involvement of three stages successively in course of making of the object out of events. These stages he has termed as concrescence, prehension and self-transcendence under the motivation of the desire for self-fulfilment. In course of these steps events tend to come close to one another, getting mixed up with one another resulting in self-transcendence in the form of an object with the possibility of turning again into an event of another act of concrescence. The prehension brings satisfaction in the same way as an organism feels satisfied after taking its food. This process aims on the universal scale at ingression into God and the world making God actualised by the ingression. The culmination of this process is termed by Whitehead as apotheosis of the world.

To state about Abhinava's viewpoint vis-a-vis this standpoint of Whitehead, it is interesting to point out is that he, too, holds a kindred position of relationship between the world and his Śiva. The world, according to him is a congregation of anus, individual objects and beings all tending towards Śiva and seeking to get assimilated to oneness with Him. Leaving apart the case of living beings particularly the humans, he in *Tantrāloka* 10.223 contends that if life force were to work inside a jar, it is sure to reach the essential form of Śiva. (*Tantrāloka* 10.223) Start of the breathing process is the basic feature distinguishing the organic from the inorganic. This, too, according to Abhinava may have the possibility of getting actualised. The case of organic beings, particularly of the humans therein is quite feasible or indeed is in the process of actualisation but for crossing the hurdles of limitations and ignorance as presented by the forces of *kalā* and *māyā*. While *kalā* is the hurdle of factorisation of the integrality, *māyā* and *avidyā* are those of ignorance. By means of its action of factorisation of the integrality into individualities *kalā* makes all of them self-contented within their limitations, *avidyā* or ignorance creates in them the sense of self-sufficiency. Removal of these hurdles would bring them to the level of mantra, mantresvara, mahāmantresvara culminating in transformation into Sadāśiva and then into Siva-hood with full assimilation to Him which in Whitehead's terminology is almost the same as apotheosis of the world.

The process of transformation of the objective event into the subjective being of the object has been termed by Whitehead as appetite of the objective whereby the object gets assimilated to the being of the emergent subject on the analogy of the organic being's assimilation of the food it takes and makes it a part of its own being. Interestingly enough the very same analogy is implicit in Abhinava's process of transformation of the anu into Śiva as he has made use of the term *jighatsā* a derivative of *ghas* caused by appetite:

Whatever is there in the world enshrouded by *māyā* is food as it were, while Lord Siva is the eater of all this and so I am. He who understands like this needs to be regarded the actual teacher of Saivism who has reached the essence of things beyond the span of the world.

How Whitehead could draw so close to Abhinava without any possibility of contact with his writings is interesting to think about, particularly as his approach to these cosmological problems is purely logical and scientific as distinct from Abhinava's traditional and experiential via yoga. To say the least in this regard it amounts to validation of the conclusions reached by both of them irrespective of divergence of their approaches.

6. Abhinava, Freud and Jung

Coming nearer home to psychologists dealing primarily with experience than remaining confined to philosophers with their main thrust on rationality, let us talk of Abhinava's

proximity with and difference from Sigmund Freud and Carl Gustav Jung. Freud has concentrated on both ends of the human life, namely, Eros and Thanatos representing respectively the Greek god of love and the belief that the soul dies with the body. It is under the imperative of the said god that man indulges in the act of sex as a necessity not only to produce life but also to keep it healthy. As per his contention, there is a contrariety between the male and the female lacking either of them the mechanism the other is endowed with. That is the cause of attraction of one for the other. While satisfaction of this tendency keeps both of them healthy inhibition of it causes tension and disease. The act of sex, therefore, is a matter of prime necessity for the maintenance of life.

Abhinava, on the other hand, has tackled the problem of contrariety between the male and the female by the androgyne of Siva and Śakti suggesting thereby the solution of attraction between the two sides through recourse to the Self as the way not only for relief from the tension but also as the source of immeasurable delight as Siva as the representative of the Self is. Abhinava has not only theoretically suggested this way out of this innate tendency of the human nature but has practically demonstrated it by his own way of life remaining celibate throughout and becoming a yogin of the first order as is evident from his writings of the *Tantrāloka* on the one hand and the sublimated form of eroticism revealed in his aestheticism. Whatever residue of the inclination to sex supposed to be still remaining in the human, as a way out to its satisfaction he has suggested the messenger, *duti*, a system for the catharsis of it under which the aspirant has to make use of the *dull* in the act of sex but only disinterestedly for the experience of the state of liberation from both the sides, the female, thus, acting as the messenger to the state of liberation.

As regards the Freudian tendency to die as supposed to underlie the core of the will to live, and thus presenting a point of contrariety and hence tension in the unconscious part of the human mind, Abhinava has mooted out as its antidote in the form of the latency of Siva-hood in the psyche of the individual conceived as an atomic form of Him known as anu.

As regards Abhinava's comparability with Jung, it is relatively much more obvious. At the start it needs to be noted that Jung's departure from the Freudian psychology started with an event of meeting between the two in the year 1907 against the background of almost teacher-taught relationship between them until that date. Freud came to Jung's house, as his autobiographical details tell us and tried to persuade him to work under a plan to turn sex into a dogma. Even after trying to convince Jung for as long as thirteen hours Freud failed to make him agree to his proposal resulting in so much desperation on his part as to fall back on his chair out of a swoon. The event of departure from Freud on this point proved so disturbing on the side of Jung also that, as he tells us, he, too, began to fall back into the unconscious. It is against this background that he had his constructed house close to a lake and began to practise yoga in what form one does not know, however, as a remedy of his malady. It was as a result of this practice until the year 1914 that he happened to evolve his idea of the collective unconscious over above the Freudian idea of the unconscious as a residue of inhibited desires particularly of sexual nature.

His idea of the unconscious came to be developed owing to the trace of such outlines of ideas in it particularly owing to layers as revealed in course of dreams of deeper significance and analysis of the experiences of his patients. Thus the unconscious came to be developed as a vast reservoir of outlines of ideas lying latent in the depth of the human psyche and were termed as archetypes. This stream of his psychology remained flowing until the year 1945 until an American scientist came under his treatment for uneasiness of mind with none of his wishes having remained unfulfilled. Following a close study of his dreams as delineated in pictorial form what Jung happened to conclude that the patient's mental problems might have become resolved with the coordinated centralisation of his archetypes as revealed in his dreamy figures. This discovery of him came to be termed by him as the archetype of Self as central to all kinds of archetypes. Apart from Plato's model of the Idea of Good as available to him from his background, what seems to have helped him in his formulation of the archetype of the Self was a meeting of him with Raman Maharshi at his *ashram* in Tamil

Nadu a few years earlier in course of his visit to India in the year 1937.

Apart from the *Upanisads* and their tradition, it is perhaps Raman Maharshi who had the most vivid experiences of the Self independently of all external influence on him in his early youth and to have identified it in the form of the hill Arunāchal in his vicinity reminding the reader of the same viewpoint of Abhinavagupta concerning the mount Meru as delineated in the eighth chapter of the *Tantrāloka* dealing with the idea of *deśādhvan* wherein he considers the mountain as the most impressive emblem, *liṅga* of Śiva placed against the background of the whole of the earth as its pedestal, *yoni*, representing Force as His consort. (*Tantrāloka*, 8.45)

Viewed in the light of the Maharshi's direct experience and Jung's deduction out of the American patient's drawings and resolution of the psychic problem, Abhinava's view of the Meru and its pedestal can at its best be rationally explicable in terms of projection of the idea of the Self on the mountain coinciding with that of his Siva eventually as a device for the commonplace understanding of Him.

Secondly, it is important to note that there is a striking parity between Jung's idea of the archetypes anima and animus representing respectively the female and the male elements in the human nature. According to him, these two archetypes abide in the human nature side by side as complementary to each other. As such, it is owing to dominance of either of them that the individual turns out to be female or male. Following the determination of the sex, it is significant to note that while anima is introvertive, animus is extrovertive. In view of this sort of complementarity of anima and animus archetypes in the human nature as discovered by Jung has its anticipation in Abhinava's view of the androgyne of Śiva and Śakti corresponding to the male and the female. The complementarity of the male and female elements in the human mind is not only contradictory of the Freudian contention of opposition between the two sides as standing annulled by Jung's viewpoint as corroborated by Abhinava's view of androgyne of Siva and Sakti has a long history behind it anticipated by thousands of years as its root lies in the *Brhadāraṇyaka Upaniṣad*. The Upaniṣad states that there was uniformly a single individual having no scope for enjoyment. Over and above that deficiency in that state of being he rather became afraid of his loneliness. To get rid of this fear he divided himself into two like two parts of a grain as really he had that property of division inherent in him in the form of the male and the female remaining in constant embrace of each other. Being set apart from each other the parts got restored to them their respective inherent nature in the form of the man and the woman. In support its contention, the Upaniṣad refers to the human instinct of feeling his fullness only in their embrace of each other. This view of the Upaniṣad has been attributed to its most celebrated sage Yājñavalkya. (*Brhadāraṇyaka Upaniṣad*, 1.4.3)

There is another point of unanimity between Abhinava and Jung concerning the use of dream experience of initiation on the disciple as suggested by Abhinava and considered as the most important device in the treatment of mental and psychic patients by Jung.

7. Jung's Collective Unconscious versus Abhinava's Cidākāśa

While the collective unconscious unfolds itself mainly in the state of deep sleep, *cidākāśa* remains unfolded in all the states of consciousness, however, particularly in the state of *samādhi*.

The collective unconscious is acceded to through withdrawal of impressions of hoary past inside the psyche. As against it, *cidākāśa* is rid of Anteriority as well as exteriority. Here the world in all its actuality and reality is realized as one with one's total being, *ātman*.

Collective unconscious is a state of unconsciousness. As distinct from it, *cidākāśa* is actual and real in all the sense of supernal consciousness. It is the realization of the inherent consciousness behind everything.

With this deliberation in course of understanding the position of Abhinavagupta vis-a-vis the Western thought both philosophical and psychological, now we have reached the point where we may turn to the Indian side which, as a matter of fact serves as his proper background. On this side, apart from the Vedic *Samhitās* and formulation of their stray visions in the form of the Upanisads along with the way to realisation via the exercise of breath-control as dealt with in the *Āranyakas* which all we have dealt with already in the beginning now is the turn of the *Bhagavadgita* and the *Yoga-Sūtra* of Patañjali.

8. Abhinava and the Bhagavadgita

As regards the *Bhagavadgita*, Abhinava has kept its views all through in his mind while writing *Tantrāloka* as is evident from his references to it in the text particularly as made out by his commentator Jayaratha. One such pertinent case is verse No. 67 of the eighth chapter of the text dealing with the post-mortal state of the soul. The *Gītā* tells us that the destiny of the soul is determined by his contemplations at last at the verge of his departure from the world. It tells us that the soul of the dead reaches the same state of being as he was mindful of during the last moments of life. One of his most intimate followers Maheśvarānanda towards the close of his *Mahārthamañjari* has identified *mahārtha*, the great secret in the form of the message of the *Gītā*. Abhinava himself has written a commentary of the *Gita*, under the title *Gītārtha-saṅgraha* expounding particularly its secret yogic ideas. As such, it would be unfair for Abhinava as well as the *Gītā* to think of him in complete independence of the sacred text messaging out particularly how the Self needs to act in this world without caring for the result especially in self-interest. Since such action would require self-control in regard to every aspect of the personality, namely, willing, thinking and doing, the individual needs to develop the outlook of a yogin. This, indeed, is the great secret of the *Bhagavadgita* as understood by Abhinava's great disciple Maheśvarānanda of the fourteenth century AD.

The only significant divergence of Abhinava from the *Bhagavadgita's* line of thought is his devotion to Siva and condemnation of Vaisnavism as a lower *śāstra*. This, divergence, however, needs to be minimised in its weight in keeping with the sectoral compulsions of Abhinava as against the Vaisnavite burden of the *Gītā*.

9. Abhinava versus Patanjali

So far as Abhinava versus Patañjali, the author of *Yoga-Sutra*, is concerned he has made only a couple of references to the latter one directly and the other understandable by implication. In the direct one while talking of descent of the force of consciousness, *śaktipāta* at verse No. 146 in the thirteenth chapter of the *Tantrāloka*, Abhinava happens to refer verbatim to *sūtra* no. 33 of the third chapter of the *Yoga-Sūtra prātibhadvā sarvam*, meaning that by means of use of the innate reflective power of genius, *pratibha*, everything is possible howsoever inaccessible otherwise to the mind of the individual. By referring to *pratibhā* in this context Abhinava obviously amounts to equal it with the descent of the force of consciousness from its supramental state.

As regards Abhinava's reference to another aphorism of Patañjali, it is understandable from his use of the phenomenon of possession of the aspirant by an evil spirit, *piśāca*. He has referred to this phenomenon on behalf of some text titled *Mālā*. Referring to this text he reports that how it has been stated there that on aspirant's piercing through the higher *cakra* there is the danger of being possessed by some evil spirit which may mislead him. He has indicated to that spirit as a snake, *bhujaṅgam* emerging out of *mantra*, *nāda* and *vinḍu* of supernal nature. This psychic phenomenon is comparable to the import of Patañjali's formula, *sutra*, occurring at No. 51 of the same third chapter of the text titled *vibhūtipāda*. Use of the word *bhujanga*, snake, as the characteristic feature of the agency of distraction as understood by Patañjali on arousal of attachment to the beatitude and sense of self-glorification on achieving some higher state of mind of the yogin seems to refer to the awakening of the force of *kundalini* in terms of Abhinava to which surprisingly enough there is no reference at all in the *Yoga-Sūtra* and hence Patanjali was required to characterise it as

an agency of distraction at the higher state of psychic progress.

Apart from this kind of divergence between these two authorities of divergent paths, namely, Vivekaja-mārga of Patañjali and Yogaja-mārga of Abhinava, there is still a wider point of gap between them on their respective perceptions of the final state of being aimed at by them. Needless to point out that both of them equally well characterise that state as one of liberation with this marked difference between them that while the state of liberation is redemption from the clutches of the world as represented by *Prakrit*, Nature, from the viewpoint of Patañjali, while it lies in the self-fulfilment of the atomic individual in his restoration to his Śiva-hood from the viewpoint of Abhinavagupta. Thus, while the end of the discipline of yoga according to Patañjali is attainment of aloneness absolutely away from the touch of Nature representing everything else as its product, in view of Abhinava it is the state of self-fulfilment of the individual in his inclusion in the range of his being of the entire universe including Śiva as the highest state of existence, consciousness and delight.

10. Abhinava versus Śaṅkara

On account of this kind of inclusiveness of Abhinava which, too, has emerged out of the androgyny of Śiva and Śakti. he has become quite distinct from Ācārya Sankara another and most important exponent of non-dualism which also is the trait of his School. If the inclusiveness of Śaṅkara is a logical consequence of the neutrality of Brahman as the final goal of his philosophical system along with the concerned spiritual practice; this spiritual practice as per his system is most clearly articulated in his *Nirvana Satkam*, a poem comprising only six verses. In this composition the great Ācārya right from the beginning to end is negative in all his references to himself. He says that he is neither the earth nor

the water, neither the fire nor the air, neither the space nor the mind, neither egotism nor the intellect leaving only his oneness with Śiva. Interestingly this is also the thrust of Abhinava's philosophy in all its theory and practice but has been reached at via the route of inclusion and acceptance of everything sought to be unconcerned with by Śaṅkara but for the positivity and acceptance of an extremely positive shape of Brahman in Its attributes such as existence, consciousness and bliss over and above its absolute neutrality.

Śaṅkara's non-dualism besides being quite innate to him has been strengthened by the Upanisads which he commented and that, too, most profoundly in the odd situation of the cave of Vyāsa in Badarikāśrama at the age of less than even sixteen years. All this is surprising and yet true reflecting the innateness of non-dualism to his inner being. As regards the case of Abhinavagupta, in this regard, he has behind him the non-dualistic tradition of Somananda, Utpaladeva, Laksmangupta and Sambhunatha, such a galaxy of teachers of Advaitism besides Bhutiraja, his teacher of *brahma-vidyā*. In this regard what seems to be most likely is that this tradition of him was somehow or the other a result of Sankara himself via Somananda who happened to precede Abhinava broadly by a margin of just four generations coinciding probably with the date of arrival of Sankara in Kashmir. Preceding Somananda, Śaivism in Kashmir itself was dualistic all the androgyny of Śiva and Śakti notwithstanding and is still continuing to dominate in south India.

As regards the possibility of effect of this non-dualism as centric to Śaivism on the ethical side of the human nature, Abhinava has given the example of a criminal thinking of himself continuously that he is a criminal becoming perfectly criminal although he was probably not so initially. Extending the same psychological viewpoint to one's constant contemplation that he is Śiva, there is little doubt in the transformation of the contemplator becoming Śiva-like with the development of all such virtues in him as are associated with the view of Śiva culminating eventually in attainment of the state of optionlessness, the ultimate objective of life. (Tantraloka 15.269-270)

11. Abhinava versus Sri Aurobindo

Sri Aurobindo's integral Vedanta also seems to have drawn-considerably from Abhinava in

his effort to eliminate the negativity of Śāhakra's way of approach to the reality. The point of his contact with Śaivism seems to have its root in his employment to the service of the King of Baroda following his return from U.K. sometime in the year 1893 and staying there until 1904. During that period he is reported to have been a voracious reader borrowing big volumes from the library and returning the very next day creating suspicion in the minds of officials concerned. By that time the Kashmir Series of books had become published. However, nowhere in his writings has he admitted to the range of his readings much less to any publication of the series concerned.

The existence of these schools of non-dual Saivism that later became known as Kashmir Saivism was first brought to the knowledge of the world by Georg Buhler in his published report in 1877 entitled "In Search of Sanskrit manuscripts in Kashmir, Rajputana and Central India". In 1911 a Research Department was set up by the government of Pratap Singh Sahib Bahadur, Maharaja of Jammu and Kashmir. Under the auspices of this Department, Kashmir Series of Texts and Studies was published starting from 1911 and the last one was published in 1947.

In any case, the effect of Kashmir Śaivism particularly of Abhinava's variety on his idea of the integral Vedānta is quite obvious on several grounds. Parallel to Abhinava's Siva, Aurobindo's Brahman also is Existence, Consciousness and Bliss. He conceives of consciousness as the central force responsible for the creation of the world. In this respect he had made a clear departure from Sankara inasmuch as in Sankara's Vedānta that creative agent is *māyā*, illusion and hence her creation, too, is a mere illusory appearance like the mirage. Just like Abhinava's Sakti, Aurobindo's consciousness-force also is three-dimensional, namely, willing, doing and awareness. Thus, it is actual instead of being just illusory. Just like Abhinava, he also has carved out several stages above as well as below the mind in the form of the higher-mind, illumined mind, intuition, overmind and supermind matching Abhinava's grades like *mantra*, *mantrésvara*, *mahāmantrésvara* and *Sadāśiva*. On the lower to mind there are matter and life parallel to Abhinava's earth and *prāṇa*. There is also some sort of parallelism between the two in regard to the processes of involution and evolution. Inasmuch as Abhinava has conceived the possibility of a jar becoming Siva ultimately, Aurobindo also thinks of the possibility of matter's divinisation. If Aurobindo's idea of divinisation lies in the act of inculcation of the sense of existence, consciousness and bliss in matter, in the case of Abhinava it lies in restoring it to its original state of Śiva-hood. In any case in view of both of them consciousness itself is both the efficient as well as the material cause of everything in the world via processes of involution and evolution.

12. Abhinava versus Mahāvatāra Bāba

Besides the integral Vedānta and Yoga there is some point of affinity of Abhinava with the *kriyā-yoga* of Yogananda of the fame of the Autobiography of a Yogi. In his well known autobiography Yogananda claims to have contact with a Himalayan yogi of the highest order named by him as Mahāvatāra Bāba who could appear at any place of his choice or disappear in the void. Yogananda claims to have learnt from him a kind of yoga, namely, *kriyā-yoga* and to have popularised it in certain circles in India as well as abroad. The Hindi translator and commentator Dr. Param Hamsa Misra of Tantrāloka has found out some traces of the *kriyā-yoga* in the talks and writings of Pandit Gopinath Kaviraja of Varānasī. In fact, there is a slight terminological variation in this kind of yoga, one of them being known as *karma-yoga* as held out by the *Bhagavadgita* and lying in selfless action while the other has been popularised by Yogananda. Going deeper into the matter, the term *kriyā-yoga* occurs for the first time in the *Yoga-sūtra* of Patañjali as the very first *sūtra* of its second chapter wherein it has been defined as a collective practice of *tapas*, *svādhyāya* and obeisance to God. Abhinava, however, defines it in a different way. As per his definition in *Tantrāloka*, it is not that action is different and yoga is different. As a consequence of ascension of the intellect on the essence of things and the consequent result of pacification of passions of mind whatever happens is known as *kriyā* or indeed *kriyā-yoga*. (*Tantrāloka*, 1.151) Obviously this definition of *kriyā-yoga* presupposes a pair of conditions. One of them is ascension of the intellect to the essence. That essence, in view of Abhinava cannot be anything else except for

the world's as well as of the individual's rootedness in Siva or the combined form of Śiva-Sakti.

As regards the difference between *kriyā-yoga* and *karma-yoga* from the grammatical viewpoint, since *karma* is the result of *kriya*, *kriyā-yoga* may be taken to stand for the process to the end of *karma-yoga*. These respective positions of the two terms seem to fit quite well with their definition in both the texts as pointed to above. As regards Patañjali's definition, *tapas* is a process of self-purification as preparation to self-improvement aiming at clarity of consciousness. The same is the objective of *svādhyāya* also no matter be it taken in the sense of the scriptural text or one's own psychology. The common aim behind all these procedures is control over passions, clarity of consciousness leading to awareness of the essence of things characterised as God, Śiva, etc. and submission to Him in all possible ways, namely, in action, ideation and emotion. All these three aspects of the human nature being mutually integrated in the man's inner being as well as their manifestation outside in the world, whatever action the individual would accomplish would amount to submission to the essence or the God in whatsoever denominational form. This is what amounts to *karma-yoga*.

In view of this clarification on respective statuses of both the denominations, it is obvious that while the *Gītā* emphasises the end-result of the practice of yoga, Yogananda's teacher lays emphasis on the process by passing through which the aspirant may reach the end or hit the goal of life. Before Yogananda's naming him as Mahāvatāra Bābā he was known as Bālakanātha as he had remained like a youth even after centuries of life. He belonged to the same sect of yogins which is responsible for creation of such texts on Yoga as Goraksa Samhita, Hathayoga Pradipika, Hafha Ratnāvalī in the Medieval age. The famous text *Mahārthamañjarī* by Maheśvarānanda Nātha of the fourteenth century AD also goes to the credit of the same School of yogins. Needless to point out that this Maheśvarānanda Nātha belonged to the lineage of Abhinavagupta and his School beginning from Somananda. This has become obvious from another biographical work titled *Apprentice to a Himalayan Master* written by Mr. 'M' and published in 2010. As is obvious from Swami Kriyānanda's *Rāja Yoga*, published in 2002, *kriyā-yoga* is the same as is the yoga of Goraksanātha and others with its special emphasis on control of breath, *pranayama*, as the way to clarity of consciousness and realisation of the object of yoga, namely, oneness with Śiva.

Since Abinavagupta belongs to the same School there is nothing surprising in finding out the traces of *kriyā-yoga* in the *Tantrāloka* as referred via our quotation at footnote No. 9. As is obvious from the *Tantraloka*, Abhinava's account of the processes aiming at Śiva-hood is the most profound in its range, gravity and wealth of yogic processes along with their details. His details include reference to several other *cakras* above the *ājñā* until the *sahasrāra* which is the playground of the higher *kundalini*. It includes *samāni* and *unmanī* states of consciousness. The mysterious system of nerves and their centres known as *cakra* obtain in the human body in two grades which are the lower and the higher. The lower part of the system comprises of four *cakras*, namely, the *muladhara*, *svadhisthana*, *manipūra* and *anāhata*. These are supposed to be lower on account of their involvement in sustaining the physical existence, serving as the lotus of the Self, playing the role of the centre by virtue of being the meeting ground of all the seventy-two thousand nerves including the ten main ones as also of the ten kinds of forces of vitality known as *pranas*. Besides this, it is also considered as the central fire-place supplying heat to the body. *Anāhata* is the heart-plexus responsible not only for purifying the blood and supplying the same to the whole of the body but also for controlling the emotional aspect of mind.

As distinct from the lower is the higher part of it known as *dvādaśānta* on two accounts. One of it is the gross length of the area covered in the body measuring broadly twelve finger-ends from the throat to the sagittal suture located at the crest. The second one of the reasons behind the denomination of it as such is the fact that it has been found to cover as many as twelve loci of principles. The first ladder of it is the *cakra* known as *visuddha* which controls the sound, *svara*. The second one is the *cakra* known as *ājñā* which acts as the centre of dispersal of ideas and sounds corresponding to them, *visarga*. The third step is known as

cakreśvara comprising all the consonant sounds from *k* to *ks*. The fourth one is known as *vindu*, the point. The Fifth is known as *ardha candra*. The sixth is known as *ridhinī nada*, the point of inhibition of sound. The seventh is *nadanta*, end of sound. The eighth is the locus of *sakti*, the force, followed by *vyapinī*, pervasive, and *samana*, concentrative in the form of focus of mind. The next to it is the step known as *samanasa*, equipoise, which in its turn is followed by the step known as *sambhava*, related to Sambhu, which is indicated by transcendence of the point, *parā-vindu*. As is obvious from the denominations of these steps covering the *dvadasanta*, they are related to sound and the state of soundlessness in keeping with the corresponding states of mind stopping its operation as indicated by the stoppage of sound at the end. Thus the division of all the stages of *dvādaśānta* is based on the idea of coordination of sound and functioning of mind as the foremost instrument of consciousness in the human personality. All these details concerning the coordination between phonology and psychology seems to have emerged in course of recitation of the sound *Om* in its lengthened form, *pluta*, along with deep contemplation on its sense as representing the entire Reality in both its phases, universal and supernal as it stands for the virtue of having been considered as the most fundamental one right from the very beginning and to have served as the stuff of creation as well as the source of the corresponding consciousness in all its modes and forms.

To come to Abhinava's deliberation on consciousness, in sharp contrast to the contemporary view of consciousness as primarily sensory developing gradually into the mental. The main source of strength of this viewpoint at present is the empiricism of science holding the sway today by virtue of the ever-increasing facilitation of life by validation of the scientific way of thinking. Obviously, Abhinava's view of consciousness has its root in the act of self-consciousness going deep to the core of the mind. If perception has its undeniable source in the validity of the existence of all we perceive, contemplation has its source in the verity of one's own self which, too, is equally well undeniable if not more since denial of verity to it involves the danger of collapse of the possibility of perception itself notwithstanding the continued existence of the world outside, for the existence of which, however, there would not remain any means of validation.

For Abhinava's viewpoint, the force required for validation of even the external world in its existential value is consciousness as concentrated in the self and brings the possibility of perception itself via its channelling through the sensory mechanism. As such, Abhinava holds consciousness as substantial as existence itself as it is responsible for its very being as well as working destined to get dissolved into it. It is the conjugal companion of the total range of Being as represented by Śiva. Unlike the Prakṛti of the Sāṅkhyas being totally opposite to its incidental, inexplicable and ad-hoc companion termed as Puruṣa, Consciousness as the Force of Siva remains always inseparably associated with Him so much so as to conjointly form an aspect of His body as is evident from the concept of *ardhanārīśvara* wherein while Śiva appears as the male aspect of one and the same personality, consciousness stands for the female. It is due to such an abiding association between Siva and His force of consciousness that wherever there is Being, there is also consciousness. The proof for it is the invariability in the coordination between consciousness and existence inasmuch as wherever there is the sense of existence, there is also the presence of consciousness. If existence cannot be divorced of consciousness, the latter cannot be divorced of existence either.

Consciousness, indeed, is omni-conscious, looking within as well as without, facing towards the past as well towards the future besides the present itself. Possibility of history and predictability of events are instances to the point.

Luminosity is the basic feature of consciousness. It is owing to this attribute of it that whatever we get to know becomes illumined to us, no matter be it intellectual or perceptual. According to Upanisads as well as Abhinava even the physical light has received its luminosity from consciousness. The cause of its physicality is its intermixture with properties inhibitive of luminosity. Variations in the luminosity of the sun, the moon, planets and stars as well as various forms of fire are illustrations on the point. Rightly has the *Katha Upanisad* stated that in consciousness there is no access of luminosity of the sun, the moon, the stars,

planets, lightning or even of fire. Rather it is due to the luminosity of consciousness that they all bear their luminosity. (Katha Upanisad 5.5 and also see Tantraloka 3.117)

Abhinava considers consciousness as of autonomous nature. It is due to this autonomy of nature that it assumes various kinds of impositions on itself resulting in intensity, modesty, etc. in its luminosity. (Tantraloka 3.118) The luminosity as prevailing in luminaries like the sun, etc. in his view, is a defiled form of the original one as is to be traced in the consciousness of Śiva which needs to be inculcated by the individual to rise above all limitations he otherwise remains subjected to. (Tantraloka 3.119) As we find in the human nature, consciousness always keeps moving. This is most obvious in the fickleness of the mind. All this mobility of consciousness as reflected in the mind and elsewhere is due to constant vibration in the ocean of consciousness, as it were. As the sea keeps vibrating all the time so does the sea of consciousness. This function of it is also purposive. If consciousness were to remain all the same constantly, variability in the behaviour of the world of consciousness would come to an end. (Tantraloka 4.184)

In Abhinava's view, subsidence in the midst of vibration is, however, the real secret of Being an ocean. This is evident from Consciousness forming the core of the universal being on the one hand and getting stagnated in the form of fixity of matter on the other. This stagnancy is symptomatic of its tendency of stultification on the lower side while equipoise of it in the state of *samadhi* is indicative of same tendency of it on the higher side, with the necessity of the evolutionary process serving as the conduit between the two extreme ends and creating the possibility of awareness of the business of the world. (Tantraloka 4.185)

This is why there has emerged the possibility of consciousness emerging out of the physical inconscience. It is owing to the working of this process of evolution that heart, all its physicality notwithstanding, becomes the centre of consciousness in the human constitution. (Tantraloka 4.186A)

According to him, consciousness is three-dimensional being as an aspect of Śiva in the existential sense as well as the sense of consciousness. Siva, according to this statement, is consciousness itself in the existential sense. He is the Being of the nature of Consciousness. This consciousness as inherent in Him has three aspects, namely, will, knowledge and action but for which He could not be regarded as the Being along with the attribute of existence. (Tantraloka, 4.187) It is something only in existence which can will, know and act. So is Siva with consciousness as His inherent quality in the existential sense of Force. It is by virtue of inherence of the force in Him that He expands Himself in all these three forms inside in the form of the human psychology as well as outside in the form of the world as a whole in its actions, awareness and the requisite will behind them. That existential value of Him being externalised assumes the form of the fire of awareness while the same being interiorised serves as the source of sound getting converted into contemplation. (Tantraloka, 4.190)

Universality in the manifestation of consciousness is due to its transparency while the division of individualities in the totality is due to each one of them being pegged down to its specific forms and limitations serving as the cause of internal contradictions. (Tantraloka, 5.13) Consciousness behind the entire variations of individualities is but one and rid of all options but makes it subject to options and variations coming down to the level of individuals. (Tantraloka, 8.30b-31a) It is pure consciousness which having forsaken its aspect of knowability illumines itself expressly as the space. Space is indeed consciousness itself shorn of its express objectivity and appearing as a sheer vacuum with nothing in it to make itself knowable. (Tantraloka, 6.9) This statement of Abhinava finds its elucidation in Greek Philosopher Empedocles' denial of space as a positive entity above earth, water, fire and air since ancient times and continuing to be held as such even until now in scientific circles defining it now as a sheer blank calculable in its blankness through the relative location of objects in it. Vacuity of space is indeed due to the deliberate effort of consciousness to escape objectivity leaving scope for its sheer subjectivity.

However, it is out of this subjectivity of it that emerges *prana*, life-force assuming the form

of air as a wave of it creating the possibility of emergence of life as the basis of the spectacle of consciousness coming out of it in a renewed form. (Tantraloka, 6.11)

This is the secret of space according to Abhinava. As regards that of time, it is dependent on the frequency of breath which in its turn is dependent on the vibration of the sea of consciousness as the ultimate basis of whatever is there in the universe. (Tantraloka, 7.62) Thus, the subsidence as well as emergence of the world both is dependent on consciousness as the path of the function of Force, *śakti* whose vibrations assume the form of the world in its innumerable tangibility. (Tantraloka, 7.68)

In view of this status of consciousness, Abhinava warns, those who underestimate it as a sheer bodily property due to the malice of action clouding their minds, are destined to lie asleep in the deep cave of inconscience like creeping insects. (Tantraloka, 9.138)

13. *Kundalini* and the Christian Legend of Snake:

In the Bible there is a prominent legend of Satan coming to Eve in the form of a snake in the heavenly garden of Eden with the motive of seducing her to persuade Adam, her male counterpart, to insist upon him to taste the forbidden fruit and accedes to have sex with her resulting in the origin of the human race. So far as the origin of the human race in this act of procreation is concerned, the event proved a boon to mankind. Still, however, it laid the foundation of the instinct of sex in him with all its forcefulness consummating in its acceptance in the Freudian psychology as the principal one amongst all other instincts in him and thus in diluting the entire complex of the human nature and the corruption of it to the extent of leading to his madness with the overweighting development of the unconsciousness in him, clouding his consciousness with the result of perversity in his nature. It is due to her that he has become a victim of sufferings of all kinds, in spite of his otherwise divine nature having had his origin in God and having the advantage of living in the Eden.

This event of perversion of the human nature is anticipated very much in Patanjali's *Yoga Sutra*, 3.51, having already been quoted in this write-up and reading as *sthānyupānimantrane sañga-smaya-akarnam punaranistaprasaṅgāt*. This event of acceding to Satan on the part of Adam resulted in the creation of individual's individuality with all his propensity of attachment to his individuality which is obviously of the nature of attachment and assertion of his individuality which are illustrative of both attachment and egotism and hence of the corruption of his nature. Though *kundalini* has escaped mention at the hand of Patañjali in this aphorism, it must be implicit in his relating to this stage of consciousness of the aspirant. This point is very much explicit in Abhinavagupta's conception of *kundalini* as a serpent as symbolic of the integrality of the life-force. As against it, Christianity's condemnation of her as an agent of Satan, bears out the failed effort of Christianity to integrate it with the forces of goodness on account of successful experience of the yogins with regard to this representative of the lifeforce lying concealed at the base of the human body over and above Patañjali's characterisation of it as *pisaca-avesha*, being possessed by the Satan. It was perhaps of that positive experience on the part of a *tāntrika* like Abhinavagupta that it happened to be associated with Śiva as His eternal companion.

The positivity of Abhinava's experience in regard to this force is very much obvious from the recognition of it on his part as lying embodied in the human personality as a representative of the force of divinity capable of elevating his psyche so much as to lead him to the Divine as symbolised as Śiva supposed to lie awaiting for her rise to meeting Him in highest centre of his consciousness as is the *sahasrāra* at the acme of man's aspiration for spiritual transformation which lies in purification of consciousness. It is via this kind of realisation that he has happened to realise the essential oneness amongst all luminaries including the physical and the spiritual as embodied in the form of the sun, the moon, the fire and the lightning as is obvious from the statement of the *Katha Upanisad* quoted already in the write-up amounting to suggest that the illumination of the Self is inaccessible to that of the sun, the moon, fire and lightning and that these luminaries and sources of light have rather borrowed it from that source. The truth of this statement is very much obvious on the

psychological level from the dependence of these luminaries from their recognition of these on the basis of their perceptibility through the factor of self-consciousness of the perceiver expanding its territory to the world outside. The external world would have remained totally nothingness outside the purview of the self-consciousness of the individual with all the limitations of it. Abhinava's contention of the possibility of universalisation of the human psyche at the acme of its growth through purification of it on having realised his oneness with Śiva who otherwise remains confined to his animal nature with all kinds of limitations in its range of its expansion.

The expansion is so important as it involves a long procedure. The basic seed of it is the self-consciousness of the individual. As that factor of the human psychology, it tends to remain exteriorised. Being drawn back to itself it gets interiorised and moves upward in its scale of being comprising of *cakras* as related to five primeval elements of the external world existing in a summary form as controlled by *muladhara*, *svadhisthan*, *manipura*, *anahata*, and *viśuddha* representing the earth, water, fire, air and ether (space) respectively.

Rise of *kundalini* results in the purification of consciousness in its entire physicality and individualistic accretions and superimpositions. Having got rid of it, consciousness get restored to its purely psyche nature and hence to its original purity and luminosity.

This much having already been achieved by yogins, Abhinava's contribution in this regard lies in further contribution to it in regard to what he calls *dvādaśānta* before entry into the *sahasrāra* resulting in full blaze of its luminosity following removal of all superimpositions on it including both the physical and the psychic and resulting in oneness between Śiva and Śakti the ultimate principle of being consciousness and delight and His force of creativity having come to the main cause of the world. But for this much exercise on the part of the aspirant the ultimate principle of being, etc. and that of creativity would remain independent of each other for the sake of the individual concerned. In the state of this separateness between these dichotomies of Creator and His force of creativity, totality of Reality would remain in a dichotomous position from each other leaving consciousness and reality as opposites to each other.

14. Hypnosis versus *Samarasibhāva* between the Teacher and the Taught as the point of culmination of the Process of Initiation

The clouding of consciousness in the contemporary psychology has gone so deep as to acceptance of the unconscious as a basic constituent of the human psychology resulting in the perversity of the human psyche. In order to get rid of this perverse development instead of such a flimsy device as mesmerism, Abhinava has shown the way to initiation wherein the teacher at the end of the ceremony of initiation make the disciple sit face to face to him and tries to restore to him to his real state of consciousness via creation of *samarasibhava*, bringing the disciple up to the same length as his own resulting in his elevation to the status of the teacher whereby he may now onwards transform the *paśu* into Siva. (Tantraloka, 29.272-276)

In comparison to the device of hypnotism familiar in the modern psychology how positive is this device of *samarasibhāva* as suggested by Abhinava. The difference between the two ways of impressing his state of mind on the disciple by the teacher can be understood from the consideration of the real meaning of hypnotism and *samarasibhāva*. The word hypnosis is devised from *hypnos* representing the Greek God of sleep. Hypnos is none but the Sanskrit word *svapna* meaning dream, the change in the pronunciation is due to the tendency of Greeks substituting the Sanskrit *sva* by the Greek *hypnos*. Thus, hypnosis is nothing but inducing the subject to go to sleep instead of remaining wide awake. It is imaginable how disastrous is hypnotism to the human psychology wherein instead of opening the consciousness of the subject to the consequences of the state intended to bring to him, he is made to loose it to sleep with whatever remainder he is left with by the time of the device used on him for his betterment. Obviously this amounts to placing him in a more intense state of darkness than he was suffering from. As against it, the device of *samarasibhāva* is highly positive and constructive.

15. Integralism of Abhinavagupta as an Antidote to the Modern Sensualism

The modern age is distinguished by its exclusive emphasis on the senses and the sense mind. This has happened mainly due to surprising success of science particularly the physical in its yield of unexpected facilitation of life in all walks of life. As such, it has come to convince people as the only proper way to life and living. There is no doubt about this aspect of the conviction and development. Extension of this philosophy to the moral and spiritual problems, however, has resulted in sordid break down in the human attitude to life and purpose of living as was very much obvious from the well-known saying under the effect of ancient materialism (*Carvakas*) declaring the way to it lying in as much comfort to the body as possible as is explicit from its saying that till one endures in life one should aim at as much comfort to it as possible even though one may have to borrow money from others, which he would not have to pay back until the end of life following which, however, due to his body having consumed by fire, there would not remain any trace of him to have the obligation of paying back the debt.

The same is the case of modern materialism as a product of sensualism supported by modern sciences with their foundation on sensualism with its typical modifications and manifestation such as socialism, political and commercialism lacking in the role of self-conscious conscience as well as moral obligation which is the result of sensualism leading to strife and barbaric consumerism amongst nations and individuals. Senses are barely instruments handed by the Self which is the real custodian of all values of life. Sensualism prevails at the cost of this role of the Self under the rule of mechanism and naturalism both being products of organism. Mechanism is sheer coordination of organs while organism is the consequence of coordination. Thus, both are only aspects of one and the same move of elimination of any role of something holistic in running the affairs of the world and nature.

Prevalence of these ideas under the garb as scientism has wrought havoc on the holistic view of things altogether which is the cradle of spiritualism and citadel of moral values in the management of national and international affairs as well as matters personal. Following Darwinian principle of survival of the fittest nations are trying at their level best to outshine one another at the cost of any essential sense of coordination and harmony.

The integration of Abhinavagupta is the best remedy of this malady. It is rooted in the essentiality of one and the same consciousness operating under the free-will of Siva, supernal ruler of everything individualistic, cosmic and extra-cosmic simultaneously in a completely detached way. Under His dispensation, consciousness as the basic force is operating as the stuff as well as the agent using the stuff in creating the universe, keep it going on and restoring it ultimately to its original shape just sportively. While consciousness as the basic stuff of creation results in the objective phase of things, self-consciousness is responsible for the subjective aspect of it in its entirety both being just two aspects of one and the same principle. The ground for this aspectual distinction between the object and the subject with all its seeming contrariety in ancient times was the spectacle of dream and delusion which now has got materialised in the form of the success of the scientific laws as discerned in the almost all prospective of life in the world. Such laws are discovered basically just intuitively and yet they come to hold good universally. Intuition is rooted in self-consciousness while objective verification of it is a matter of the world outside. There is obvious contrariety between the two and yet happen to display strangely enough coordination between not seemingly but also actually. Therefore, the coordination between the two entities needs to be treated as two aspects of one and same principle rather than as disparate as the Prakrti and the Purusa of the Sāṅkhyas or matter and spirit or rationality of the modern science.

16. Heresy Popular in Kashmir related to Abhinavagupta's vanishing in the cave

The connection in the heresy popular in Kashmir sought to be suggested by Dr. Kanti

Chandra Pandey in his book titled Abhinavagupta - An Historical and Philosophical Study regarding the vanishing of Abhinavagupta along with his five hundred disciples in a cave in the mountains finds little support in Tantrāloka. For one, Abhinavagupta would not certainly have suggested to his disciples to end life that way along with himself nor could disciples have followed his suit in this misadventure in such a multitude. Abhinavagupta was a lively personality enjoying fullness of life in its multiple aspects having got filled with his absolute oneness with Bhairava as is obvious from his *Bhairava Stotra* written as appendage, *parīśista* to his *magnum opus* in the sixty-eighth year of *Saptarsi* Calendar. He experienced himself fully liberated even in life also and therefore he had no necessity of entering into any cave for getting redeemed from life which had been turned by him as Sambhu himself.

In support of this contention one can refer to his *Krama Stotra* verse No. 20 in the eighth volume of this translation in the appendices.

Finally, we are grateful to Shri Mohindra Vashistha, the Publisher and all those friends who have served as the source of inspiration in course of translating this work. We are grateful to Mrs. Nisha Saxena of Noida for assistance and Nancy Dean Mercury, Yoga Teacher and Artist, California, U.S.A, for her help in proof reading and copy-editing of the work. We are also grateful to Miss Shivangi Tripathi for typing out the Sanskrit verses with great efficiency and accuracy.

The graphics used in the book are not our own creation but they have been drawn from diverse sources to create the conceptual theme of the book. We acknowledge our indebtedness to all those agencies responsible for creation, production or reproduction, as the case may be, of these graphics.

We hope this translation will be liked by people at large.

Noida

Authors

July 2013

CHAPTER - 1

Difference Between Consciousness and Reality

Apparent to the Onlooker

May my mother Vimalakalā be transformed into blemishless purest form of creativity, my father Bharitatanu into the creator of the perfect personality, i.e., Śiva, my teacher Simhagupta into the five-faced Siva, both the parents and the teacher, thus be adorned with the manifestation of the purest sense of the Divine effulgent with the delight of immortality. (1)

I bow to the flash of consciousness, the consort of Bhairava, the Divine Mother who has assumed the form of the spokes of the wheel of creation as also of the petals of the lotus of the essential constitution of the individual. (2)

I also bow to the bodily divinity (i.e. the kundalini) of the shape of the dancing Śiva delighting in the form of the lightning in the midst of the cloud of the rainy season. (3)

May the barb of knowledge getting manifested with its luminosity be capable of eliminating the three bonds of (subjectivity, objectivity and doubt). (4)

The power of autonomy, the will to create gradually and gradation, these are the three consorts of Śiva as His forces. May they remain constant in manifesting my transcendent Self. (5)

May that son of the Goddess, namely, Ganesa, being adorned with the highly luminous rays of the gods and hence having become the sole Lord of the entire circle of creation effulgent with the luminosity of the full moon bring vibration to the sea of my consciousness. (6)

May that Lord Matysendra Nāth be pleased with me who has spread the red net full of holes and divisions for moving outside the trap of worldliness. (7)

The tradition of Tryambaka is, as it were, the stream of the river Tāmraparnī potent with the possibility of collecting a huge stock of pearls of precious ideas out of it. May the venture of those initial teachers of the three streams of Tryambaka's school attain fulfilment who acted as sailors of the boat on the turbulent ocean effulgent with waves. (8)

May also succeed the unique teacher famous in the world by the name Śri Srikantha as also Lord Maheśvara besides Bhūtirāja as his another denomination. (9)

We also bow to Śri Utpaladeva who is born of the understanding of Śrī Somānanda as the fragrance of the lotus grown out of the ocean of his knowledge and has spread in all directions. We bow to the wisdom of our teacher Lakṣmanagupta which as the honeybee has become delighted by the good smell of it as the lotus (10-11)

NOTE: Lakṣmanagupta is the name of the son of Utpaladeva as also of one of his students.

My best teacher has been my father named popularly as Śri Cukhulaka who had crossed the ocean of all the streams of learning and was resting completely in its delight. (12)

May Sri Śambhunātha flourish in his solitariness along with his consort the rays of whose words have revealed to me this difficult path of the discipline (of Śaivism) (13)

There are many a stream of Tantra, each peculiar in itself, none of them, however, can be equal to the best one of them which is the excellent Trika. (14)

In view of this status of the system, I am going to present it completely and clearly herewith on the request of my students who are undergoing brahmacarya under me. (15)

Abhinavagupta is making manifest herewith that treasure of wealth of wisdom which has its source in the lotus like feet of Śri Bhaṭṭanātha and then both the ankles of the Goddess and then the tradition of teachers. This wisdom has emerged from the effort to remove the poison of traps of ignorance of other wrong ways of redemption as being propounded by Abhinavagupta herewith is blemishless. (16)

There is nothing here which is not there in the Malinivijayottara, stated explicitly or indicated suggestively by the God of gods Himself. (17)

The empire of the Lord extending to ten states of Himself, eighteen those of Rudra and eight of the Vasus are summed up in the Trika Sāstra whose essence lies compressed in the Malinivijayottara Tantra. (18)

Therefore, herewith we are going to reveal all those items which were left out by those wise scholars who had either opted out of the School or were unable to see, by the permission of

our teacher. (19)

This is the creation of Abhinavagupta as it was expounded to him by his teachers as also became revealed to him through contemplation on the lotus-feet of Lord Śiva Himself. (20)

Pick up this lotus flower in the form of the heart of Abhinavagupta which has bloomed owing to the touch of the feet of Śrī Śambhunātha like the rays of the sun falling on it for the sake of the worship of the Supreme Divine Being. (21)

It has been pronounced by all the scriptures uniformly that ignorance is the cause of rebirth in the circle of creation while knowledge is the sole cause of redemption. (22)

Ignorance is a malice which people choose for the cropping up of the sprout of worldliness. This has been pronounced in Mālinīvijayottara Tantra. (23)

On elimination of the ignorance accumulated specially in the body which is destined to fructify in future, it is said that there is the possibility of liberation. (24)

Ignorance is not merely absence of knowledge, for, admittance, as such even a clod would have to be covered by the definition of the knowledgeable as it too does not have to move in the circle of birth and death. (25)

Therefore, jnana, knowledge, means that state of understanding in which what is to be known is understood in its entirety, leaving no scope for any extension or expansion in the range of it, Jñāna other than this has been characterised in the Siva-Sūtra as ajnana, ignorance. (26)

In the first and second aphorisms of the treatise Siva-Sutra, there is the possibility of a twofold interpretation, i.e., 'Consciousness is the Self' and 'Knowledge is the bondage'. There is the possibility of a twofold interpretation, i.e., 'consciousness is the Self' and 'Knowledge as ignorance is bondage' depending on whether the sūtras are read conjointly or separately. (27)

The word 'caitanya' as an abstract noun expressive of the self-sufficiency of consciousness in itself as an entity in the first one of the aphorisms while in the second it is expressive of its creativity or/and being means of action and hence the duality of it. Wherever there is duality, there is ignorance. Hence there is scarcity and therefore needs to be eliminated. This is the purpose behind the repetition of the aphorism. (28-30)

Finite or infinite whatever, if other than the independent, cannot be regarded as the state of liberation, no matter whatever other denomination be given to it. (31)

As against the contention of the Buddhists that there is a gradation in the range of the status of liberation in the form of the states of perfection depending on the nearer we move to it the higher we attain the state of peace in the world, the author proposes as follows: (32)

"Now I have become free of the contamination by attachment, etc., and thus have become free from the sense of doership and hence both collectively as well as severally I have become redeemed of the sense of doership gradually to the same extent, (as the higher and still higher state is attained), this is how Buddhists, etc., think of liberation." (33)

In view of this, in these systems, the liberated one is no more than liberated in parts and by no means completely since only he can be regarded as liberated who is rid of all limitations. (34)

The state in which the knowledge of the Reality worth knowing has not been acquired in its entirety, understanding in mere parts cannot be said to be complete. Incomplete understanding cannot impart anyone true liberation. (35)

What has been stated as various kinds of knowledge and ignorance, out of the personal and intellectual, each one of the Paurusa and Bauddha, is of both the varieties in the discipline of Saivism. (36)

There, too, the ignorance of the person is known as mala, as it covers the Śiva-hood of the citta. It brings contraction to both Śiva-hood of the jīva and his actions and reduces him to mere animality. (37-38a)

Animality becomes the innate nature of the individual. Such an ignorance is not any function of the intellect as the latter is of the nature of contemplation. (38b)

'I know this in this form', this is the format of our understanding involving the sixfolds of disguise reflected through which the inmost consciousness brings in the awareness, dhi, which is worded as knowledge of the intellectual sort and of personal nature. It is taken as the outcome as well as servient to the instrument of intellection. (39-40)

NOTE:

1. The sixfold disguises are time, partition, destiny, attachment, delusion and ignorance.

2. Cf. Kant's Categories of Understanding: Space, Time, unity, plurality, totality, reality, negation, limitation, substance-and-accident, cause-and-effect, reciprocity, possibility, necessity, and contingency.

On emergence of the higher state of understanding in the person concerned following elimination of the state of animality in him blooms the self-knowledge which is real since it is unaffected by the limiting adjuncts of the disguises. (41)

Pure intellectual knowledge is that which is rid of the six adjuncts of the disguises and options and has emerged out of the Self. It is personal. It is both the ultimate support of all knowledge as well as the fruit of all knowledge. (42)

Though the personal ignorance gets eliminated on account of initiation, etc. (imparted by a worthy teacher), the real knowledge imparted by him bears fruits tangibly on redemption from the present body. (43)

With the elimination of the intellectual ignorance by means of pure intellectual knowledge, the initiate gets redeemed immediately, as if, redemption from life was waiting for the occasion close to his hand. (44)

The act of initiation also proves redemptive only when it has been performed by a teacher properly knowledgeable in the theory and practice of the Śaiva doctrine. Thus, in the redemption of such cases what is of prime importance is the conversancy in the pure intellectual exercise. (45)

This duality of knowledge and ignorance has been discussed in other schools of Śaivism such as Ruru and Matanga by authorities like Khetrapāla and others. (46)

The Saiva scripture is the paramount factor in the elision of the sense of duality (between the Self and the Ultimate Reality, that is, Śiva) by virtue of directing one to the vision of this sense of oneness between the two (apparently poles apart from each other). It is this sense which is the burden of the higher intellection. (47)

In spite of elision of the ignorance inhering in the individual by means of the initiation, on account of the remainder of the same still lurking inside the psyche, it has the probability of staging a relapse. (48)

Since the sense of Self lurks in the psyche well until the fall of the body, it is quite probable that one may not get redeemed even after one's death on account of the inherent personal

ignorance still lying embedded there. (49)

In case of the removal of the inherent intellectual ignorance by virtue of elimination of the option decidedly, one has the surety of redemption then and there immediately. This has been stated by the author towards the end of the Nisātana text. (50)

(Thus) the individual psyche still remaining clouded by the option of the sense of duality may have to wait for access to Śiva until the fall of his body while the other one (i.e., one who has got his sense of duality completely removed even from his inner being through comprehension of the core of the philosophy) has the surety of reaching Him then and there (without having to wait for the fall of the body). (51)

The supreme essence of the knowledgeable is that whatever is known, is known due to the illumination of Siva since He is the illuminator of all. Had He not been so (i.e., the illuminator), the reality, as actually existent, would not have been possible to cognise at all. (52)

Even understanding of the non-existence of things is a wonderful experience. The cognisance of the non-existence of the pitcher at a certain place is unlike the cognisance of it (which is divine). (53)

This Light (of consciousness) remains luminous everywhere on account of its irrepressibility. This is why there is no necessity of adducing any proof in regard to it. (54)

The agent of life (jiva) lies above the agent serving as the source of proofs for the being of things whatever. As such, the same is the Supreme Being. (55)

Negation of everything (as Śūnyavādin Buddhists have done) is a gamble inasmuch as it implies admittance of the positivity of the support of all. Knowledge always remains self-centric. This truth does not appear undeniable to me. (56)

Irrespective of the fact whether it be the case of denial of the being of everything or of admittance, the point in both the cases is that the beginning is rather inexplicable. In such a state of things, what may be the proofs on either side and their utility? (57)

The same has been stated in the Kāmika Tantra also, however, without taking recourse to any argument amounting to the assertion that the Over Lord does not need anyone or anything else to depend on. (58)

(On the contrary) as everything else has the necessity of presupposition of His being as the Transcendent and autonomous, space, time, forms and processes are dependent on Him. (59)

Due to absence of the limitations of space, time, form and processes, etc., in Him, He is all-pervading, eternal and omni-form. Due to being omnipresent, He is all-pervading while on account of being eternal, He is rid of beginning and end. On account of being omni-form, He is illuminator of the entire diversity of the conscient and inconscient in the world. (60-61)

This is why it is said in the sequel of the initiation that Śiva is of multiforms. Six are the varieties of the multiplicity of His forms. These are related to the region, form, light, space, word and mantra divided again into the forms of point and sound, etc. (62-63)

Depending on the aspirant's aptitude to get himself identified with anyone of the six forms of Siva, as mentioned in the previous verse, he gets undoubtedly transformed into that state of liberation. (64)

Since the Lord Siva is of universal form, the above kind of transformation in the destiny of His aspirant is just indicatory of his access to the state of infinity following the breakage of

limitations. (65)

In the Kāmika Tantra, it has been stated that the Lord is omniform as well as transcendent to all forms. His relationship to forms is kindred to that between the water and the mirror and thus is indicative of His pervasion of the entire world both mobile and immobile. (66)

His quality of omniformity, etc., is no way different from Himself. His one and the same quality is assumptive of all forms. (67)

The shortest way to the understanding of Him is to say that in all matters He exercises His power of autonomy. Multiplicity of His powerfulness also is included in this exercise of autonomy. (68)

Force of any entity is the self-power of itself conceived by its knower. By virtue of this fact the entity concerned is conceived as possessed of that force. (69)

Whatever forces have been thought of in the Lord, all those have been conceived by contemplators on Him. What difference, otherwise, may there be between the functions of fire such as burning and cooking? (70)

He, too, is nothing except for His luminosity. As such, there is no difference between Him and His luminosity, which is his force. (71)

It is the preponderance of the force of the entity concerned (i.e., Śiva) which is the Goddess appearing as different from the entity. (72)

Śiva with His manifest glory appears in the form of the creation in the mirror of the cogniser of the self as also in the self-experience, etc. owing to His autonomy. (73)

Therefore, the medium through which He appears in His particular aspects (such as bhuvan, vigraha, jyoti, kha, śabda and mantra) in spite of being integral in Himself, bears out explicitly the reality of His Force as apart from Himself. (74)

In the Kirana Śāstra also has been stated the same relationship between Śiva and Sakti in the form of question and answer as the Reality and its mode of manifestation respectively besides the fact that both contemplation and action are mental while Śiva lies beyond the mind. (75)

In answer to the same query it has been stated there that initiation has no possibility at all without the understanding of Siva in the same way as hunger and thirst (being real experiences) have no option in sheer ideation of their elimination. (76)

Just as one gets the understanding of a tree in its multifarious aspects such as the taste of its fruit, etc. (without having tasted the fruit of it) only on the basis of the perception of its form, even so one has the possibility of knowing Śiva on the basis of sound and point (bindu) (as indicative of Him). (77)

Siva is great as He is possessed of a multiplicity of forces. His forces are kala, tattva, bhuvana, varna, pada, etc. in their entire expanse. (78)

Manifestations of the multiplicity of forces of the Lord are inclusive of creation, sustenance, withdrawal, destruction and favour, etc., and (if withdrawal were included within sustenance and favour within destruction) the fourth would be His force of illumination. (79)

Burdens of His force of autonomy are also the states of wakefulness, dream, sound sleep and whatever lies in transcendence of the state of sound sleep. (80)

The glories of His manifestations are also Lordship of the great mantra as well as mantras in general, which all presuppose Him, besides His presence within all as the factor of

unification within all divisions. (81)

The basic nature of all essences ought to be indestructible. The Self is the basic nature of all essential entities; this has been maintained by Triśiras. (82)

He is embodied within all, centring particularly in the heart and thus lying in the subtle form in the inner nature of beings. His presence within all has also been indicated by the collectivity of all essences. (83)

Self alone is the fundamental nature of the individual which remains flooded within by the ambrosia of Śiva besides His illumination which is being manifest from within being and non-being both. (84)

NOTES:

Non-being stands here for deviation from the admittance of Siva as the absolute and all-pervading Reality including one's own being.

The aspirant needs to remain purely within his inner being and see the reality of it penetratively without wandering around having purified himself of all the dross which keep him clouded all the time otherwise by suspense about the truth. (85)

He needs to get established in his inmost nature having withdrawn himself upward from breathing-in prāṇa as also from apana, i.e., releasing the breath from below and thus by understanding how to remain constantly in the middle which is the state of complete peace. (86)

Movement (gati), placement (sthana), dream (svapna), waking (jagrat), opening of the eye (unmesa), closing of the eye (nimesa), running (dhavana), floating (plavana), effort (ayasa), cognisance of force (sakti), experience (vedana), existence (bhava), denomination (sanjna) and action (karmani), all these (fourteen) factors are forms of pervasion of Śiva as there ultimate cause. (87-88)

Siva as the Supreme Being is accessed through meditation by means of the mind whose blemishes have been attenuated, memories have been stopped from occurrence and stays positioned in the midst of breathing-in and breathing-out. (89)

The aspirant reaches Śiva, known also as Bhairava, by keeping on repeating His name continuously as the repetition of His name culminates in the realisation of His essential being manifesting itself both in the form of being as well as what is apart from being (including movement). (90)

In this context of repetition of His name and meditation also, He has been conceived in regard to His autonomy with respect to His lying close by or alternatively at a distance. (91)

On account of being completely autonomous, He is the doer of even acts extremely difficult of accomplishment. Indeed, what may be the act through which the Supreme Lord may not be manifest! (92)

He manifests Himself in all His bareness as well as in disguises of His real form. He appears also as partially bare and partially covered on account of association of intervening factors of various kinds. (93)

All these three modes of His manifestation in the Lord are synonyms of His power of autonomy. This has been called by teachers by such words as desire, etc. (94)

The Divine has been referred to in the scriptures by significant words. He has been indicated by the word Mahā Bhairava who is the Lord Supreme Siva Himself. (95)

(He is called Bhairava) because He bears the world by virtue of sustaining and providing it with means of sustenance. This is why He is taken resort to. Contemplatively as well as essentially He is the well-doer of those who are afraid of the world. (96)

It is also on account of the cry born of fear from the world and contemplation on the same that He manifests Himself in the heart. Contemplation on Him is also evoked by the transmission of the force of aspiration for Him (in the aspirant by the teacher). (97)

NOTE:

The word bhairava is supposed to have been derived from two roots bhi and ru meaning to be afraid of and to make sound respectively in its two parts, bhai and rava.

Bhairava reveals Himself to yogins (in their hearts) who are capable of drying up the stream of time which is the mover of the planetary system. (This they do by virtue of stopping the functions of breathing-in and breathing-out, prāna and apana, and redirecting the breath via the susumna) and thus by getting the bliss of equipoise of mind. (98)

In scriptures grand teachers have explained the derivation of the word bhairava significantly as the Divine Being who as the frightful mighty agent is responsible for removing the evil of worldliness which is the cause of bringing contraction to the Self so as to remove it away from Śiva to place it down to the level of animality by means of bringing limitation to the range of the senses operating externally and four forces, namely, (khecari, gocari, dikacari and bhucari) operating internally. (99-100)

On account of complete absence of any scope for both acceptance and rejection of anything in the world (which as a whole) is the result of the delightful play of His autonomy manifest in its completeness, He reveals His duality practically from within the oneness of Himself. It is owing to His illumination that all stands revealed to us. This is why we need to pray to Him. Beginning from realisation of the Self all our understandings and actions are pervaded by Him including the parts of space, movements, qualities and functions. (101-103)

NOTE:

Cf. Bādarāyana's theory regarding the purpose of creation as codified in the sutra:

Lokavat tu līlākaivalyam. Brahma-Sutra 2.1.33

By virtue of providing for the scriptures (as regulators of the course of life), stopping (from doing evil acts), sustaining (the creatures) and cooking the action (so as to yield the result) to their doers as Pali, Rudra, etc., as Śiva you have provided for the well-being of all, O Lord, without any exception as you have been remembered by teachers in the Sivatanu Śāstra. (104)

The adjectives parama and mahat have been adduced with His name (in the exposition) in order to do away with the probability of any sense of limitation likely to creep in with His name as is the case with Rudra, Upendra, etc. (105)

In this way, the real subject matter is going to be expounded by me with the permission of Śiva embodying my own experience, arguments, the Saiva scriptures known as Trika Śāstra (on account of being based on the admittance of the reality of three fundamental entities, i.e. Śiva, Śakti and Jiva). (106)

It is these three forces of Him, namely, para, transcendent, etc., which become twelve by getting multiplied by the four states, such as creation, sustenance, dissolution and the fourth namely the transcendent. (107)

It is by being inclusive of all these twelve forces within Him that He is supposed to be full which is indicative of His auspiciousness, Siva-hood capable of serving as the final destination of His worshippers. (108)

With regard to the number of these forces also there is the probability of becoming less or more which, too, is demonstrative of the exercise of His autonomy. This has been defined in the scriptures. (109)

He is supposed alternatively as only one Hero, a combination of the Being and its force, possessed of three forces (i.e., creation, sustenance and dissolution), fourfold, of five forms, six forms, seventh as well as eighth being adorned variously in these forms. He is conceived also as possessed of nine selves, as spread over ten directions, and as inclusive of His force as the eleventh besides as the great hero Bhairava on account of being the leader of the circle comprising twelve spokes. (110-111)

In this way, the great Lord, as the universal force, manifests Himself in the circle of the universe until one thousand spokes and even up to the infinitude. (112)

Variety of the circles has also been elucidated uniformly in view of their groups at places. (113)

In the Trisiras view, varieties of circles have been elucidated in view of four and six spokes each redoubled twice (i.e., 4, 8, 16, and 6, 12, 24) and thus in six varieties collectively demonstrating multiplicity of forms of the Lord, and His rulership. (114)

Also have been elucidated therein names of goddesses of circles with respect to difference in their functions particularly in regard to those mild and ferocious yielding results to devotees in keeping with their mould of devotion. (115)

The internal genius of the sole Lord manifests itself in the mild or ferocious form being worshipped accordingly in the form of wave of circle of awareness. (116)

This fact finds confirmation in the manifestation of the goddess of consciousness concerned in the meditation and articulation of the aspirants as also through their behaviour even externally. (117)

Evident becomes the result of meditation in the same way as becomes obvious from the whiteness or transparency of the water filling up the vacant pond. Whiteness or transparency of the water is indicative of the experience of blessedness born of stillness and composure of mind resulting from the meditation. (118)

Having understood the importance of meditation in this respect, the aspirant should lay emphasis on it accordingly. (Such letters need to be used in japa, etc.), which shed naturally sweetness. For instance, such letters mainly are dental and labial which in combination with certain other letters get transformed into seed mantras and make the consciousness concerned manifest. (119-120)

The aspirant needs to substantiate his meditation by means of experience of delight. Conversation about matters spiritual is also supportive of meditation. As such, why should meditation not be supported by it as an alternative to it. (121)

(Besides conversation, offering of oblation to fire is also an alternative device supportive of meditation. While making the offering particularly of milk and clarified butter the idea which needs to be cultivated is) this milk is the juice of immortality, this butter is giver of strength. While making such an offering, the aspirants need to think that they were strengthening the seed mantra. It is with this viewpoint that the act of offering to fire should be accomplished. (122)

This is how the awareness of Bhairava is worshipped indirectly and directly both by aspirants of facilitation of worldly life as well as those of liberation accordingly. (123)

Those who are devoted to gods other than (Siva, according to Abhinavagupta and Krsna, according to Bhagavadgita), this has been instructed by the teacher, and thus consider someone other than pure self-awareness as the object of offering of oblation, they, too, eventually, in their last analysis admit the self-awareness itself as that object. Thus, is obvious the inclination of the aspirant to his Self as the ultimate object of his contemplation. (124-125)

NOTE:

Cf. Bhagavadgita 9.23

It is the primacy of the self-awareness which is obvious from all this. What obtains by itself has no injunction prior to itself to follow. Its predecessor is only the Creator of the world. In this respect, the creation of gods needs to be understood to have been done for the sake of (assisting) the Supreme Force, Sakti. Consciousness is ego-centric and eternally self-expansive while the Veda is injunctive, ordainer and evocative of feelings, emotions and sentiments. (126-127)

Gods like Indra, etc., have their validity only in Vedic injunctions. They are not associated with the self-experience of the aspirants. They are merely objects of awareness. (Those who are devoted to them) may look at one who is Self-absorbed (unmangas) but cannot understand the Reality in which the Self-absorbed might have dissolved his mind. This has been stated (in the Bhagavadgita that they do not know me, that is, Sri Krsna in His Divinity) and hence have to fall from the Reality. (128-129)

NOTE:

Cf. Bhagavadgita 9.24

The 'fall from the Reality' is indicative of being affected by the ignorance of one's being, as a part of the infinity of self-consciousness (that is, Śiva). This has been elucidated (in the Bhagavadgita by the remark that) those who are devoted to gods go to them, etc. (130)

Those who having sunk their knowership come to understand themselves as pure consciousness, such devotees of mine (claims Sri Krsna) come directly to Me. (131)

NOTE:

cf. Bhagavadgita, 9.25

Here (in the Bhagavadgita) the word "I" aham, has been used in the sense of pure consciousness alone. It is He who has been referred to by the words 'enjoyer', bhoktr, and Lord, prabhu, in the sense of the object of the sacrifice as well as the agent of it by the words bearing those meanings respectively. (132)

It is the consciousness itself which is the sacrificer as well as the object whom the sacrifice is offered and none else. By no means is there any figure of any deity other than it which anyway needs to be brought in here. (133)

Here there is no implication of any injunction (as passed by the Brahmanas) nor is there any scope for advisement of the Vedic mantra as the latter involves action for which there is no place here (in Self-consciousness) which having returned to itself assumes the state of inconscience. (134)

Being ranging from gods up to immobile objects are the results of this self-involvement and revelation of consciousness. The variegatedness of the conscient and inconscient is also the

consequence of the same twofold act of withdrawal and revelation. (135)

NOTE:

Cf. Sri Aurobindo's idea of evolution and involution.

By virtue of His autonomy what may be the form in which He may not think to appear! In regard to this, it has been stated in the Triśiras Sāstra that he who knows all this, is completely informed, sambuddha. Knowing is the essential nature of consciousness. As such, its shadow (as ignorance), therefore, cannot engulf it. (136)

This is why there is variety of various sorts of existing in that part of the inconscient which is known as pudgala, anu, pasu, etc. (137)

Though there is no difference at all in consciousness withal its invincibility, still it appears (casually) on account of its action of involution and revelation. (138)

I shall discuss all this elaborately in the context of decision on transmission of force, śaktipāta having finished discussion on otherness (of Him from Himself), in the context of gross topics. (139)

This is why the Lord reveals His full form to a certain aspirant and to a certain other one only His form of part and whole. (140)

The atomic Self with the experience of oneness with the Universal Being is the highest form of knowledge in transcendence of all the rest of the lower kind. (141)

That highest kind of knowledge reveals itself directly through means meant for its revelation as well as indirectly through means facilitating that knowledge. Thus, there are various ways of revelation of that knowledge. (142)

NOTE:

The modes of knowledge indicated to here are at least three:

1. Sāmbhava
2. Śākta
3. Ānava

There are also kinds of knowledge which differ in view of having been attained by oneself and with the help of someone else, that, too, attained for oneself or for the other, completely or in parts, directly or indirectly thus multiplying into a large number of kinds. (143)

The kind of knowledge useful in attaining the highest kind of knowledge is by no means ignorance. It, too, indeed, is knowledge with this difference that compared to it the highest kind of knowledge is extremely subtle and is dependent on the willpower of the aspirant. (144)

Distinction in the mode of knowledge into what is aimed at and what serves as a means in its acquisition is the illusion of grossness which as the power of force acts as the sole cause of bondage and liberation. (145)

From amongst the two, what emanates out of contemplation directly on one's own being is known as arising out of one's willpower. (146)

Where the fortunate knower becomes confirmed directly without requirement of any contemplation that he is none else but Siva Himself like the visitor of anything with his eyes

wide open regarding its identity, (such knowledge is what is born of the Śāmbhava method). (As distinct from it) is the Jñānopāya or knowledge acquired through the aid of the knowledge where the aspirant arrives at the same conclusion following contemplation on various intervening factors. (147-148)

On the other hand, the knowledge that arises out of external means depending on imagination, etc., is known as Kriyopaya, dependent on action. It does not serve directly as a way to the supreme end. (149)

As regards relationship between knowledge and action, the latter is knowledge itself turned static as stated in the Śrīgama Śāstra. (150)

Yoga is different and action is different, this is not true. On reaching the reality and getting rid of the vices of the inner being, yoga becomes known as kriya, action. (151)

Vices lingering in the inner being have their origin in impressions of action born of maya, illusion. Idea which can lead to their pacification is of the nature of consciousness. (152)

The vice settled in the inner being is the cause of the formation of the body and hence rules over the entire group of factors responsible for externalisation of the being. This action of externalisation is known as kriyā as well as yoga if it results in the dissolution of the factors of concretisation. (153)

In the practical life also, the will 'I go' has its root in the inner being which with the help of the body, association with the space (required to be covered) and the senses and organs of action gets materialised in the form of action of movement. (154)

Therefore, what is known as action is, indeed, knowledge itself. Thus, eventually it is knowledge itself which leads to liberation. This gets elucidated hereby. (155)

As regards the state of liberation, it, too, is nothing but fulfilment of the Self while Self is nothing but one's own awareness in its essence. (156)

Forces of action, too, are nothing but form of consciousness. If they were not to be accepted as such, consciousness would not be possible to be elucidated. (157)

Unlike in the philosophy of Kanada, there is, no distinction between the quality and the object qualified in Śaivism. There the qualified object is not admitted as the resort of the quality (and hence as different from the quality). Varieties of objects in the world have arisen owing to the imagination of the people involved as their knowers. Otherwise, what is the difference between burning and cooking by the fire? (158)

On the admittance of this kind of difference, the act of seeing and the awareness of willing would have to be admitted as forces different from each other and thus the proposition that Śiva is only one and non-dual would become meaningless. (159)

Thus, it is sufficient to contend that consciousness itself is the autonomy which assumes the form of various forces. (160)

It is undoubted that expansion of the Self is liberation. Otherwise, it is not necessary that the cause has necessarily to produce result and, as such, even the enlightened person would have the privilege of liberation. (161)

To admit that liberation is possible through knowledge, suggests cause and effect relationship between knowledge and liberation, no doubt but such a relationship is not the main (object of contention here). This is decided. (162)

Thus, knowledge is the essential nature of action as by virtue of it knowledge becomes tangible and consequently comes to assume variety of perceptibility. (163)

Actions, means of their accomplishment and aids in that accomplishment when multiplied by the perceptibility and externality, etc., of objects, assume innumerability of factors responsible for (both knowledge and action). (164)

This does amount to suggest that there is difference between the cause and the effect and therefore there must be some difference between the state of liberation and the knowledge leading to it. This is what some thinkers contends. (165)

From within the differences among impurity, powers of its destruction, covering and making fall down, though there is difference, yet really there is no difference at all like the instance of breaking of a pitcher. (166)

NOTE:

There is involvement of several kinds of factor in making of a pitcher such as the clay, thread, etc., but breaking of it is done once and only in a single way. Likewise, impurities may be gathered in various ways but removal of them is only at one instance of initiation.

Similarly, knowledge of Śiva might have been acquired in three ways, as mentioned a littler earlier, by means of anava, śākta or Śāmbhava method but the end-result of getting liberated is only of a single kind. This is what Śrī Pūrva Śāstra maintains. (167)

Śāmbhava method of liberation is that in which the aspirant makes himself rid of all ideation and being awakened in his consciousness by the teacher, gets aroused within an exclusive aspiration for Siva. (168)

The exclusive aspiration for Siva which is attained through contemplation on Him without any pronunciation whatsoever, well within one's consciousness is known as Śākta. The same when attained via the course of pronunciation, use of the vocal organ, meditation, and due discretion of the place of pronunciation, etc., is called Ānava. (169-170)

When the aspirant makes himself completely rid of ideation, alternation of proposition and disposition being made useless for him, it is in this state of exclusive aspiration that Siva manifests Himself immediately to him. (171)

How does this occur, this has been explained by the teacher out of his extreme grace as under: This occurs owing to direct face-to-face arousal of the awareness which remains always ready for it. (172)

In verse No. 168, in the terms pratibodhatah, the suffix tas has been used in the sense of the instrumental case suggesting that exclusive aspiration for Siva arises owing to the instrumentality of the initiation imparted by the teacher under the condition that the aspirant becomes fully absorbed in the contemplation on Him unreservedly. Thus the Self, getting free from the otherness from Śiva experiences itself as He Himself in the state of the gravity of devotion to Him who is non-different from the primeval force. (173-174)

The sense is that the intellect of the individual serves as a mirror reflecting immediately Śiva in the abundance of His glory over and above the personal limitations of the individual concerned. As a result of it, the individual becomes fully purified in his inner being. As regards the object of knowledge, it is of two kinds: first pure consciousness and second, the inconscient. (175-176)

The exclusive absorption caused by the inconscient is reflective in its nature while that caused by consciousness is of the nature of oneness with the Reality and decidedly nothing else. Consequently, the awareness born of such an absorption is rid of all options and does not require any ideation or emotion. (177-178)

This kind of exclusive absorption is the Śāmbhava. What follows it, is the sheer consequence

of His grace. (179)

It culminates in the experience of the aspirant's identity with Him which experience itself serves as the means of what follows it, not requiring anything else to serve as the means for it. (180)

While stating that what comes optionally is much more valid as compared to what comes along with options, the opponent gets refuted. It is only what is availed of optionlessly and self-proved which is inferred with options. Options only confirm its validity. (181)

'I receive the gift (offered to me), this kind of sense arises only when the act of giving is shorn of options. Indeed, siddhi or the sense of final attainment arises out of the awareness of optionlessness in the attainment which is impossible otherwise. This is true only of consciousness. Apart from the case of purity of consciousness, elsewhere it is illusory. (182-183)

As regards the distinction between option and optionlessness within oneself, the jeweller even in the dense darkness of the midnight and only in available momentary flash of lightning from amidst a lot of gems can select pieces which are less precious, which are more precious and which are most precious. All this is made possible owing to the transparency of consciousness born of previous experience. (184-185)

That this is also possible due to the unrestricted will of God, will be discussed subsequently. However, fifty varieties of this description are mentioned (here) itself. (186)

There are thirty-six varieties related to the member of elements along with their other kinds such as those of the person, vidya, force, four oceans, limit, and fire. Out of these the person (purusa), vidyā and śakti are all-pervading (187-188)

They pervade up to maya, Sadasiva, and Siva respectively in accordance with their respective position as the impure, getting purified and the pure. (189)

The elements are practically obvious by virtue of the law of causation, i.e., they being caused by the subtle forms known as tanmātras as distinct from them. (190)

The elements are obvious to our senses and hence they naturally create the impression of their reality. This is true of at least four of them. As regards the case of space, its positivity is proved by virtue of providing accommodation to the other four. (191)

Now in the context of account of absorption into the five forces of Rudra, what may be the relevance of the account of the physical elements? (192)

Now, if it is suggested that this has been done only incidentally, the point is that this has been done in the Tantra verily not in keeping with our wish but in keeping with the wish of their author himself as wishes of the people vary in keeping with their personal predilections. (193)

In the texts professing dualism, what is contended is the world's otherness from the Lord. This is not so here where dualism has been avoided. (194)

All the thirty-six constituents of world and whatever else may be involved in its constitution, all these are only the Goddess, the force of Rudra which is irresistible. (195)

The same point has been made out in the second Chapter of the work where it has been shown how earth, etc., are universal consisting of fifteen constituents. (196)

(The purpose behind all these accounts is that) just as happens in the case of an object lying before us and reviewed in all its particulars as parts and aspects of it so as to adjudge it as a whole, even so understanding of the totality of the reality as such has been aimed at via the

account of its constituents. (197)

Thus, those who worship the Lord, who is all-pervading, unique, eternally constant, universally creative besides other qualifications of Him emerging out of His force which is inseparably associated with Him, no matter as a whole or partly by virtue of his past impressions or study of scriptures or even on account of whatever he might have heard from anyone, they become one with Him inseparably on account of having absorbed His qualities within themselves. (198-200)

If the senses were not to subject the real form of the Supreme Being in its basic essence, various kinds of awareness arising from within the aspirant would not have been made possible. (201)

This has been stated in the Śrī Matañga Śāstra by means of adjectives that the seat of the Lord is effulgent with the rays of His own force. (202)

It is on that seat that lies He unwavering and effulgent like a statue representing the ultimate goal, the climax of subtlety, pervading all the directions with the sense of immortality, having done away with intervening obstructions, calm and quiet, manifesting the sheer reality, and straightaway beginningless and endless. (203-204)

It is with a view to these attributes of Him that adjectives are purposely used in prayers to Him with the objective of getting one with Him expressly and quickly. It is these features of Him which are known as His forces manifested by means of various metaphors and are worshipped variously in the process of getting one with Him. (205-206)

As such, may be that a certain force of Him is infinite while a certain other one finite as also someone may be trifling and the other one substantial, someone far away while the other one close by. (207)

It is owing to His all-pervasiveness that have been made manifest His perfection, luminosity, all-consciousness, and formidability as He becomes capable of exercising all His forces. (As distinct from Him) Sadāśiva and the other entities lie below Him and are not so pervasive. Therefore, they are considered as lower to Him. Their worshippers may make use of them from close quarters or from a distance (as per their choice). (208-209)

Thus, gets introduced the Śākta-upāya (which is next to the Sāmbhava and alternative to the latter). As regards the relevance of introducing it (in the midst of exposition of the Sāmbhava), that has been done with a view to clarify the contextual in comparison to the alternative one. (210)

No matter whatever path the aspirant of the Supreme Being may take beginning from the earth up to Sadasiva, he is sure to get oneness with Siva. (211)

If the heart of the aspirant is pure, he may take to even the earth, the very last one of His manifestations and try to see in it His illumination and is sure to realise even therein the Śiva-hood. (212)

Sambhunatha, the disciple of Sumatinātha has thus acclaimed this kind of absorption, too, as Sāmbhava, in spite of it being dependent on the will of the Force. (213)

The next mode of approach to Siva is known as Śākta which obviously is dependent on the application of citta which has three aspects, i.e., intellect, manas, and the I-sense. Because of being an alternative, this illusory one includes as it does make use of desire, etc. (214)

The Śākta approach to Śiva is also known as Māyopāya as it involves the functions of willing, knowing and doing in the contemplation (that I am all this). It, too, however, has the prospect of getting matured into the optionlessness of the final stage (of oneness with Śiva).

(215)

The optionless state of even the paśu (individual's soul) or Self becomes the highest Sāmbhavi on the removal of blemishes completely. (216)

Knowability and creativity become more manifest in the optional state of the Sākta approach. However, they remain contracted due to the limitations of the paśu. (217)

However, when the aspirant becomes keen to remove the limitation from within him, there emerges in him the Force which is brilliant and sufficiently illuminating. (218)

In the Anava approach to Śiva also the śākta way of option is available with the difference, however, that here it is shorn of repetition of key words. (219)

The word uccara, as used here, means several things besides pronunciation (which are karana, organ, dhyana, meditation, varna, letter, sthana, place of pronunciation). As distinct from it, the approach of the śāktas is unity-in-diversity (bhedabheda) (220)

To be atomic (as is the case with the Self) is obviously distinctive from the rest. Approach to Siva from the individual's standpoint, therefore, is known as anava, atomic. As such, it has to begin with option necessarily culminating, however, in the state of optionlessness. (221)

Now, the question arises regarding the prevalence of manas, buddhi and ahañkāra in Śiva which, however, were warded off in a previous verse under the place starting upward from Sadāśiva. Now, they happen to have been given a place here. (How to reconcile the contradiction?) (222)

The reconciliation is as follows. For us, indeed, it is Siva Himself who assumes all the forms (of individuals as well as of the entire world) via concealment of His real form which He comes to get restored to Himself by means of His own illumination. (223)

It has very well been elucidated in dualistic śāstras like Matanga, etc., also that it is the real illumination of consciousness of Śiva which pervades downward (in the world) on account of which the highest state becomes manifest even on our ideational and mental planes. (224-225)

Both these kinds of absorptions, i.e., śākta and anava, ultimately get dissolved into Bhairava because there is nothing which can stop them from reaching that height. (226)

In this respect, there is no scope at all for any difference between the results of the two approaches. If any difference has been contemplated, that is due to abundance of sheer imagination. (227)

He who admitted the validity of the optionless in comparison to the optional, in his view also, the ultimate standpoint lies therein. (228)

Any person completely ignorant of gems before any deliberation about their qualities before him, becomes known as the connoisseur of gems when he comes to recognise a piece of gem in the absence of any means of recognition automatically and decisively. (229)

From amongst the three approaches to Siva, - Śāmbhava depends on non-difference, Śākta on unity-in-diversity, the Ānava on difference. (230)

Action, such as initiation, being accommodated well within knowledge, any other probable approach to Him also has every possibility of being accommodated within these three approaches. (231)

This has already been stated that action is no way different from knowledge except for involvement of the process of (actualisation) through the application of certain means. (232)

Thorough knowledge is the sole cause of liberation irrespective of the fact whether that knowledge comes from within oneself or from anyone else, as all such deliberations are matters of sheer imagination (with little ground in actuality) as the same Śiva obtains outside as well as inside. (233)

Inside and outside being equivalent to each another, the teacher who is capable of imparting the sense of oneness between the Self and Śiva. he alone should be regarded as the accomplished and liberated one. (234)

To that extent the teacher remains one and the same as his tradition continues. It is his thorough knowledge which remains transmitted from generation to generation liberating the disciples besides getting himself liberated by means of it. (235)

This is why there is the observation that the knowledgeable person liberates his whole offshoot. This statement is supported by both reasoning and tradition as he is regarded as the sole muni, contemplator of that tradition. (236)

Therefore, get replied those dualists who argue that there is contradiction involved in the stress on the act of initiation as a means to liberation irrespective of the scriptural injunction that it is by means of knowledge that one can get liberated and hence initiation is irrelevant. Our contention is that as knowledge obtains in the Self of the teacher, wherever he remains, therein he becomes liberated not only in himself but also remains capable of redeeming others too. This contention of ours refutes basically them as well as those who follow polytheistic views. (237-238)

Mala, blemish, is an object like an obstruction put before the eye. Initiation is an act intended for removing the same obstruction as an ointment applied to the eye does. This point we will make out which has been condemned by both reasoning and scripture. (239-240)

Thus, the enlightenment of oneness of the individual with Śiva is dependent on three means, i.e., will, knowledge and action. The root one from amongst these is the knowledge while will and action are accessories. (241)

Above these and the highest is that means which does not require any means at all be it willing, knowing or acting and finds it climax in delight. (242)

That self-effulgent special knowledge emanating from the Lord of all sciences, etc., and being obtained with difficulty is stated in the Siddhā Tantra. (243)

It has expressly been revealed in the eighteenth Chapter the Mālini Tantra and Mālinīvijayottara Tantra by Śankara out of His delight. (244)

This fourfold knowledge is being embodied by me here in Tantraloka text which is a profound source of liberation as well as enjoyment in the world. (245)

In this context, (the novel object to be known) is considered whether it is inside or outside as it has remained undisclosed as yet. (246)

The form of which has remained unrevealed so far and hence is indescribable, it is an object such as this which is the object of doubt and by no means that which is defined. In the statement, 'what is this' is the definite part but the doubt concerns whether it exists or not and hence has involved within it is qualities, etc. whatever. (247-248)

In the statement 'what is this', the word this does not express anything besides what it means literally, that is, the object lying very much over there. (249)

'Is it anything immobile or such as a person?' In this statement the main subject is not a

matter of doubt as the object concerned is revealing by itself certain features of the mobile. (250)

What is the matter of doubt is the problem that from within the twofold possibility of its being something mobile or immobile, none is being revealed expressly and hence the scope for the doubt. (251)

Revelation of the unrevealed is the first object of unfoldment of anything. That is known as *uddeśa* as well as forms the content of the question and also serves as the point of doubt. (252)

This is nothing else but one's own consciousness having assumed the role of the questioner and hence of the student via the path of putting up the question regarding what has remained unrevealed. (253)

In this state, since there is absence of both the internal contemplation and the agent of contemplation, following the end of the process, the problem remains partly unrevealed and partly expressed. (254)

So far as the same consciousness gets externalised in its unmanifest form, it acts as the questioner and thus is known as such accordingly. (255)

It is Consciousness itself which serves also as the question as well as the answer and accordingly the teacher and the taught, bodily difference being inessential. (256)

It is one and the same awareness, which being internal, remains within in various forms and manifests itself outside immediately assuming the form of the general as well as the particular. (257)

Anything on the verge of manifestation in its particulars is known as an ordinary creation and remains full of doubts. (258)

When the special part of it desired to be made manifest gets exhausted, then and then alone comes in the decision as intended by the knower and by no means any earlier no matter even after the elapse of crores of kalpas. (259)

When the object gets impressed by its own potential nature after the examination of its qualities, then follows valid decision about it. (260)

Following the decision about the object decided upon, the deciding factors always remain accepted as the ground for the decision in view of reference, qualities and potentialities of it again and again (wherever required). (261)

No matter be it the case of perception, inference, comparison or scriptural evidence, there always arise doubts about reference, qualities and examination of them in all these respects, (262)

The object of decision is unspecified while its special features are the subject of decision. Perceptible instances are to serve as the evidence in the decision. This is the process of inference. (263)

This is the mountain to serve as the object of decision. There is smoke emerging from it, hence there must be fire burning on it. This is the proposition about it at the moment which is required to be examined on the basis of the general rule, etc., that wherever there is smoke, there is fire. (264)

(As regards comparison), the statement is that *gavaya* is like a cow. In this case of comparison, what needs to be examined is the specification of attributes (such as horn, udder, etc.) (265)

(As regards the scriptural evidence) the proposition is that the aspirant of heaven should make sacrifice. In this statement, sacrifice is the precondition of attaining the heaven. The forms of sacrifice are agnistoma, etc. (266)

That object is known as uddeśa which has the tolerance of bearing with such points which are not to the liking of the creator who is used to create optionally. (267)

Consciousness selects only that much as is within its capability of creation, as it, by virtue of being incalculable by time, assumes within itself all features of time. (268)

The special feature of consciousness is to bear within it both what is intended to be created as well as its state prior to the creation. (269)

(As regards the definition of examination seeking to examine the special feature of the object under examination again and again) the word again and again in this definition includes the event of creation and destruction both in it. (270)

The status of speech as para, paśyantī and mādhyamā is the higher and the higher-lower while the last vaikhari is the lower only. (271)

All these positions of it are dependent on three tendencies of the speaker, i.e., willing, knowing and doing. This kind of usage extends up to only living beings. (272)

Under the rulership of the Supreme Lord this question-answer form of discourse is of higher order dependent on five kinds of the relationship. (273)

NOTE:

The kinds of relationship under reference here are: para, mahat, antarala, divya, divyādivya and adivya, that is, higher, great, intervening, divine, divine-undivine and undivine.

As has been stated in Ratnamala, all these varieties are manifestations of the art of the Supreme Being Himself, no matter, be it the great, the intervening, the divine, the divine-undivine and undivine, the fifth. (274)

The secret of oneness prevailing between the vocal organs of the questioner and the answerer, that is Sadāśiva and Śiva, is Siva Himself, the Supreme Being.

The relationship between so mutually distant agents is its transcendence of boundaries which is a manifestation of its perfection and oneness. (275)

Relationship other than these five kinds are also explicable as per the principle referred to here as, for instance, whatever is to be stated by the scriptures concerning the result, etc., of the preferences by virtue of admittance of the principle of perfection. (276)

Thus, it is the goddess of Consciousness Herself by Her nature (of manifestation) that takes the form of uddeśa, laksana and pariksā which are the essential steps of deliberation admitted by the scriptures, as She is all the scriptures within Herself. (277)

Uddeśa is of two kinds: purvaja, prior and anuja, subsequent. The prior are thirty-seven, namely, vijñanabhid, anupaya, paropaya, saktopaya, naropaya, kalopaya, cakropaya, desadhva, tattvabheda, kaladhva, bhuvana, saktipata, tirodhana, dīksopakrama dīksa, samaya-dīksa, prameyārtha prakriya, sūksmā-dīksa, sadyah samutkramana dīksa, tulā dīksa, paroksā dīksa, lingoddhara, abhiseka, antyesti, śrāddha. sesavrtti-nirupana, lingarca, parva, rahasyacarya, mantraugna-mandala, mudrika-vidhi, svātmaikya anupravesa, sastra-melana, āyāti katha, śāstropādeyatva-nirūpana. (278-284)

The aspirant who would remain practising on these thirty-seven uddeśas daily would become directly Bhairava Himself since his awareness also would get transformed into Bhairava.

(285)

It is no way surprising that even pasus, irrespective of their atomicity have become Bhairava. Now follows account of the anuja uddeśa. (286)

In the Chapter on Vijñānabhit all the three kinds of methods, namely, Sambhava, Sākta and Ānava have been mentioned while in the 93second chapter of it are mentioned the kinds of anupāya. (287)

In the Chapter on paropāya are mentioned viśvacit pratibimbatva, parāmarśa udaya krama, and mantrādi abhinnaatva. (288)

Samskāra of the vikalpas, tarka, gurusatatva, usage of yogāṅga and area anādara have been discussed in the next chapter. (289)

In the chapter on Sāktopāya have been discussed emergence of samvid cakra, power of mantra, object of japa, nisedha and vidhi. (290)

In the context of Ānavopāya have been discussed intellect, meditation, prana, cit, entry of the supreme essence, karana, varna, sthana, etc. (291-292a)

In the context of Kaladhva, have been discussed caramana, ahoratra, sankranti, etc. (292b)

In the context of Cakrodaya have been discussed samhāra citrata, varnodaya, kala-adhvan, cakra-bhid, and mantra-vidyā. (293)

In the context of Desādhvā have been discussed the measurement of settlements, collection and arrangement of essences, while in Tattvādhvā Nirnaya have been discussed causal relationship, order of essences, essential nature of things, mode of essences, state of being awakened, etc. (294-295)

In the context of Tattvabheda has been discussed pramatrbheda, forms of kalā such as one, three, five, varieties of letters, the force serving as the support of all while in the discussion on Kalā and Adhvan all these topics have been subjected to discussion. (296-297)

In the context of peculiarities of force have been discussed topics of non-difference, kampa, hrasa, varieties of blemishes. (298)

In the Śakti-pāta Pariksā has been discussed only unwanted siddhis and peculiarity of their vanishment. (299)

In course of initiation have been subjected elimination of the danger of vanishing, perfection through knowledge and uselessness of rising upward. (300)

In the examination of the suitability of the disciple etc. have been discussed idea of place and its kinds, kinds of nyāsa and the utensils of worship. Suitability of wealth, worship, worship of external door, entry, nature of the direction, cleansing of body, prana, etc. peculiarity of special nyasa, special utensils of worship, worship of the body, prana, intellect, consciousness, adhvaṇya, flourishing of other scriptures, worship of the cakra, ksetra-graha, worship of the earth and Ganesa, worship of weapon, action relating to fire, adhivāsa relating to fire tarpana, cooking of oblation, cleansing of the dental stick, Siva-hasta-vidhi, thinking over the sleeping bed, action relating to the-time of sleep, management of time during this half-monthly course, investigation into the Self through the mandala and details about the pasu, satiation of fire, stimulation of one's own nature as imbibed by the disciple, mode of adhva-nyāsa and peculiarities relating to cleansing of objects and the material used in that act with their peculiarities, varieties of initiation, the higher nyasa, purpose of mantras, kinds of yojanika, etc., need to be discussed in the sixteenth chapter. (301-309)

Under the pautrika vidhi should be considered cutting of sutra, purification of elements,

burning of the trap and difference of the path. (310)

Absence of the successor, etc., and mantra-bheda would be discussed in the eighteenth chapter known as brief initiation. (311)

In this process would be discussed kala-veksa, such bodily actions as placement of the sword and principle concerning the brahma-vidyā. (312)

In the twentieth chapter would be discussed problem of authorisation, internal cleansing and tulā-vidhi. (313)

In the twenty-first chapter would be discussed principles relating to the living and the dead, the principle concerning the trap, samskāra and consideration over bala and abala. (314)

In the process of lingoddhara, would be considered clearly listening, experiencing, cleansing, redemption from the sense of sin and removal of doubt. (315)

In the chapter on abhiseka-vidhi would be considered the parameters of making one the teacher, the vows relating to it, withdrawal of the opinion, classification of it and worthiness of the student. (316)

In the twenty-fourth chapter known as last rituals would be deliberated upon the samskāra of the authorised person and its purpose. (317)

In the twenty-fifth chapter named Śrāddha prakāśa would be discussed the purpose of gifts for the sake of enjoyment in the world and liberation in the world beyond. (318)

In the context of liṅgārcā would be discussed the purpose of śesa vṛtti, daily worship, worship on the ground, the essence of the linga, and elucidation of the akṣa-sūtra, kinds of worship, causal purpose of division and the mode of its performance. (319-320)

In the twenty-eighth chapter named Naimittika-prakāśa would be discussed divisions of time, their special features, consideration on cakras, worship of them, purpose of worship of the teacher and related matters, examination of the clay, sacrament of yogiśi melaka, the method of interpretation, the method of listening (to the teacher), worship of the teacher. (321-323a)

The subject matter of discussion in the twenty-ninth chapter would be the difference between oneself and the authorised person, pedigree of the wife of the siddha, method of worship, serving as the messenger, process of the secret message, bath of initiation and the form of getting awakened. (323b-324)

Content of the thirtieth chapter would be the real nature of a mantra, its effect, distinction between a spear and a lotus and elucidation on Vyomeśa and svastika, etc. (325)

Silabjabheda, Vyomesa, Svastika, distinction between the main and the secondary, their real form and effect would be discussed in the thirty-first chapter. (326)

Varieties of kalā would be discussed in the context of exposition of mudras, bodily features. Since there is no clear distinction after the thirty-second chapter, therefore, anuja uddeśa has not been mentioned any further. (327-228)

Thus has been detailed here the mode of uddeśa for the sake of an easy understanding and grasp (in the mind). Now would be elucidated its special features and the way of understanding of it. (329)

(The subject of our discussion here in short is) the illumination of the Self which is

inherently self-revealing and it is in this nature of it that lies its liberation. Thus, it is a compact form of picture which reveals its context as per the understanding of its connoisseur. (330)

Unreal knowledge is darkness and generator of the sense of inequality and blemishes of sight. Under its effect, the absolutely blemishless Self appears to be the abode of blemishes. Whatever blemish may arise in course of perception, the aspirant should ward it off, since there is no scope for any doubt about blemish in the Self. (331)

O group of ideas! I praise you all on account of your making the hearts of people dance helplessly having covered their real form and thus displaying various false moves sportively. He who being uneducated himself called you sensible, I understand, he is only indirectly praising you with the possibility in his mind that in this way he would have the prospect of becoming equal to you. (332)

Here in the śāstra are being authorised those serious aspirants who have got themselves rid of all blemishes, have thus become cognisant of the secret of this lower world as well as of the other higher world and have become assured of the entity of Śiva. Such thoughtful people will be (prospective) teachers. Those who would fail in this venture, they may observe, no matter, whatever! (333)

Here ends the first Chapter of Tantrāloka written by Abhinavagupta dealing with the precise difference between consciousness and the reality (as apparent to the onlooker).

CHAPTER - 2

Deliberation on The Highest Goal of Life

What is higher in its attributes than the other one is characterised as better than that. Now I am starting (to write) this second chapter in order to decide which is the best path leading to the understanding of Siva. (1)

What is the use of any instruction in that way of understanding which does not require any instruction at all! It may need only one-time instruction followed by futility of instruction known as anupāya. (2)

This Reality is such as does not need anything else to bring it home. If anyone questions the validity of this Jiva's) Reality, we have to tell them that this is like this. (3)

That there are four ways to the understanding, namely, anupaya, sambhava, śākta and anava, of that all-pervading Lord, that has to be understood as His very nature since He is eternally manifest (in the form of the world). (4)

That He reveals Himself via these four methods or even numberless ways, there are some people who understand Him gradually part by part and some other persons who enter into His essence wholly in one and the same move. (5)

There as well, whether one enters into Him via a particular method or in any other way, in either case what necessarily needs to be experienced is the wondrousness of the experience. (6)

In that case, those who are blemishless within, and have become in their consciousness pervaded by the awareness of Bhairava and have taken to the path of pathlessness, that path is now to be taken up for deliberation. (7)

In that context, kriyā yoga is such as does not deserve any methodology to be ascribed to it. It is not only an offshoot of awareness of Bhairava but is also effulgent with that sense. (8)

If knowledgeability were always to presuppose its being made aware by some means other than itself, how would be explicable the self-luminosity of anything? (9)

Consciousness is self-luminous. This does not need any argument. Were it not self-luminous, the whole world would turn inconscient and hence would become blind darkness. (10)

Irrespective of the fact whether an approach be external or internal, it always presupposes and depends on consciousness and hence cannot serve as an approach in the determination of the nature of consciousness. (11)

Leave attention apart. Think within yourself where to direct your attention. It is impossible to direct attention to the whole all at once together while incomplete attention cannot reach the Reality. (12)

As such, in this higher path of Bhairava there is no relevance of direct use of ideation (bhavana). (13)

Those who choose directly the form of Śiva Himself as a means to the understanding of anything, verily those ignorant people wish to make use of the night worm of luminosity (khadyota) for searching out the sun. (14)

Moreover, whatever all this external or internal approach of understanding Him be, all this is just an illumination of the body of Śiva. (15)

Be it blue, yellow, experience of comfort, all these are simply flashes of the illumination of Śiva. Who else can prevail in this Śiva's state of non-dualism? How can also be established here the relationship of approach and the target of approach? (16-17)

No matter, the case be that of dualism or non-dualism, it is the Supreme Lord Śiva Himself who is manifesting His luminosity all around out of His self-luminous personality. (18)

On this (higher) ground, pleasure and pain, bondage and liberation, consciousness and inconscience, all mean one and the same thing like pitcher and jar and are mere words and amongst themselves also they are only vocables. (19)

How can non-luminous part subsist along with the luminous (such as the colours blue, yellow are supposed)? If the same as well were supposed to be luminous in itself, there would be absence of any duality. (20)

If the Supreme Being were to be taken as non-luminous, how can we speak of the existence of anything at all particularly of any special kind of luminosity? (21)

On non-dualism having thus been established, pluralists get warded off truly from a distance. (22)

Darkness having thus, been eliminated, what remains is only luminosity. Use of the word eka, one, in the previous verse is, thus, significatory of 'only' and not of any number as such. (23)

There is neither force nor the possessor of the force on which the force may have to depend.

Likewise, there is neither the object of meditation because there is no one to serve as the agent of meditation. Similarly, there is no one to be worshipped, since there is no one to serve as the worshipper either.

So is the case with the relationship between the mantra and the object where the mantra may need to be used. The Lord Himself does not need to serve as the giver of mantra. The Supreme Lord does not need to serve as the initiator either since He does not assume this role Himself. (24-26)

As the distinction of the doer, action and activity are left out from this affair (of pure illumination), sthana, asana, obstruction of irrelevant ideas, cherishing of the desirable,

perusal of it, invocation of the deity and dispersal of all at the end, etc. have nothing to do in (this pure meditation on the Supreme Lord). (27)

Here is neither anything in existence nor non-existing, neither for denial nor for assertion. This state is difficult to understand as it is unique. Wherever there is the assertion, like, 'this is the pitcher', there are certain limitations put around the object, which, however, is not applicable to Bhairava. (28-29)

There is no utility of the use of the term non-existence here or of darkness. It is the positively existing basis of the world as well as of its luminosity. (30)

It is on account of these two characteristic features of it that it is neither dualistic nor absolutely rid of the state of dualism. It flourishes as the Self of all, no matter in whatever form one were to think of it. (31)

It has also been characterised in the scripture known as Trisīras that the supreme essence is of the form of Supernal Knowledge. It embodies force as the highest state of being embodied in It. (32)

The Supreme State of Being is neither positive nor negative, neither both as it is indescribable. It is that state which words fail to recount, though it lies within the range of force and yet remains far from use of that force. (33)

Those who have ascended the state of pure consciousness, they have reached the state higher than which there is no one else and they have no other means of elevation to follow. (34)

For them, the entire world appears from all around as a circle of sheer ideas ignited by the consciousness of the fire of Bhairava while they themselves are sitting at home. (35)

For such persons pleasure, pain, suspense, doubt, terror etc. have got melt down into the infinitude of (existence-consciousness and bliss) of the essence of Śiva. (36)

For them there is no utility of any mantra, meditation, worship, idea, time or even the teacher since all these have got rendered into sheer illusion. (37)

One who has broken away from all sorts of constraints, he has nothing else to do in the rest of his life except for waiting for the grace to be bestowed upon him. (38)

The aspirant who has reached close to liberation may think of doing something deliberately on his own accord, which, however, does not matter anything in regard to the supramental goal. He, however, who has got all worldly blemishes wiped out from his psyche and thus has completely been filled with the idea of Bhairava has nothing to accomplish except for what he may be required to do to survive in this world as a living being. (39)

Those who see such persons who have become completely cleared of blemishes from their psyche by virtue of their identification with Śiva, they, too, become like him and it is in such an effectiveness of him to his viewers that lay their graciousness. (40)

Understanding of this kind of effectiveness of the Bhairavībhāva transformation into Bhairava, is the main purpose of sacrifice, etc. according to Siddha Yogīśvari view as therein also gets accomplished initiation by the all-pervading Lord Himself. (41)

More essential than the site of sacrifice is the utilisation of the sacrificial vessels known as tūra. Higher than tūra is the status of the cloth (used in the sacrifice). Higher than the cloth is the status of meditation (accomplished in course of the sacrifice). More essential than meditation in that process is the object of meditation. Higher than the object of meditation is the status of dharana, remaining sustained in meditateness. (42)

Higher than dhāranā is the status of the by-products of yoga while higher than the status of the by-products of yoga is the status of the knowledge acquired through yoga as by virtue of the knowledge the Yogiśvara may get elevated into a mahasiddha, highly accomplished yogin. (43)

If a teacher wants to shed his grace on anyone whose psyche has not been cleared of its blemishes, he should make use of a method which might be suitable to him freely. (44)

That method of initiation and enlightenment is said to be peculiar in view of being modified due to limitations of the person concerned. Its peculiarity lies in its being a combination of the higher Sāmbhava method and the lower ānava. (45)

In view of the same limitations, should be designed the course of his scriptural study, etc. which are as if the Supreme Being Himself for him. (46)

There is no point of refutation anywhere in the application of such a teacher as he is free to modify his method. The grace to be shed on a person whose inner being has not become cleared of all blemishes need not follow strictly the cut and dry rule already laid down in scriptures. (47)

This has been specified in the Ūrmimahā-sāstra which represents the entire tradition of siddhas. The same has been held by highly venerable teachers like Somānanda and his followers. (48)

On the removal of the cloud of your doubts by means of his words of instruction, reasoning and assurances relating to injunctions of Sāstras all combined together and thus on having expanded your heart-space like the sun expanding the horizon, O disciples, touch the feet of your teacher, as if he were the Lord Śiva Himself out of your sense of gratitude to him. (49)

Thus has been formed the Chapter meant for deliberating on the highest goal of life by over exceeding the limits of scriptural devices. (50)

CHAPTER - 3

Method of Expositing Oneself to Śambhu

As has been characterised as just Light, that refers to the Supreme Illumination of Bhairava. The autonomy of that Illumination is going to be discussed further (in this Chapter). (1)

That Light offers its luminosity to all. Apart from that Light, there is nothing in the world. Indeed, whatever is there in the world is the luminosity of the Light. (2)

The Supreme Lord acts as the demonstrator of the show comprising both creation and withdrawal of the phenomenal world automatically and spontaneously on the space of His Self. (3)

Just as earth, water, etc. get reflected in a clean mirror even so all events and objects of the world get reflected unmixed in the one Lord Himself. (4)

Any object gets reflected exactly in the eye, mirror, space and water. This fact goes to prove that cleanliness is the criterion of reflection of anything in its exactitude. (5)

A beloved seeing the handsome reflection of her lover secretly in a mirror becomes gladdened, but (getting mesmerised with the perception) when she tries to get a touch of him with her emerging breast, she does not find any satisfaction at all. (6)

This is due to the fact that the touch of the mirror is not blemishless as is its viewing. That blemishlessness in this context lies in the arrangement of its atoms of one and the same nature in complete proximity of one another. (7)

NOTE:

There is visual reflectivity in the mirror due to visual atoms lying in close proximity in its make. Since the same is lacking in regard to the cutaneous there is no possibility of her feeling so satisfied with the touch.

Blemishlessness, *nairmalaya*, (in this context) means the capacity to see something different from oneself as identical to oneself, this has been stated by my great teacher, (namely, *Utpaladeva*). (8)

The main source of such a blemishlessness lies in the Lord of consciousness everywhere which, however, is partly manifest as per His wish everywhere else. (9)

That body is illusory which is obstructive of entities. Out of the same but opposite of them is that body which is of the form of the real knowledgeability as well as not obstructive. (10)

The Lord Himself, as the bestower of the gift, assuming the form of both the kinds of images, that is *sad-vidyātmaka* and *asad-vidyatmaka*, flourishes everywhere as the reflector and the reflection. (11)

The scholar who has said that it is the luminosity of the eyes which due to its cleanliness is reflected back in a reversed form (and hence there is no role of any Lord at all here), is being asked hereby to explain what he means by getting reflected back? (12)

The luminosity which is operative there as different from that of the body belongs to the owner of the body himself, if it is the owner himself who is serving as the recipient of the reflection, then he ought to do his job by himself without any necessity of the mirror. (13)

On the assumption that it is the reversed form of the luminosity which is received by the recipient as his own, the image ought to be seen on his face itself and not in the mirror. (14)

In that case he ought to feel the image of his face on the face itself through touch and own it as his and by no means as entirely different from touch and just as an object of sheer awareness. (15)

He ought not to find the reflection as source of sheer form from which touch, smell, taste, etc., all have disappeared such is what is known as reflection. (16)

Disappearance of touch, etc., from the reflection is due to their non-receptivity while the non-receptivity is due to its invalidity which in its turn is owing to absence of contact with the actual object which is due to instability of the mirror. (17)

This is why qualities like weight, etc., are not carried by the image. This is due to the mirror's reflectivity being conducive only to form and not of any other quality of tangibility. (18)

This is why the reflection is not reflected as separate from the reflecting mirror. The mirror serves as the basis of the reflection while lamp, eyesight, etc. are accessories in this act in an order. (19)

(There is reflectivity in the flame of lamp, eye and awareness no doubt) but in these there is lack of stability and in awareness in particular there is all-round cleanliness and hence reflection is formed only in the mirror (and not in these accessories) as a separate entity. (20)

This has been shown by the Lord of the gods for the sake of bringing awareness to the ignorant for whom real is only what is tangible and nothing else. (21)

Objects casting their reflection are not independent. Nor can they be characterised as absolutely stable or unstable. It is owing to the grace of the Lord that things are appearing as such in the state of cleanliness. (22)

The illustration of the reflection of the mirror is adduced here with a view to making subside the sticky illusion of the attachment towards the worldly life by making it out that the reflection has no footing, no form, no timing, no validity, no attachment, neither any loss nor intensity, neither anything unreal nor any substantivity. (23)

In this exposition of the mode of reflection, the reflection of the word is called *pratiśrutkā*. The sound of the word heard is not a product of the word itself as it is heard best by one approaching the speaker and faintly from a distance. So is the case with the sound produced by a covered cooking pot having a certain hole in it. It is on the nature of the sound that the state of the cooking is understood in the same way as one understands the sense of the communication from the look of the face. (24-26)

As in a mirror, one feels that the image belongs to a certain person, even so in the case of hearing the person concerned feels that he is listening to the words of a person acquainted to him. (27)

As it is essential for one to view the reflection directly in front of a mirror, even so it is essential in the case of hearing that the listener be in direct reach of the sound. (28)

One can see the reflection without seeing the origin of the reflection. This statement is elucidated by the lover standing behind the beloved and seen reflected in the mirror by her. (29)

In this case, the confrontation is explicable in terms of the sense of identity between the original and its reflection. (30)

(Necessity of the confrontation between the sense organ and the object sensed) finds its elucidation in the event in which the word spoken by the speaker from a closely covered location such as a well, etc., appears as someone else's. (31)

As one lying behind the mirror does not see the reflection of the face reflected in it, even so the hearer lying beyond the range of hearing does not hear the sound. (32)

The word, if not uttered, does not reflect at all. Utterance and hearing of it follow together which does not happen in the case of the hand and its shadow. (33-34)

After explaining the nature of reflection over there, now we come to speak about the original thing. (35)

Word lies in space which is delightful and is the beautiful abode of its inherence. As distinct from it, touch is born of forceful strike of something pinching, cold, hot, etc. Its location lies in someone else's bodily striking as it is deflective in nature. This is why it does not remain at its main point of origin, involve, as it does, a series of events giving birth to one after the other. (36-37)

In this way, the sensation of smell lies inside the nose and that of taste in the saliva effusing out of the teeth. (38)

As any figure although reflected in the eye cannot be seen without the cooperation of the inner being or help of anyone else's eye; that is the case with taste, touch, smell, etc. inasmuch as here, too, cooperation of the inner being is a must (though not that of anyone else's eye as all these are felt within oneself).(39)

This is so on account of the location of these sensations being inaccessible to anyone else though these, too, theoretically being liable to external perception. (40)

The inner organ of knowledge, antah karana, produces effect in accordance with the sense organ being in its proximity in the act of reflection. (41)

On account of being a matter of memory, any action of that nature has nothing to do with the present and hence remains ineffective practically though its touch may be brought to the sense organ concerned to recreate the touch by way of remembrance ineffectively. (42)

In the case of absence of the object concerned in the external world at the appointed moment, the subject's own self reflects itself there in the world and gladdens the close touch of the sense via the memory in the nervous system. (43)

Therefore, what one needs to do is to submit oneself along with the entire world to the Lord via the mirror of consciousness inside which is being reflected the clean universality of Him. (44)

As smell, form, touch, taste, etc. are being reflected (in the world) along with the attribute of the (canvas of their reflection) like the particular shapes of the mouth reflected on the blade of a sword, even so the aspirant should accept the world in his awareness along with the luminosity and autonomy of the consciousness etc. (serving as the canvas). (45-46)

As reflection appears all-round clean on such a piece of crystal, even so should appear the world in such an awareness. (47)

Perfect cleanliness lies there where one's own figure does not find reflection. This is why awareness can be absolutely clean but not any gem as it receives one's own reflection. (48)

Reflection is deposited (in the mirror) by the reflected object lying outside. When it gets completely reflected (in the mirror to be regarded as its perfect representative) what else of it remains there (in the world outside)? (49)

Whatever be regarded as the cause of the reflection, that also is eventually a mere reflection on the canvas of awareness and otherwise is nothing but unreal.(50)

Thus, it is by virtue of the sound logic of mistaking the reflection as the original that is flourishing the empire of reflection all over world. (51)

Now the question arises as to how can reflection be possible without the original object? But, what can we do? It looks like that. Therefore, now, we may call the reflection itself as the original object. (52)

(If the problem is posed that) there is no definition of the original of the reflection as how to describe it. (As an answer to this problem) that which remains unmixed with anything else

and appears as actual in its own capacity, that is the original, as can be elucidated by the face. (53)

This definition, however, as bearing out the form of anything different from it without any loss to its own real form is applicable to the reflection as well. Examples are the surface of the sword and the mirror. (54)

It is also maintained in Yogācāra Buddhism that in matters of the external world also, the intellect, though assuming the form of different objects in course of their perception, does not become many. (55)

Now, is being put forth the definition of a reflection:

Reflection is said to be that entity which without getting mixed up with anything else manifests itself with the aid of something else without the aid of which it cannot manifest itself. Example of it is the reflection of the face in the mirror. (56)

The world is mixed up with its awareness as it cannot appear as anyway separate from the awareness. Is the reflection not called here as the eventual reality? (57)

This is the arrangement of the definition of things here. There is no harm in naming reflections as the actual objects altogether. Wise people concern themselves with the actuality and do by no means permit themselves to be influenced by rumours. (58)

Now, to take up the problem of the possibility and impossibility of the reflection without the original object. The question is does the original object not lie in its identical form in its reflection? (59)

Therefore, if this characteristic feature, as presented herewith, does not obtain in the reflection, it does not cause any harm as it gets reduced only to causality. (60)

Out of two kinds of cause, what is operative in this case is not the material but only the efficient which incidentally can be applicable anywhere. (61)

For example, a lover can see the image of his beloved reflected in the light ahead of him owing to the intensity of her remembrance in him. (62)

Otherwise the beloved, who has been separated from her lover, when coming to be remembered by him, may not appear before him if not in the form of reflection. (63)

Therefore, it is certain that in between the lover and the beloved there must be some intervening factor like the intellect owing to which in the event of separation, the image appears in the form of imagination and dream. (64)

In this case, the role of the efficient cause may be played by the forces of the Lord. Thus, this entire world is to be regarded as a taintless reflection of the Lord on the clean canvas of consciousness devoted to Bhairava and hence as due to the grace of none whosoever. (65)

The dependence of the Lord on none in this respect is His oneness with the world which is known as His unique and supreme genius. (66)

The Lord remains always united with His Supreme Force known as Kauliki as it is She who has expanded His family who otherwise is shorn of all familial relationships. (67)

This conjugal form of them is known as saṅghatta while His Force is known as the Force of Delight on account of whom this world is released. (68)

This Devi, divine essence or force, is known as the transcendent as well as the immanent. She is the essence and the heart while that transcendent Lord Śiva is the release of the

creation. (69)

In the Deviyāmala Tantra, She is known as Kalakarsini, while in the Mahādāmara Tantra, She is named as Sri and Parā at the top of all. In Pūrva Śāstra she has been accorded the status of the mother. (70-71a)

In this act of their mixing with one another, sanghatta, contemplation on them as forces of consciousness assumes the form of their supreme controllers as the power of will. As such, being agitated it assumes the role of their controller; then are born the terrible supernal goddesses acting as directresses of the path of Śiva. (71b-73a)

The self-contemplation which is the beginning became the sole hero, became sustained in the capacity of the power of knowledge on account of unfolding whatever deserves to be known. This is the higher and the lower goddess who create the group of awful mothers continuously treading along the clean and unclean paths serving as a single lamp. Unfolding the agitation when the part of what is to be known becomes empowered, then depression becomes set in the consciousness. That state is known as the beginning of that of rigidity in whatever is to be known. This is the context of the seed which yogins pick up. (73b-77)

The Will-power is said to be of two kinds, agitated and unagitated which should accord resort to the desired object in a twofold manner. (78)

These manners are one in the form of quick illumination like the flame of fire and second as conservation of the desired object steadily like that of the earth. (79)

Although this is to be understood profoundly in the power of unfoldment even then that is not the ground of the established ground of birth of diversity. (80)

Ichhāśakti this term has four letters involved in its composition. It is of the form of root and is regarded as supernal bliss. Due to lack of agitation in it, it does not act as the seed of anyone. (81)

To cause agitation is the task of consciousness. It gets agitated within itself as well as causes agitation in others. Agitation should be an attribute of knowability while causing agitation, ksobhana, needs to be taken as instigation to get agitated and be externalised. The whole world lies in a potential form compressed within the Creator (like the feather, etc. of the peacock in its egg). Each item of that potential content serves as the seed. The agitation within the Creator, though unwilled, is known as ksobhanā which having attained oneness with Him becomes creative. The disciples of the revered Somānanda have characterised it the basis of (creative) agitation. (82-85a)

The aspiration of consciousness without manifestation of any specification in it due to having remained only in its cognitive form is known as the seed, bija by virtue of which vowels are known as seeds. (85b-86a)

The unfoldment of this seed is known as the wish to create the multiplicity on account of which becomes the creation obviously acceptable as separate from the Creator as sheer Consciousness Itself. (86b)

This agitation and the consequent act of getting agitated, though remaining silent in other letters, i.e., the consonants, become forced to get rid of their silence by virtue of the consciousness. (87)

The wish to unfold the multiplicity from within it with the aid of contemplation and by virtue of getting one with it, becomes fulfilled by turning into the basis of the agitation, as it is called. (88)

Consequently that inner awareness wishes to unfold itself in the form of the creation as

different from the Creator Himself. As a result of this wish the entire external world as the original of the reflection gets expanded from the seed (of the consciousness). (89)

Thus has been expounded by me the operation of the forces of agitation and agitator as received by me from my revered teacher, the great devotee of Śiva. (90)

Let us come to the main topic. These four letters, i.e., r, r, lr and lr are neither seed nor the female organ of procreation, bhaga, the basis of reproduction. They are self-contented and hence are characterised as immortal. (91-92a)

Thus, the five letters, which have already been referred to, by getting coalesced with one another get transformed into various forms. (Such as a + a = a; a + i = ai; a + u = o; a + r = ar; a + o = au; i + u = y; u + a = v). Due to interaction of desire and unfoldment they have assumed peculiar forms. However, delight and consciousness uniquely remain constant in the force of the desire. (92b-94)

The triangular e (e) is said to be beautified by the delight of manifestation (as its three angles stand for desire, knowledge and action). Unique delight and force remain constant with them. (95)

The two triangles combined with each other assume the shape of a hexagon. On the point of unfoldment these angles also become identical with the Creation (i.e., Sadanana). (96)

The agitations arising in desire and unfoldment and within their products also assume the same form and are not separate from them anyway. What has nothing higher than itself as also the delight have no varieties of themselves. As such, how is it that both of them have assumed so peculiar forms within themselves? Now listen. The Lord of consciousness is infinite. His is the abode of endless forces in Himself both in regard to their emanation as well as merger. The whole has emerged out of the operation of His forces and He, the Maheśvara is their Lord. (97-100a)

If the Great Lord were to remain in a singular form, He ought to have relinquished His consciousness as well as Lordship as pitcher, etc., as limitation of illumination is the obvious feature of the inconscient. Distinct from the nature of the inconscient is the nature of consciousness and hence it abides in unlimited consciousness. As such, the mighty forces of the great sea of consciousness take resort to Him as waves of mutual interaction. This mutual interaction of the forces is said to be the manifest form of His force of action. In this fourteen-fold abode of Him in which are being manifest His three forces, lies the significance of His trident as has been spelled out by the writer of the previous scripture, i.e. Mālinivijayottara Tantra. (100b-105a)

The enlightened teachers have characterised this world as blemishless on account of the fact that blemishes affect the forceful and by no means the force itself. Desire, knowledge and action may affect their possessors if cherished separately. In the case of their taking resort to one and the same person together, they eliminate the adverse effects of one another by themselves. (105a-107)

Thus, as these three forces are obstructive of the adverse effect of one another in Śiva, the yogin's absorption of himself in Him makes him quickly spotless. (108)

Thus, beginning from the initial six (r, r, lr, lr, e, ai) letters with addition of o and au with them these eight letters being multiplied by the number of goddesses associated with them which, too, are eight, the number reaches to sixty-four which is the result of variation due to externalisation. (109)

Herewith the unique force manifests its body and makes it obvious in spite of retaining its form as the point. (110)

The point (.) remains the undivided light and the supreme for us in spite of the rising from within it the moon, the sun and the fire by virtue of the power of action since it is Siva Himself. (111)

It has been stated by Lord Śiva Himself in Tattva Raksā Vidhāna that the power of the human individual is pervaded by Siva in the lotuses of the heart, the middle of the eye-brows, and the brain. (112)

Through the breakage of the sound on these locations needs to be understood the start of the point which, indeed, is lying there within all living beings in the verbal form. (113)

(That verbal sound) subsists within all inactive having divided itself into the below (apana) and the up (prana). The teacher has said that the light is shorn of peculiar attributes like pleasantness, bitterness, whiteness, redness, etc. and is self-illuminated. Neither the sun nor the moon nor even fire illuminates it. (On the contrary) the luminosity of the sun, the moon and the fire would do nothing in the absence of that Light. It is the light of one's own inner being, which, indeed, is the illumination of consciousness. (114-116)

Being hidden by the peculiar superimposition born of the autonomy of the Lord it attains the peculiarity of bitterness, etc. (in the form of the sun, etc.) (117)

The ray of the sun, difficult to bear with otherwise, when looked at via water, becomes pleasing to the eye. Look to the effect of the superimposition! (118)

The light of the sun, etc., has been defiled by the superimposition. It, therefore, must essentially be the Light of consciousness belonging to Śiva. (119)

The sun is obviously the fully manifest light while the moon brings down the light carrying with it the essence of the objects which are to be illumined. (120)

The sun is the measure of testing the validity while the moon is the object of the test. Both these are interrelated with each other and yet are independent of each other. They are the subject and object of each other and thus are interdependent. (121-122a)

Therefore fire is like the consciousness. On account of the variety of its light, it is described as citrabhanu, possessed of various kinds of light. The supreme essence of fire is the same as that of the knower. (122b-123a)

Consciousness, on the other hand, owing to its nature of becoming identified with the object, does not depend on anything else. Owing to its autonomy, it is characterised as the knower particularly as different from the object. (123b- 124a)

Fire manifests itself in various colours due to the object it burns and hence has been described by the Great Lord as citrabhanu, possessed of various kinds of light. (124b-125a)

The status of consciousness is different from the coordinate complex of the object and the means of knowledge, 'I am the knower' enjoying the position akin to that of the knower of the scriptures. This is the 'I' asserted feeling of the knower. (125b-126a)

The knower is ignorant as he does not share the experience of the real Knower. There does not lie any knowledgeability where it stands in need of having anything to be known. (126b-127a)

In spite of manifesting itself as knower, known and knowledge, consciousness is not bound by the process of time and hence remains constantly awake in its full form. (127b-129a)

The act of cooking, etc. is bound by the process of time. Following the last moment of cooking it has to stop from the act. (129b-130a)

Thus gets established the luminosity of luminaries in the form of the sun, the moon and fire. (They as such, may appear and disappear) but the essential luminosity which is the main object of contention here does not disappear altogether. (130b-131a)

Out of these the first short form is said to be solar while due to inherence of agitation and delight in it the second one involving a longer pause is characterised as lunar and knowers of scriptures have called the luminous one, the lengthened as in that of fire. (131b-133a)

Fire is sheer illumination in all the three worlds. It is said in the scripture as the point (bindu). It is rather the point representative of Śiva. (133b-134a)

Bindu is different from the letter m which is only its shadow, r, l and h are shadows of r, l, and visarga (:) remaining in the list as the sixth letter. (134b- 135a)

The vowel, i, is a shadow of the consonant r the role of a vowel. In the same way a assumes the form of ah and thus becomes bindu (.) as well as visarga (:). (135b- 136a)

The power of creativity latent inside a is known as the higher form of the kundalini. It is this very force which being agitated tends obviously to manifest itself in various forms. (136b-137a)

In the Trisīra Śāstra it has been said in the context of manifestation of kalā that a is the seventeenth form of kala, fraction, and therefore of the form of immortality. It has spread out in the form of point (.) everywhere indicating its transcendent and immanent forms by the placement of the points one above and the other below to it (:). It illuminates all things (in the form of the knower, object of knowledge and the process of knowing itself) in its potential form. It is also characterised as the śakti-kundalikā as well as the prāna-kundalikā. In the state beyond that of manifestation, it is known as the para-kundalini, transcendent kundalini its location being in Supreme Brahman or Śiva Vyoman, creation and withdrawal of the world being illusory, the sheer will of the Lord to expand Himself out of Himself well within Himself. (137b-141)

It is sheer emission which being released and getting expanded becomes hamsa and prāna and is pronounced as a consonant as it is produced by the contact in the vocal organ. (142)

It is symbolic of the highest abode of the Lord and is characterised as akula, unfamiliar, while the emission of the world is ascribed to the kauliki Force of Him. (143)

The emitting of the will of the Supernal Force lies in the fact that she goes on making herself manifest until her delight permits her to go on acting up to the end. (144)

The task of emission goes on revealing itself so much as does the vibration of the ocean in the infinitude of the waves. (145)

This emission is a part of the sound ha and, therefore, it has been characterised in Kulaguhvara as kama, sheer desire. (146)

It is that inaudible immortal sound which lies implicit in the throat of the beloved, in the form of sound, desireless and bereft of the act of meditation and sustenance. (147)

Having concentrated one's citta on that sound, one may exercise control on the entire universe. This is why as the act of emission is explicit in the sound h of the word hamsa, even so all the sounds from k to s (of the devanāgarī alphabet) along with the vowels lie latent in the emission. (148-149a)

As the K group of sounds get born of the anuttara, even so oneness with the five forces becomes explicit. (149b-150a)

From the integral and essential form of the will as represented by the sound i is born the group of the sound c, it, too, consisting of five letter manifesting themselves from their points of articulation in the same order. When the sound /becomes contaminated by its object, it assumes the form of r and l. The process of contamination works in a twofold manner, quick and constant. The quick contamination results in the group of t sound while the constant one working on l results in the t-sound group. The tendency of emission working on u gives rise to the p-sound group. Herein ends the manifestation of the entire universe. (150b-152)

This group of twenty-five sounds is extremely obvious. On account of its obviousness as also cognisance, these twenty-five sounds have been accorded the imagery of contact letters. (153)

NOTE:

More precisely, the word sparsa, contact in this context has been used on account of actual contact between two points in the vocal organ in the process of pronouncing these sounds.

The will-power in its two agitated and unagitated forms when getting inclined to form a series different from its own, assumes the form of the sound y. (154)

The same sound being contaminated quickly by its object and on account of its inclination to become different from itself assumes the form of sounds r and l. (155)

Exactly as it did earlier in the transformation of y into r and l, the same power of manifestation willing to assume a different form of its dual action results in the outcome of the sound v which (being a representative of god Varuna) rains down the essence of the creation. (156)

It is the will itself which being quickened in its action assumes the form of vayu, air and of vahini, fire, on account of its luminosity and of dhara, the earth, on account of its stability. (157)

These four y, r, l and v sounds are known as antahstha, staying within, on account of their entry within desire and unfoldment and stability there following their action. (158)

When vowels of the same kind coalesce with each other, they result in the outcome of the lengthened one irrespective of the fact whether they are long or short. Examples are i + i = i, i + ī = ī, ī + ī = ī. (159)

When the letter a coalesces with the same a, it results the second position. In one case, it becomes lengthened and produces delight. Example is danda + agram = dandāgram. In the other one, it remains the same ā particularly when followed by the same guna vowel. (160-161)

In this case, the agitation does not prove sufficient to lengthen the vowel a. Desire bereft of action remains stunted by the desired. (162)

Quick dispersal from the stasis results in a threefold result, namely, unmanifest, manifest and fully manifest. (163)

The desired object in this case takes a threefold conversion without any movement away from its original status. That conversion takes place owing to addition of vehemence and instigation for exercise of autonomy of oneself. (164)

The sound s coming to the verge of manifestation assumes three forms as s, s, and s. This is why the statement goes that in the sound s the entire universe is shining clearly. (165)

Yogins characterise it as the highest abode of immortality. On coming to the point of rest

following the end as well as preceding the beginning the agitation becomes the highest state of immortality. (166)

Coming as the initial sound in the delightful words *si*, *sukha*, *sadbhava*, *samāveśa* and *śamādhi* it amounts to refer to the state of Brahman in its full sense. (167)

Lord Śiva Himself has explained it in the text known as *Kulaguhvara*, in which the unity of the Force and the Forceful has been actualised. (168)

O Lady, I have explained this in that text out of my love towards you how that (supernal) state is (firm) like the closed beak of a crow, bereft of meditation as well as sustenance in that state, which is all-pervading and shorn of discontinuity. (169)

(I have explained) how in the interaction (between the lover and the beloved in the act of sex) there becomes manifest desire in fullness particularly when the pervasive ambrosia of the individual falls from its position. (170)

Pervasive is the Force so as to conceal the power of illumination of the individual which is blemishless, a fraction of the highest abode and is intended for the manifestation of the world out of it. It embodies within it desire, will, pervasiveness, knowledge and action in an unblemished form. Assimilation of will, knowledge and action is said to be characteristic of Śiva. Bhairava, the tremendous. One should try to reach that state, our teachers have instructed us so. (171-173)

Following the entry into this pervasive state there does not remain any trace of the past, the present nor even of attachment with the world and instead of these only the sense of one's own pure being becomes manifest. (174)

It is out of the primary vowels numbering six that all the letters are born. How does it happen like this? Being neutral, these vowels in themselves do not produce anything. (175)

It is, indeed, the will-power implicit in these letters which gives rise to these letters as willed by her. (176)

Since there is sufficient cause of getting motivated inside the *ūśma* sounds that they get agitated and become productive. (177)

It is out of a combination of the impression of the object of knowledge and the will to know that *ūśma* sounds get agitated and begin to serve as the source of agitation. (178)

The group of four antahstha letters are known as *ūśma* on account of heat being manifest in their pronunciation. These letters have been characterised as *ūśma* by Bhairava, the spotlessly pure. (179)

The letters beginning from *k* and ending with *h* are said by wise people as sustainers of agitation. Being associated with them as womb, one has the likelihood of undergoing another agitation. It is due to association of the initial and the ending sound of this list, i.e., *k + s*, that is formed the fiftieth sound *ks* of it. (180-181)

The group of four antahstha letters, i.e., *y*, *r*, *l* and *v* in combination with four *ūśma* sounds such as *s*, *ś*, *ṣ* and *h* are denotative respectively of difference and non-difference. The first group denotes the difference in the consciousness while the second one shows the non-difference in the difference. Thus, all these sounds get primarily combined with vowels. Since they make the sound manifest, they are known as *vyanjana*, the breath in them, however, is the vowel itself. In this string of sounds, the vowels involved are basically only six, i.e., *a*, *ā*, *i*, *ī*, *u*, *ū*. (182-184)

The group of six divinities (presiding over these vowels) are the same as are those presiding

over the solar rays, namely, Dahani, Pacani, Dhumra, Karsini, Varsini and Rasa). Since the divisions of the moon are implicit well within the rays of the sun, therefore, the three basic vowels being lengthened form expressly the body of the moon. The moon is none else but the object of enjoyment of the sun. Thus the enjoyer itself has put itself here in a dual form. A pitcher is by no means an object of its own enjoyment but of the enjoyer of it. It is the idea of its user himself which serves as its enjoyer. (185-188a)

It is the supernal sound a which having assumed the dual role of the contemplator and object of contemplation performs the act of contact while the power of will, etc. serve as its object of enjoyment. (188b-189a)

The supernal sound a when getting combined with i and u become indicative of enjoyment and thus are produced the combined sounds like e and o which are indicative of the enjoyer. (189b-190a)

The Deity of the supernal sound a is said to be only the enjoyer while i, etc. are only the object of enjoyment and therein lies their potentiality. (190b-191a)

When the object of enjoyment gets assimilated to the enjoyer, obviously only the enjoyer remains there. Therefore, out of the six basic vowels only the three short ones remain as essential. (191b-192a)

That group of three short vowels, i.e., a, i, and u represent the highest illumination of Bhairava. Therefore, this triad of basic vowels is characterised as the complete force of the Supernal Lord. (192b-193a)

It is from within this triad that the entire creation has been thrown out. The aspirant needs to worship the Supreme Unbounded Force in the form of this triad. (193b-194a)

This much is the greatness of the Lord. One cannot imagine as to how much it is. Who can imagine the extent of the Force of the unbounded? (194b-195a)

This is why that Transcendent Lord on account of His autonomy and excellence as also by virtue of being associated with His power of expansion that He has assumed the form of the whole of the universe. (195b-196a)

Thus being equipped with fifty powers of forbearance the great Lord remains in His single self-contemplation forming the abode of several other forces. (196b- 197a)

Thus, the goddess of mātrkāś really of eighty-one letters becomes accommodated within fifty ones. (197b)

NOTE:

Eighty-one letters of alphabet are as follows:

- | | | | |
|----|-------------------------------|---|----|
| 1. | Consonant from ka to ksa | = | 33 |
| 2. | Short vowels | = | 10 |
| 3. | Long vowels | = | 32 |
| 4. | Pluta, extra extended, vowels | = | 6 |

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Being controlled by the single force of forbearance this alphabet is representative of Bhairava. On account of being associated with the shadow of the forbearance, it is known as matrka, alphabet; letters of understanding of the composition of the creation. (198)

Owing to interaction of letters of different nature within it, this alphabet is known as mālīni. It is conceived in nine rows as done earlier on account of separate places of articulation of the letters. On account of calculation of the points of articulation in the vocal organ as also emphasis involved in the same process of articulation, the numbers of the letters become fifty. (199-200a)

Thus, on account of His contemplative involvement in the form of sound, Śiva indwells the world as its mother and father both together hence as its creator. (200b-201a)

This expansion is, indeed, the work of the Creative Force wherein Śiva is operative as the point. Serving on the one hand as the womb of the creation in its infinity He maintains His transcendence at the same time. (201b-202a)

The subsistence of the Lord in His unlimited essence in the boundless universe is His paramarsa, contemplation, involving in it His playing the dual role as the seed as well as the womb. (202b-203a)

NOTE:

It is owing to this dual role of Him that has emerged the sense of 'I' within the creatures.

Although the creation is the result of dual agencies of the Transcendent Śiva and the Force of Expansion of the Sakti, the contemplation that emerges is the unified single sense of 'I' representing the Lord alone. (203b-204a)

Creation extents from the transcendent symbolised by the letter a and ends with h and is a transformed state of the Force. Therefore, having withdrawn it from the state of entire expansion it ultimately compresses itself again in the same transcendent a. (204b-205a)

Thus this whole world lies within the fold of these two ends as represented by the sounds a and A (as is the extent of the alphabet) which is also the extent of the transcendent Force within which it has become compressed in essence by the All-pervading Lord. (205b-206a)

Therefore, it has been maintained as such by the Trīśika Tantra. (206b)

The world as consciousness, flourishes in consciousness and by virtue of consciousness. All these three roles of consciousness have come to be unified by the force of duality. Only one essence of the transcendent Bhairava manifesting in the form of 'I' operates everywhere by virtue of the Force of Expansion. Consequently, the whole world is a sheer mirage of the experience of delight. (207-209a)

This fact gets elucidated in melodious or pleasing music, touch of sandal paste, etc., wherein with the elimination of the medium the throb which arises in the heart is by virtue of the force of delight on account of which the person concerned is considered as sensitive (sahrdaya). (209b-210)

First of all, one needs to dismiss all the content of the inner being as if all one's possessions were to be burnt in fire. This state of the inner being (citta) is known as citta-visranti, resting of the atomic self within itself. (211)

This state needs to be followed by another state known as citta-sambodha, awakening of inner being. Under this state whatever has been seen and heard of, etc., needs to be surrendered inwardly to the delight of the Force of Siva. (212)

As a result of the surrender of all to Śiva and the consequent contact with the bare inner being, followed by complete absorption in Siva, the inner being gets restored to its primeval state resulting in the elimination of its confinements known as the state of visarga,

liberation, relating to the state of the transcendent Śiva. (213-214)

In the process of safeguarding the sanctity of the essence of the individual, the liberation recommended is of three kinds. Lotus of the heart is said to be the locus of contact of consciousness with its object. First one of the liberations is stoppage of that contact inside the heart. This kind of liberation is known as citta-viśrānti. The second kind of liberation is called citta-sambodha, awakening of the inner being. This entire world, including both, the mobile and immobile, appears in this state as integrated into one. Whatever distinction between the object and the subject remains here, all that distinction integrally is considered as owing purely to the device of Śiva. When the distinction between the subject and the object gets completely integrated into one act of reception, citta becomes completely eliminated. This integrated state of oneness is extremely subtle where the Self becomes absorbed completely into itself. This is the third kind of liberation known as visarga. (215-219)

The doctrine has been elucidated in the Siddha-Yogīśvari text. Here it has been referred to as kundalini, and seed has been taken as Self and hence as pure consciousness. It is from that consciousness-force that has been born the triad of the basic vowels, namely, a, i, u standing for the transcendent Śiva, will and knowledge. (220-221a)

From a has come out its lengthened form ā, from i iccha, will, and from u, unmesa, manifestation. From k to s have been produced all consonants. This is the manifestation of the creation in the verbal and consequently in its tangible form. These manifestations are internal in the form of sound as well as external in the form of concrete objects. Heart is the locus of the highest status. Besides heart four other locations of this category are throat, middle of the eyebrows, end of the nose and the top of the head. It is the point (of consciousness) representing Śiva which pervades throughout all these locations. Mantras lacking in involvement of their initial a and last consonant h in all the mysteriousness are supposed to be ineffective like the cloud of the autumn season. (221b-223)

The characteristic quality of a teacher is that he needs to make the disciple understand both the beginning a and the ending h, by virtue of making him know these he becomes revered like myself, indeed, as tremendous (Bhairava) as a divine being. (224)

Whatever śloka or mantra be, it comes within the fold of the initial a and the ending h. He who knows this, regards all such compositions as mantras. (225)

It is the power of manifestation of the Supreme Lord which is the cause of creation of the world. This has been elaborately stated in the Aitareya school of the Vedānta by the Lord Himself. (226)

The red menstrual stuff (as contributed by the female) has come from fire while the white semen has come from the sun and the moon. The sound a stands for the Supreme essence known as Brahman. It has emerged as a result of contact between these two kinds of the feminine and masculine stuff. (227)

It is this semen, the highest kind of essence, which has implicit in it all the five elements of creation. It is the object of enjoyment and hence the stuff of consumption by way of use as sound, touch, taste, etc. (228)

Sound or word is sweet and hence promotive of virility. That virility is supremely pure and has been considered as creative. (229)

It is the semen which is the strength, vigour, breath (prana) and beauty. It is out of this semen that the progeny is born. It is also said to be effective in actions like sacrifices, rain, growth of vegetations, procreation and thus in the multiplication of the facets of the world. (230-231)

It is the same semen or virility which assumes the form of the matrka, alphabet. On account of playing the actual role of the subject and the object, it is also known as malini, fashioner. (232)

On account of serving as the motivating force behind the contact between the seed and the womb and cause of the emission of the creative stuff, mālinī is considered as supreme creative force responsible for assumption of the form of the universe. (233)

She is only one transcendent force imparting her motivation to Time to move on. On account of the distinction between the force and the Lord of the force, she has assumed the conjugal form. (234)

The counter-contemplation of the conjugal form of the Lord of this force in the form of 'I am complete within myself' appears as divisive on account of His autonomy. (235)

Following the appearance of the division, His body is viewed as pasyanti, madhyamā and vaikhari. (236)

Of these forms of sound also there is a threefold division termed as tangible, subtle and transcendent. From amidst this division also, that section is termed as paśyanti which is sonorous and musical hence beautiful owing to distinctness of syllables, etc. (237-238a)

The uniformity of the unity of sound is the quality of sweetness while the clarity born of the locus of utterance and contact of the organs and air imparts it roughness. (238b-239a)

Owing to attaining oneness with the consciousness involved in the sound one gains immediate oneness with the content of the sound. (239b-240a)

Those, on the other hand, who do not attain that oneness with the content of the recitation or performance, resulting in the loss of the sense of body due to having been immersed in the bliss of consciousness, they have no sensitivity of the heart, as it were. (240b-241a)

The sound produced by the drum through the membrane of a musical instrument is partly clear and partly vague, similar is the tangibility of the state of madhyamā vāk. It is in this vagueness of it that lies its fascination. (241b-242a)

It is in the opaqueness of the madhyamā vāk that lies its beauty and attraction. Indeed, wherever there is any element of obscurity, there is fascination. (242b-243a)

Absence of division results in the sense of liberation in the viewers of tala-patha, (rhythmic sound of a drum from low bass to high pitch). This is why the audience becomes satisfied with this kind of musical performance. (243b-244a)

Vaikhari on account of its tangibility might have created distinction of letters. Its other consequences are formation of sentences, etc. in all their abundance. (244b-245a)

In this triad of tangibility following from the paśyantī form of sound, the earlier the step, the subtler it is. In practical use it takes three form, such as 'I am rendering it into six tones'; 'I am playing on the musical instrument in a sweet manner'; 'I speak sweetly'. (245b-246)

All these three steps of vak, sound, are sensed distinctly. Their original form, however, is free of all superimpositions. It lies in transcendence of these forms. He, Siva dwells in the form of the supernal consciousness. Behind the distinction of these states, lie three main forces. (247-248)

(As indicated by the basic vowel sound a) is the transcendent force (anuttara), while will (as indicated by the sound i is high and low both), and the power of manifestation as symbolised by u is the lower one. It is out of absorption in these three states that is born the power of action. (249-250)

Samvit, foundational consciousness is said to be of twelve kinds wherein end all, as this much is the main extent of the circle of force of the Lord. It is by virtue of inherence of these forces in Him that He has become possessed of all forces as Bhairava is. (251-252b)

Due to their senses of advise, redemption, projection, limitation, calculation and knowing, these forces are known somewhere as kālīkā. (252b-253a)

In the Śrī Sara Śāstra also it is said that the transcendent force is mono-syllabic and needs to be worshipped as Bhairava as encircled by twelve yoginis. (253b-254a)

It is out of these twelve yoginis that has emerged the circle of sixty-four forces. In this circle of forces the number of spokes extends from one to one thousand which are named variously in the Āgama in keeping with their actions. They are worshipped in dualistic as well as monistic terms. This has been enunciated in detail in the Trīśaras Śāstra. All this has not been recorded here out of the fear of becoming too lengthy as also unnecessarily. These forces are said to be blemishless and tranquilising. Those which are more and more horrifying become so as per the occasion of their emergence. (254b-258)

All this occurs as per the occasion of creation, sustenance, dissolution and beyond. Their status as per these states has been divided variously. My revered teachers have recounted this trans-superimpositional state of them in a twofold manner, namely, pre-unfoldment and post-pacification. (259)

Pacification also is said of two kinds, namely, brought out through peaceful devices and through what is known as hatha-paka, forceful burning of the lust towards life in the world. (260)

(Under the sādhanā of hatha-paka) the aspirant is required to take hold of the entire worldly sense, swallow it and feel as if he has tasted something most tasty. He should keep his radiance of this sense spreading all around like fire. This form of pacification of hatha-pāka is of the third order and hence the best. It needs to be taught as it is prone to burn down the entire stock of fuel of the sense of one's separateness from (Siva). (261)

Putting the entire content of one's understanding deliberately into the digestive fire of one's wisdom through one's will-power makes one relieved of the sense of division. (262)

Being all the sense of diversity of things eliminated through hatha-paka, the propitiating gift becomes ambrosial and is taken up by divinities of consciousness. (263)

Being thus propitiated these deities filled with the sense of their complete identity with heart-space, take resort to Him. (264)

Due to this order of absorption in actions required to be undertaken and the consequent worship of a large variety of deities, their diversity is reflected even in the midst of the sense of oneness. (265)

Owing to withdrawal and manifestation of these very deities, there is enlargement of divine forces numbering one, two, three, four, five, six, seven, eight, nine, ten, eleven, twelve, thirteen, sixteen, eighteen, etc. Without going into details any further, let us now return to the main topic of exposition. (266-267)

The entire congregation of entities known as the world is getting reflected in the (mirror) of the self-consciousness while Siva is the Lord of this entire spectrum. (268)

That person deserves to be considered as the pursuer of the Sambhavopaya, path of Sambhu, in the inner being of whom this idea about the reality has got settled immovably. (269)

The person within whom this conviction has been formed at the root of the sense of "I", does not need to chant or mutter any mantra, practise any psychophysical disposition, mudra, ritual, worship, etc. (270)

Having entered into this kind of unflinching self-involvement by virtue of repeated practice, the aspirant attains the state of getting transformed into Bhairava which is a synonym of liberation. (271)

From this point onwards would be taken up the topic of deliberation on liberation of life with the end in view all this consideration on means and ends has been started. (272)

In the prior Chapter there is not even a trace of deliberation on difference (since that context has been devoted exclusively to show the paramountcy of Śiva). Therefore, there was no scope there for deliberation on topics as to who gets liberated, from where, and by what device. (273)

The aspirant needs to associate the fifty varieties of approaches as referred to in verse No. 187, of the first Chapter the optionless contemplation known as Sāmbhava upaya, path relating to Sambhu, the Supreme Being or Śiva. (274)

According to this method, the aspirant reaches the ultimate state of optionlessness of Bhairava by seeing himself as reflected in water, etc. (275)

Transcending all superimpositions beginning from earth to what is pervading all of them is what has been conceived as Śiva, the omniscient and autonomous. (276)

Viewing Him as reflected on the comprehensive mirror of consciousness the aspirant is transported from amidst options to the state of Bhairava. (277)

This transformation happens on the pattern of viewing closely an earthen pitcher ultimately red in colour and formed by turnings on different points from the lower to the higher in different ways. (278)

Exactly on the pattern happens the case of the aspirant's realisation of himself internally as Siva from within considerations on each one of the earth, etc. (279)

It is from myself that all this having been emerged, is being reflected on the mirror of my consciousness, and is no way different from myself. All these three ways of contemplation are Sambhava, related to Sambhu. (280)

This is the summary mode of contemplation over creation, sustenance and withdrawal of the creation. This is what has been suggested in the Spanda-Kārikā. (281)

It is in this way that gets established the glory of consciousness at its top. Apart from this universality what any other characteristic of it may need to be expounded! (282)

Contemplating well within his own space of consciousness that 'I am all-creating universal being', the aspirant attains oneness with Bhairava. (283)

All whatever having been born of the six-fold path is getting reflected well within me and hence I am the sustainer of it. It is in this kind of contemplation that obviously lies the aspirant's universality. (284)

The aspirant attains peace via arousal of the great awareness in his brilliantly flagrant flame of the fire of consciousness and the contemplation that it is also melting within me itself. (285)

I am Siva, the Fire which is meant for burning the world as a house cherishing innumerable figures in the womb of it in course of the world seen as an extended dream. (286)

That aspirant rises up from here to the fourth state of being who contemplates that the entire universe along with all its multiple varieties is born of me, is rooted in me, and following its dissolution nothing will remain. He who envisions the world integrally as one act of creation, sustenance and dissolution (attains that state). (287)

There are only a few who having been confided in by the Supreme Lord in regard to this highest form of spiritual practice known as Sambhava-advaita, non-dualism with Sambhu as the Supreme Being deserve themselves the confidence. (288)

Sacred both, vow, clearance of the body, sustenance in meditation, recitation of mantras, taking to a certain sacred path, offering to fire, japa, entering into deep meditative trance, any of these observances is not undertaken in this context with the sense of duality from the Supreme Being. (289-290a)

Grace of the teacher is necessarily made available to such a deserving aspirant whenever he approaches the teacher. If he has not become so in every respect but is filled with the sense of devotion to Siva, the wise teacher needs to prepare him on that line prior to conducting the ceremony of initiation. (290b-292)

An aspirant of such qualifications necessarily develops other virtues such as worships, etc. by virtue of his constancy in his dedication to Siva via the method of ānava sādhanā and thus ends up with the attainment of the Supreme Śiva. This is how I have given a detailed presentation of the method of expositing oneself to Śambhu. (293)

CHAPTER - 4

Sakta Upaya

Now we are proposing to expound the means of attaining the Supreme Self via the Sākta method of devotion. (1)

The aspirant of entering into the stream of the Divine Consciousness, which has been expounded in the immediately previous Chapter, needs to purify himself as soon as possible. (2)

One option having been purified gives rise to another option of self-purification equal to itself, the other one to the next and the next to its next. (3)

Thus, on reaching the state of the fourth option gradually what was unmanifest comes to the state of getting clarified. (4)

This process of manifestation goes on from the comparative to the superlative degree intervened by sub-degrees within each pair itself. (5)

Proceeding on this line of self-purification, ultimately, the aspirant arrives at the last state of perfect purification which is as comprehensive and clean as to grow into the sense of optionless identification. (6)

Thus, comes that state of natural identification with the consciousness itself via repeated contemplation where things become absolutely obvious. (7)

Now the question is that consciousness is the agent of contemplation and as such it cannot be made an object of contemplation, since that act would make it to be treated as something objective and inconscient. (8)

Self-consciousness is said to be naturally independent. In it is neither anything to be rejected nor to be included, this has already been stated. (9)

The Supreme Lord, however, owing to His being wonder-worker, autonomous and blemishless is the master of His sportiveness in self-concealment. (10)

Although His reality is quite obvious in His manifestation in the form of the world, He at the same time has kept Himself hidden behind it. This is by virtue of His force of maya, self-concealment wherein also lies His universality. (11)

The Great Lord's appearance like the universe is redeemed of the sense of duality. Purpose of contemplation on Him lies in elimination of duality in regard to Him. (12)

Wise people decidedly cut the root of this extremely hard tree (of worldliness) by means of true reasoning sharpening the edge of the axe. (13)

Wise people have characterised this true reasoning as bhavana, reflection, the cow milking whatever is wished for, in the form of manifestation even out of the sprouting in the soil of desire. (14)

In the Mālinivijayottara Tantra it has been observed that tarka, true reasoning is one of the best devices of yoga as by means of it, is determined what needs to be rejected, what needs

special attention and hence putting in effort on this step of yoga is considered appreciable. (15)

By means of this device of yoga the attention of an aspirant may be brought back even from worldly affairs where it might have got settled due to fascination for enjoyment of objects which need to be discarded so that the state of blemishlessness is restored. (16)

That path leading even to liberation needs to be discarded as indicated by other schools of thought if it binds the aspirant with the craving for objects to be offered by forces of determination. (17)

Raga, attachment is that element due to which one gets fascinated in a certain object. Example of it is the lust for sovereignty, in matters seen or unseen and howsoever condemned. (18)

The ill-advised becomes fascinated towards an objective like liberation out of the sense of attachment. Such ill-advised persons are said to be doubtless and obviously he is guided by his tendency for enjoyment. (19)

Wise people look upon siddhis as an obstruction on the path of liberation. Consequently even though conversant with the significance of the doctrine of Saivism one may get attracted towards Vaisnavism, etc. out of fascination for attachment of a certain kind. All this is due to the vama, adverse, power of the Lord as advanced by Pancaratras, Vairiñcas and Buddhists. (20-21a)

Some childish people are seen condemning the joy of sovereignty also not out of satisfaction in their own enjoyment as is obvious from their expectation of blessings in their own engagements. (21b-23a)

This is due to such people having become corrupted by extremely terrible forces born of absorption in Bhairava. (23b-24a)

Therefore, he cannot go across the sea of dualism who, being conversant with the importance of the Śāmbhava path gets interested in any other system. (24b- 25a)

It has clearly been stated in the context of dealing with trap in the Kāmika Sāstra that one who is a kaula from inside, Śaiva from outside and in public view a Vaidika (cannot cross the sea of dualism). (25b)

Followers of the schools of Veda, Sankhya, Puranas, Pāñcarātras and those who are serious seers and conversant with the knowledge of any other scriptures, Buddhists, Jains, all such people who are coloured with attachment in regard to erudition, are bound by the trap of māyā and hence do not get the opportunity of being initiated in Saivism. (26-27)

The word rāga is indicative of attachment which suggests confinement. It is supposed to be illusory on account of restricting the attention of the individual to the path concerned alone. (28)

The state of liberation as practised by Vaisnavas and others is affected by their own imagination as it is characterised by getting unified with the higher Nature or as a state of sheer delight. (29)

It is supposed to be the state of being in the form of absolutely purified inner being (citta), or as one of stoppage of continuity of burning of the flame of the lamp of life. This state is of two kinds known as savedya-pralayākala and apavedya-pralayakala, that is, until dissolution in accordance with the principle laid down in the Veda and apart from the principle laid down there. (30)

Having attained that state and enjoyed the luxuries made available there in all profusion and for a long span of time until the incidence of dissolution, the individual has to return to the incoming creation in the form of mantra on account of him, having got awakened in understanding as conceived by the Lord of Infinity. This matter would be elaborated on further subsequently. It is being left here up to this extent at present. (31-32)

He who is confused by rumours spread by ignorant people and their imaginative theories has really got his mind fascinated by the trap of the bond of illusion and hence has come to develop faith in the false teacher. (33)

Such a misguided person also may be brought back to a true teacher by means of right reasoning. Right reasoning, indeed, is the pure mode of understanding, suddha-vidya, and, therefore, the will of the Supreme Lord. (34)

This is why the Āgama texts also tell us that he who is inclined to go to Siva is really owing to such a wish of Śiva for the sake of enjoying the pleasure of this world as well as the beatitude of liberation and hence is brought to the genuine teacher. (35)

In his case, sakti-pata, incidence of availability of favour of the teacher happens gradually as he stays first with the false teacher or remains following some different scripture and then comes to take resort to the right path. (36)

In this case the difference is due to taking resort to true and false ones in regard to both the teacher and the scripture. Peculiarity of descent of favour or force, however, will be explained subsequently. (37)

It has been observed in the Svachchanda Śāstra that it is maya, the power of delusion, which deludes Vaisnavas, etc. by false concepts of the state of liberation to be understood as the true one due to their lust for liberation. (38)

Even he who is established in such schools of liberation and has become conversant with the theory of the system, if becomes purified by the śakti-pāta under the glory of the pure mode of understanding, ascends the path of truth without any obstruction. This sort of transformation from false to true reasoning may happen in a certain person automatically. (39-40)

Such a person has been characterised in the scripture as sāmsiddhika and svapratyayatmaka, perfectly accomplished and self-discrete. In the Kirana Śāstra it has been laid down that enlightenment can come via anyone of the sources, namely, the teacher, the scripture and from within oneself. From amongst these three sources, the later the source is put here; the more important it is while the earlier ones are just a means to it. The aspirant, in whom the right reasoning has sprouted automatically, deserves to be authorised in all respects. Being crowned by deities of self-consciousness as also initiated he occupies the main position among all the teachers. No one else deserves to be authorised in his presence. Such a teacher considers the essence of all Sastras, as lying in right reasoning. (41-44)

That mode of understanding cannot be regarded as pure which does not reflect truth. It is from such a teacher that is born spontaneously the knowledgeability of all scriptures. (45)

What has been used in the previous sentence as akasmāt literally means as follows:

The reason which is not popular in usage is characterised as akasmat, spontaneous. That, indeed, is an outcome of the pure mode of understanding, suddha-vidyā of the Supreme Lord. The teacher conversant with this mode of understanding is of several kinds, i.e., Nirbhittika and Sahabhittika. (46-47)

Bhitti is indicator of dependence on anyone else. The dependence may be exclusive or partial with the further specification of dependence in regard to the main matter or on the

subsidiary. Higher wisdom is the output of the bhatti. (48)

If one understands the inner sense of the discipline essentially even without having seen any means of initiation such as the circle, he needs to be regarded as deserving siddhi, accomplishment, yogin and already initiated. (49)

According to the Triśakā Sastra, he who understands all this essentially, deserves to be initiated in the Nirvāna-gāminī diksa, initiation leading to the state of liberation. (50)

Such an innate teacher deserves to be regarded as an accomplished teacher. He has become worthy of that status automatically. (51)

That teacher is called akalpita kalpaka, introducer of novel ideas who has become teacher on account of his knowledge of scriptures. There are also categories of such teachers, namely, the best, medium and the ordinary. (52)

Such a wise teacher attains the status of automatically enlightened one by means of ideation, meditation, contemplation on mantras, dreams, vows and sacrificial offerings. (53)

Besides elsewhere, this has been stated explicitly in Vajasanīya, Vira, Brahma-Yāmala and Siddha Tantra by the Sustainer of the world. (54)

The Lord of the entire world, O Dear, is addressed as Parameśvara on account of His serving as the self-willed initiator in the creation of the world. Sometimes this is so because of the sense of devotion, action on knowledge, teachings in knowledge, austerity, mantra and initiation and various other factors including grace on worldly people are also responsible for according on Him the status of Paramesvara, the Supreme Lord. Other factors responsible in His denomination as Paramesvara are redemption of creatures from the bondage of maya, (delusion), His address by the motherly divine forces, samskāras and austerity. (55-57)

By virtue of meditation, practice of yoga, contemplation on mantra, knowledge, prayer and vows the aspirant attains the understanding of the mystery of the kula and becomes a kaulika. (58)

Means of elevation to the status of the knowledgeability of the essence (tattva-jnana) are rarely met with. He who has assimilated them practically in himself deserves to be accepted as the teacher, let alone contemplation on cause and time (of his emergence). (59)

According to the Brahma-Yāmala Tantra, there is no other qualification for choosing a teacher except for knowledge of the Ultimate Reality, Brahman. Therein is said to lie the relevance of exclusive service rendered to him. (60)

If even in spite of rendering such a service, the aspirant does not attain perfection, he should turn back to himself and get initiated by himself by evoking his self-knowledge. (61)

The purpose of this self-initiation is to mobilise the essence of the mantra which is being practised on. Mobilisation of the essence of the mantra results in activation of the self-knowledge. It has been observed in the Brahma-Yāmala Tantra that if one is unable to get a teacher capable of activating the mantra, by praying to Candikā regularly one becomes an Ācārya within a month, within a fortnight Sadhaka, within a week Putraka and within four days less by quarter of a day Samayī. (62-64)

In this process of initiation, Candikā Devi is supposed to perform the ceremony Herself as per the provision of the Śāstra. This method of initiation needs to be adopted in case of unavailability of the teacher. (65)

In the view of the Siddha, it has been maintained that there are certain shortcomings in the study from books. If the case be of absence of such shortcomings, there need not be any

prohibition in this regard. (66)

Being asked about the result of maintaining secrecy in regard to mantra and money, etc., it has been observed that those who have acquired knowledge from study of books and are shorn of initiation and its preconditions, are of dark nature, tamoguni, and are likely to get involved in violence to creatures and practice of mesmerism on people, etc., without having understood the real essence of the school and hence are obviously prone to commit crime. (67-68)

One who has not been able to receive the true knowledge from a suitable teacher and hence has remained uninitiated, should avail himself of the favour of the teacher anyway, praying to him with devotion, performing the acts as desired by the teacher so as to get revealed from him the pure knowledge expected to be transmitted from him. (69-70)

Thus having been initiated by him, he should acquire the knowledge of the Sāstra and get the abhiseka ceremony of himself performed by him. As a result of all this he attains the status of a teacher, though only of the presumed kind, kalpita, which, however, becomes irrelevant eventually. (71)

The aspirant should accord the status of the teacher to one in any case who might have studied the Samhitā thoroughly in at least anyone of the topics of the scripture and not to anyone lesser than that. The teacher ought to have acquired the understanding also spontaneously (akasmika) no matter be he presumed or unpresumed. In fact that part of his knowledge is the best which is spontaneous, as it is the result of awakening of the pure mode of knowledge. If one were to make gradation between the primeval Śiva and a liberated Śiva, he would consider the former as superior to the latter. Even so, one in whom the spring of knowledge has opened out spontaneously must be regarded as superior to another one who has become knowledgeable by gathering the same knowledge only from secondary sources. In the face of that teacher the latter type need not be assertive. Better he should either keep quiet or just follow him. Even in spite of being spontaneously awakened, he is open to receiving samskāra from other sources for the sake of fortification of himself in conversation; he needs to be regarded as of the rank of an actual Bhairava. This is so on account of the fact that on the one side he has enriched himself with the knowledge received from the tradition via the link of teachers and on the other has made it profounder by adding his own innovations to it and thus on account of bringing perfection to it he has made it of the rank of Bhairava. (72-78a)

Therefore it has been observed by Kirana and Nisātana both that there are three sources of knowledge, namely, cumulation, reversal and analysis. (78b-79)

Owing to peculiarity of action, there arises peculiarity of means in its accomplishment. For instance, for the sake of making one and the same hole in a piece of wood, the carpenter makes use of several implements such as saw etc. Even so, needs to be stated in regard to the cultivation of the body of the disciple by the teacher. The disciple should not forcibly decide the means of understanding apart from the teacher. Act of understanding comes to completion with the satisfaction of the knower. Nature of satisfaction also is peculiar. It ranges from favour of saktipata, (transfer of Divine grace by the enlightened teacher) up to its validation. Even after understanding elements of validation there is a scope required for explicitness. (80-83)

What can we say about those who may satisfy their beloveds by look at them, embracing them and moving along with them again and again. (84)

In the same way, in spite of a flood of evidence, the process of understanding neither stops at any point nor comes to its futility or limit or even interdependence of factors involved. (85)

Thus, the ultimate measurement of the validity of yoga is reasoning and not any other step of it as it alone is meant for the satisfaction of the process of contemplation more and more

inwardly. (86)

The five principles of control, namely non-violence, truth, non-stealing, self-continenence and non-accumulation, have little to do directly in regard to consciousness. (87)

So is the case with tapas, the principle of self-restraint, niyama, including cleanliness, yogic poses and breath-control, pranayama, as they all are concerned with matters external. (88)

It has been observed in the *Virāvali* that on the entire stuff of consciousness having become occupied by Śiva and the citta, inner being, having become merged into non-being and both prāṇa and apāṇa becoming completely attenuated and the principle of life having reached the twelfth point of self-realisation, that is the state of liberation and hence the effort to control the prāṇa is useless. (89-90)

Indeed, that breath-control need not to be practised which is painful to the body. Whosoever comes to understand the mystery of creation wheresoever, he becomes liberated as also proves to be the liberator. (91)

Withdrawal, pratyahara, is the state of drawing back of the senses both external and internal from their respective objects and keeping them pinned down within, which otherwise wander freely as per their wish. (92)

Dharana, fixing of the inner being, citta, on a certain object is known as dharanā while extension of kindred string of ideas is known as attention, dhyāna. (93)

Samādhi is that state in which oneness is attained between the consciousness and its object owing to nullification of duality between the object of knowledge and the process of knowing. (94)

Thus, the triad of dharana, dhyāna and samadhi does not have any utility in regard to consciousness. (95)

Yama, niyama, etc., are the means to their succeeding steps accordingly the earlier one of the steps having its utility in serving as the means of attaining its succeeding step ending up with reasoning as the ultimate one. (96)

All the steps of yoga have their relevance only up to the body, prana, life-force, and the intellect but by no means to consciousness. They may bring some modification to the exterior factors but by no means to the inmost consciousness as it is immune to any modification whatsoever. (97)

From our viewpoint, since prana, body and intellect are centred in consciousness owing to the latter's all-pervasiveness, whatever practice is put-in in regard to consciousness is applicable equally well to these also. (98)

It is the nature of the body to jump upward though followed by falling downward. Jumping upward is a matter of enjoyment. One jumps upward by way of removing the doubt of remaining stuck down. (99)

Under the instruction of the teacher when a disciple engages himself in contemplation over a certain lesson, he not only obtains a certain new insight but also gets his ignorance removed concerning what is opposed to it. (100)

It is not within the capability of any teacher to transplant his knowledge or even the word within the disciple. As such, self-contemplation on the part of the disciple is a must in the process of learning. (101)

In the state of dream, it is due to contemplative identification with the object concerned that the dreamer has its effect on himself which cannot be denied entirely. (102)

Disrespect to the instruction of the teacher in any case needs to be kept confined only to its verbal form while giving respect to it includes understanding of its inner sense which requires discussion, etc. (103)

Practice of yama, niyama, etc., becomes useless on the awakening of non-dualistic consciousness. Its utility lies only in the elimination of the blemish of dualism. (104)

Doubts of dualism get eliminated through reasoning, this has already been stated. Elimination of dualism is also the purpose of yama, etc., besides that of reason. (105)

In the Mālinīvijayottara Tantra, it has been stated by Śambhu that in the context of worship of emblem, linga-puja, etc., there is the validity of neither dualism nor of non-dualism. It has been made out there that all these are rather prohibited as yoga become artificial due to practice of such limbs of yoga as breath-control, etc., as they do not stand a comparison to even the sixteenth fraction of the practice (as suggested by us). (106-108a)

In our teaching, O Lady, this has been provided for in keeping with a system. (The essence of the teaching) is to stabilise the citta, inner being, anyhow as it may be possible. The Supreme Lord has observed that for the sake of elimination of the sense of duality one may take resort to any device as per his nature and observe transparency and constancy in that practice. This practice may be conducted through the involvement of the senses and their objects and without their involvement as is obvious from the autonomous nature of Śiva. (108b-111)

Remaining immersed in the flood of diversity of objects is the state of night of ignorance for oneself while the same state gets transformed into the bright day-light of pure knowledge when reformed as 'it is I myself who is appearing as all these objects and hence as 'I am all this''. This altered kind of experience is expressly of the quality of pure knowledge which is eliminative of the illusive alternate view of ideation promotive of difference. (112-114a)

It is contemplation under the format of pure knowledge which in various ways assumes the form of sacred bath, purification, worship, sacrifice, meditation, japa, etc. (114b-115a)

A traveller of this path by means of his travel needs to fill the entire passage of the world with the delight of his consciousness. (115b-116a)

His bath lies in besmearing his body with the brown ashes created by the burning of the world as a fuel in the jubilant fire of awareness. (116b-117a)

Having performed his bath like this and thus having propitiated all the deities, he should purify all the constituent stuffs of the body. (117b-118a)

In the midst of the understanding that all this world is Siva, if there is anything impure, that is only the idea of impurity lurking in the mind of the person concerned. Removal of that idea from the inner being is, indeed, the act of purification. (118b-119a)

Having thus made his body the sheer vessel meant for containing the awareness following the removal of its prior stuff of division from it, and by serving everything from that viewpoint, the aspirant remains like an autonomous lord of all this. (119b-120a)

Whatever in this real abode of Brahman be looked as delightful and wheresoever the senses may be found as interested, that needs to be taken as the means of His worship. (120b-121a)

Puja, worship, is the unification of the flood of ideas with the consciousness of Bhairava which is autonomous, pure and infinite. (121b-122a)

It is the consciousness itself which is pervading outside as well as inside working autonomously in the form of contemplation. (122b-123a)

Contemplation is of twelve kinds and includes all within it. It is the sun itself which in the form of the moon is really the consciousness in the form of twelve kalas, phases. (123b-124)

That supernal consciousness exists in the knower, the knowledge, the object of knowledge and the senses in the three states, i.e., creation, sustenance and dissolution and thus in all twelve forms. (125)

At the primary stage, consciousness remains pure but coming down to the knower and assuming of the form of word as well as taking up the role of the medium of its reception, it becomes available to its sense organ, as has been maintained in the Yoga-saṅcara. (126)

O Supreme Lady, the white circles of the eyes are sixteen-petalled and twelve-petalled rings obviously visible to us and of the highest order. (127)

Around the white circles are the red ones. In the midst of the red are the black and white ones. The interior-most are the black ones, as black as pure ointment (Kohl). Each one of them is four-petalled and is of the nature of fire (right) and moon (left), O Dear. (128-129)

These eyeballs lie in their respective places mutually as couples. O Supreme Goddess, and they perform opening and closing of eyelids with respect to each other. (130)

As the male and female organs of reproduction effuse their fluids of immortality when they come into contact with each other, even so the sixteen-petalled circle of delight and the eight-petalled circle of fire when come into contact with each other effuse the world (in all its profundity and variety) undoubtedly. (131)

At night when the solar and lunar lights spread their illumination by getting mixed up with each other then is born the light of fire which is supreme and results in the knowledge of time. (132)

NOTE:

The solar light stands for the valid knowledge, pramana, while the lunar for the object of knowledge, prameya. As distinct from both of them fire is symbolic of the knower, pramātā. That is why it is supposed to be superior to both of them, paramā jyotsnā.

The thousand-petalled circle lies above both of them. It is out of this circle, cakra, that is born the egg of Brahman. It is so stated. (133)

Being set to burn by fire Soma releases its stream lying held there. Thus is created the whole universe by and within each of its beings. (134)

Soma effuses the fluid of immortality in all the cakras, circles, sixteen-petalled, twelve-petalled, eight-petalled, etc., gradually one after the other. This process continues up to creation of the five gross elements. As a result of this kind of creation the Self drinks the fluid of immortality delightfully uttering the sound ham-sa. (135-136)

By getting to listen to the word ham-sa even only once, the individual becomes immune to the effect of both, virtue and vice. (137a)

Now, the Self, jiva, being embodied in the bodily structure of the five gross elements becomes affected due to relishing the drink of the effusion of immortality known as Soma moves in the secret circles flowing three kinds of fluids (water, semen and blood) notwithstanding being the all-pervading Lord Himself. Thus, He sports within Himself from whom is born the universe as well as in whom it is destined to get merged at the end. (137b-138)

Here, in Him, lies the delight of all, particularly of one who observes self-continenace remaining absorbed in Him. Herein lie together both fulfilment and liberation. (139)

Above it lies the abode of Brahman where the subject and the object are viewed as equivalent to each other within oneself. (140)

The objective sense of the world lying in the thighs is pushed still downward by the subjective represented by fire, effuses the ambrosia within a second. (141)

The sakti, power of kundalini lying in the ankles having been stimulated by the sun makes the ambrosia fall still downward and create the sense of five gross elements. This sense obtains up to the senses of action, too, beginning from the toe up to the point of seeing Brahman. (142-143)

One who is ignorant of this secret is no yogin at all, while he who is aware of it deserves to be regarded as having become the Lord Himself. (144)

Each one of the sense organs needs to be viewed in four perspectives, i.e., creation, sustenance, dissolution and the inexplicable as also in the capacity of the knower, the object of knowledge and the measurement of knowledge. Thus, each one of the senses maybe conceived in twelve capacities. (145)

I am stopping myself at this point from any further analysis in this regard as the matter is too secret. In the capacity of playing the role of the object of knowledge also the Goddess appears in twelve forms as is obvious from the number of months, astrological houses, etc. (146)

Thus by obtaining internally as well as externally one and the same consciousness illumines itself as well as everything else whatever. (147)

In this way, prior to involvement (in the act of creation) consciousness remains in its pure form reflecting itself only as keen to get manifested. (It is out of that keenness) that it conceives of creation and hence is called in the Āgama Śāstra as per the form of its creation. (148)

On account of its tendency of externalisation it makes itself reflect as coloured by the variety of objects in the world in keeping with its own modes of manifestation (149)

The delightful bodily essence which is as subtle as a hundredth part of a hair existing in all the bodies is the cause of the creation as well as sustenance. Whatever is the source of its birth is also the point of its merger. Understand it, O Lord of gods, as Sthiti Kali. (150)

After that (creation as well as sustenance) and advent of the time of withdrawal and dissolution, the same force (sakti) of consciousness gives rise to the state of suspense (in regard to the viability of sustenance) and hence also dissolves the world. (151)

Having brought to an end the state of suspense except for the existence of entities in the circle of contemplation, the same force of consciousness contemplates dissolution in the fire of itself. (152)

There should arise the idea in consciousness which has dissolved the entire world within itself that it is itself which has dissolved all within itself. (153)

It is the nature of consciousness that having accomplished the task of dissolution it dissolves itself within itself in its pure consciousness. (154)

Following the dissolution of entities, the consciousness-force is likely to keep reserved within itself certain ideas immediately at that time so as to develop them in the form of impressions, samskāras. It is these archetypal ideas which bear the fruits of virtue and vice. This evaluative suspense follows the sufferance. (155-156)

Consciousness is likely to give enlargement to some other impressions also on some such

pattern as it happens in the case of propitiation of killing of a Brahmana, etc. (157)

Consciousness acts in a twofold manner, namely, in the form of restraint or expansion. Whatever may be the form of its action, all is intended for the sake of the knower. (158)

Thus it acts in promoting enjoyment as well as in restraining the senses from the enjoyment. In the case of restraint from enjoyment, it withdraws the senses in all their twelve varieties in the Self. (159)

The twelve varieties of action depend on five organs of action, five organs of sense, manas, and intellect. By virtue of providing all of them its own illumination, it is the Self which acts as the sun in all these forms of forbearance. (160)

Ego is merely a means as it takes the responsibility of all actions on itself in the form of 'I have done all this'. Thus contemplation ends therein. (161)

Elucidations of this are sword, trap, etc., as means of different kinds of action having the responsibility of their use in the hands of the (warrior) concerned. (162)

Therefore, the Goddess of consciousness in the form of ego should take herself as one with the orb of the sun along with the circle of organs of action, sense, manas and intellect. (163)

It is that sun which as the thirteenth principle ruling over the twelve forms of the organs of action and knowledge and serving as the means of the Lord obviously merges into Him, the real actor. (164)

The actor is of two kinds, supposed and actual. Supposed actor is the body, the organs of action, sense, manas and intellect presumed as actor on account of the limitation of the cognisance of the actual Actor. (165)

The fire of time is named in the texts as Rudra. It is called time on account of being of the nature of limitation, while fire on account of being inclined to enjoyment. (166)

Due to being involved in the worldly constrictions and cherishing the idea of enjoyment, it has its animal nature not removed wherein its ego is immersed. (167)

It has to behave within the parameters of the world and has to get immersed in the great span of time divided between the dichotomy of 'I' and 'this', the subject and the object. (168)

In this self-awareness is reflected the alternative consciousness that I am all-pervading Lord. (169)

As a consequence of this sense developing within and enjoying the status of enjoyment of all, the full consciousness merges in the highest abode which is rid of all specifications. (170)

The knower, the parameters of knowledge, the object of knowledge and the knowledge itself which are existing in diverse forms in the world are really only different forms of consciousness itself. (171)

The Supreme Force of Consciousness appearing as self-consciousness assumes all these peculiar forms out of its self-autonomy depending on no one else. (172)

All these features of consciousness are just its perspectives emerging out of its multifacetedness as indicated by the use of the word Kālī for it rooted in the Sanskrit root kal to mean as many as five actions, namely, to throw out, to know, to count, to move and to make sound. (173)

Division of oneself is throwing out, persistence of divisions is knowledge, counting otherwise is option, movement is ascension upward and reflection, making sound is leaving the

impression of self-contemplation by inversion. (174-175)

On account of performing all these five actions, as indicated by the root kal, the Supreme Being as the force of consciousness is also known as the goddess Kali and Kālakarsini. (176)

It is known Mātr-sadbhāva as it leaves the impression on the inner being of the knower that she has understood so much. (177)

This act of theirs is learnt as the goodwill of the Mothers. Thus, consciousness stays in the Universal Mothers in twelve ways. (178)

The motherly goddess of consciousness is only one, nor is there any graduality in her. Due to absence of graduality, there is no simultaneity in her. Thus, there is neither graduality nor simultaneity in her. On account of absence of graduality and simultaneity both in her, consciousness is perfectly pure. (179-180a)

Wherever there is any worship of this goddess of consciousness, it is performed on the basis of becoming identified with her and thus alone happens the worship to be complete. (180b-181a)

The sound of this goddess of consciousness is of the nature of self-contemplation. As such, it has been characterised as always manifest. That constant manifestation is its great secret, heart. (181b-182a)

That self-contemplation in the heart expels the entire universe from it. So far as it continues to grasp usual objects it is known as usual. On becoming explosive, it is called in the Sāstra as Spanda, pulsation or vibration. (182b-183)

Contemplation is some sort of movement amounting to self-vibration. It is a vibration on the surface of the sea of understanding. If it were shorn of understanding, it would not have been conscious. (184)

The characteristic feature of sea-hood is not being shorn of vibration. Indeed, vibration is the essential feature of the universe as a whole including the immobile as well as the mobile, inconscient as well as the conscient. Due to vibration being the basis of its existence, heart as the locus of movement is the essence of the sustenance of it. This is elucidated by the existence known as the egg of maya, illusion, having its root in Brahman. (185-186)

NOTE:

Māyā is also known as that force of the Supreme which contracts, measures and brings about limitations.

Existence is impossible to be called as such without will, knowledge and action as it is on account of ascension of this triad of forces on the conscious Self of Bhairava (that existence is recognised as such). It is from within the existence that the world in all its variety as well as multiplicity emerges and gets externalised. Thus, it is the existence itself which having assumed the form of will, knowledge and action assumes the form of creation having contracted itself by virtue of awareness of the Supreme. (187-189a)

That existence itself having been externalised and having been burnt down by the fire of primeval consciousness, gets interiorised and remains only as voice of contemplation and thus assumes the form of a sheer vacuum of awareness by virtue of the triad of the force and that contemplation also eventually merges into the Self of dissolution. This is the primeval heart of the world while in course of the creation it has come to be known as heart, hrdaya. (189b-191)

This form of contemplation is unartificial and blotless. This is aham and is the illumination of

the Light. (192)

Herein lies the essential virility of all mantras. Short of this virility, all mantras need to be taken as lifeless as living beings without the heart. (193)

All action is unartificial if done by remaining centred in the heart. This may be taken to be true of even breathing and closing of the eyelids. All whatever he does becomes his japa, muttering of sacred sounds. (194)

Whatever the yogin of this order does out of his will in keeping with the nature of the creation, no matter in the external world or within himself, that needs to be taken as his meditation on the Supreme Being. (195)

In the state of formlessness of the illumination of consciousness, or indeed in the state of it being in the form of the entire universe, there remains scarcely any form to serve the purpose of being meditated on for those who wish to gain any result out of their meditation. (196)

As is the case with a pitcher meant for fetching water, no matter made of whatsoever material, its relevance lies only in carrying the water and not in the material it is made of, even so when the entire universe is viewed as just a display of the Supreme Being Himself, any form may produce any result (as desired). (197-198)

He who is fulfilled in his heart and hence does not cherish any craving for anything, at his disposal lies there the Goddess in the form of the entire universe in all its limitlessness. (199)

The yogin who has vacated his inner being exclusively for being filled fully with the essence of Bhairava to keep himself submerged in, whatever be the pose of his body, that needs to be taken as his mudra, the prescribed form of pose (in the state of meditation). (200)

Without any requisition for the stock of the internal fuel the fire of the inner being takes the form of an extremely bright flame. That fire is one of consciousness. All entities in the form of reflections on the canvas of consciousness enter into that fire and get burnt down making the flame enhanced in its quantum serving as the material of offering. (201-202)

If there be anyone, no matter whosoever, sanctified by the graceful downpour of the divine force on him, he needs to be given priority as he needs to be considered as already initiated (in the non-dualistic Śaiva wisdom). (203)

Beginning from muttering of sacred words, japa, up to offering of libation to fire, homa, although there set practices already laid down in regard to each and every function, even then all these matters are being discussed here (for the sake of reorientation). (204)

As a horse, being made to run along a terrain even, low, plane, etc., and thus full of such peculiarities, moves on in keeping with the will of the rider, even so consciousness passing along peaceful, terrible, more terrible circumstances of dualism and ultimately having shed out all those peculiarities gets inclined to non-dualism of Bhairava. (205-206)

As looking into the mirror put in front of himself, the observer sees in various ways again and again his own face, even so appearing before the optional mirror of the world and performing meditation, worship, prayer, etc., one needs to perceive oneself ultimately as Bhairava and get himself identified with Him without any delay. (207-208)

Becoming one with Bhairava is the highest state of perfection and is in itself the ultimate result of all efforts in life requiring nothing else to achieve. (209)

Whatever results are conceived, all those presume only imperfection while perfection has remained unconceived, leaving no scope to wish for anything else. (210)

(Striving for finding one's identity in Bhairava) is a form of sacrifice which becomes conducted in some rare one's heart. Such a rare person needs to be taken as that fortunate one whose cit cakra, circle of consciousness has attained the state of perfect peace and hence who has no need to be reborn. (211)

One who has attained ascension in the performance of this sacrifice, has attained liberation in spite of the public looking at him as living under the bounds of the body. (212)

In this regard, the course of life required to be taken up has been detailed out in the eighteenth chapter of the Mālinīvijayottara Tantra which is as follows:

"Here there is no consideration of purity and impurity nor of what is to be taken up as food and what is to be abstained from." (213)

"There is no consideration of dualism or of non-dualism, nor even of worship of the emblem, linga, etc. Nor is there any insistence on the rejection of it (if being practised) or of taking to it (if not already practised)." (214)

There is neither any provision for nor rejection of the practice of keeping long hair, applying ashes, etc. Nor is there any restriction in regard to keeping vows, vrata, performance of or restriction of abstention from the same. (215)

There is neither any provision for nor restriction in regard to entrance into a particular area nor limitation of time in that regard. The same is the case in regard to the form of the worship, human or emblematic as also name and the school, gotra. (216)

There is no provision for anything here nor opposition to anything. Here everything needs to be understood as provided for as well as opposed to equally well. (217)

What, however, has been expected of the aspirant, O Goddess, is to fix the attention on the Essence with fully settled mind. (218)

That end needs to be met with in any possible way. With fully fixed mind one may enjoy any object or event and remain unaffected by the same like the leaf of lotus by water. Even being engaged in the pacification of the effect of poison or even tasting the same, the yogin of this order does not fall in a swoon, as he has become too strong in his consciousness to fall from it. How can the body, etc be impure on account of having been constituted of the five gross elements while the position is that there is nothing in the world to be called pure or impure except for the illumination which is consciousness? (219-222a)

How can anything impure be made pure by means of anything else which in itself is impure? In the case of the means of purification itself being impure, the task of purification of it would involve the fault. If the clay were to be purified by means of water and conversely water were to be purified by means of clay, there would be the fault of interdependence and hence meaninglessness in conceiving two impure things getting purified mutually with the help of each other; extending the same argument further on supposition of purification of air by means of water and of the air by means of fire or of the fire by means of anything else. Finally, on account of being of multi-forms, mantras may be regarded as pure by nature. If they, too, not be pure, what else can be pure! Their purity lies in being of the nature of Śiva. If purity be absent from here as well, where else would it be available. (222b-226)

The common man does not recognise everything as a form of Śiva but for the mantras as distinct from the earth, etc. Hence he considers the mantras as pure. In this admittance of the purity of mantras is the cause in cognisance of Śaiva consciousness in them. (227)

In the case of yogins, however, purity of the Śaiva consciousness is admitted in all objects of the world as well and hence is accepted the purity of all of them. Thus, it is the scriptural

prescription which is the determinant of purity and impurity of anything. (228)

This being admitted, it would also have to be admitted that the verity of the scriptural prescription lies in its rootedness in Siva. This being the state of things, what may be the truth, this has been expounded elsewhere. (229)

If it be apprehended that this Agamic viewpoint becomes contradicted by the Vedic, why can the opposite of it not be possible? If the contradiction be regarded as valid, the Agamic viewpoint may be taken as an exception to it. (230-231a)

The question of purity and impurity being admitted as meant for the common man, their contradiction may be treated as concerned with people specially enlightened in regard to the essence of things. (231b-232a)

As regards the words of the Supreme Lord, there cannot be the doubt of their being meant just for adulation, arthavāda. (232b)

In case of admittance like this, in regard to Vedic statement as those of ignorance, all Vedic propositions concerning space, etc., would become a suspect of falsehood. (233)

Having His presence amongst us in the form of the scripture the Lord with all His unlimited knowledge revealed in the form of the entire universe does not deserve to be levelled the accusation of falsehood. (234)

In whatever form the Lord wishes to appear in the world, He gets embodied Himself in that form as the meaning of the word concerned. (235)

If there be made any statement concerning praise or condemnation of anything but only as subsidiary to recommendation of a certain act, its degradation from truthfulness would matter little if overall it is promotive of the recommendation. (236)

Any statement of condemnation or praise if subsidiary to the recommendatory, no matter being a part of the latter or falling in the midst of it, need not be taken as useless. This may be elucidated by the contracted sound ga-ja-da (which in its present form is meaningless but becomes very well meaningful if the intermediate ja is doubled with the consequence of it having become gaja + jada). (237)

(In such cases) the desired meaning becomes obvious to one's consciousness. In the case of rejection of such an understanding, on the contrary, the statements of recommendation, vidhi, and rejection, nisedha, both, too, become redundant. (238)

(With the application of such a device) along with the approval of one's own understanding, the concerned statement also becomes logical as the gem of its overall meaning becomes ascertained. (239)

As regards the idea of impurity associated with the dead body and the output of it, it needs to be understood that the same is not applicable to the living body on account of its being associated with consciousness. (It leads to the conclusion) that whatever is in oneness with consciousness, is pure. (240-241a)

In the Virāvali Śāstra also it has been maintained on the problem of purity and impurity as follows:

"Jiva, essence of life, is the bearer of all. (As such) there is nothing which is lifeless. Therefore, what is not too far away from consciousness must carry purity with it. The same was the view held invariably by the sages also." (241b-243)

They have kept concealed this essential secret with a view to keeping the interest of the safety of the society. In spite of the involvement of externality in the objects concerned, the

problem of their purity and impurity is not so objective as the objectivity of blueness (for instance). Since consciousness is prone to experience in one way or the other in a kindred situation, it is very much a matter of preference of the person concerned. (244-245a)

Alternatively, when even the objective quality of anything becomes dependent on the bias of the knower, the situation becomes so flexible as wine to be recommended as a pure drink for the priest and prohibited for other Brāhmanas. In this way, scriptural statements become self-contradictory sometimes as is obvious from prescriptive and negative provisions concerning killing of a Brahmana, brahma-hatyā. (245b-247)

The problem of eatability and non-eatability, etc., has been dealt with in keeping with this logic. In scriptures like Sarvajnanottara, Mahesvara, the Great Lord, has observed that in the context of statements of humans, seers, deities, Brahma, Visnu and Rudra, etc., those of the earlier ones have been contradicted by those of the later ones owing to their special significance. As such, Śaiva statements should be contradicted by the Vaisnava. (248-249)

If it were to be contended that since Vaisnava statements have emerged from Brahman, they as well do not deserve to be contradicted, this will not hold good, as it is said that he who does contrary to it, (i.e., contradicts the latter by the... (250)

Therefore, O Skanda, the aspirant should not perform popular rites nor should he act as per prescriptions of other scriptures. He should act as per the prescriptions of his own scriptural source. (251)

Though it is the Divine Himself who has revealed the Veda and other scriptures but with the difference of degree in regard to the extent of expansion and contraction. (252)

The knowledge concentric to the individual's viewpoint is contractive while on account of being expansive the knowledge of the Lord is contradictory of it. (253)

'This is dualistic' while 'the other is non-dualistic'. Both these propositions are mutually contradictory. As such, how can there be reconciliation between what is affected by the divisions created by maya, force of illusion, and what is realistic. (254)

It has been observed in the Bharga-Śikhā that he who has cultivated his inmost being (in keeping with the doctrine of non-dualistic Saivism) swallows as a gross the ideas of death, time, division, etc., born of the suspense between dualism and non-dualism. (255)

In dualistic Saivism, there is the provision of worship of the emblem for the sake of the devotee taking the same as representative of the sacred path out of universe while the same is prohibited in the non-dualistic systems like the Kaula where the body itself is held as representative of the essence of the entire universe (and hence the emblem lying inside the heart itself needs to be worshipped). (256)

Here in the non-dualistic Kaula system, since Siva is regarded as all-pervading, there is no place either for recommendation or prohibition. Here emphasis is laid for the initiate to attain identity with Śiva. As regard curls of hair, etc., one is free to decide whether to keep or not as per his convenience. (257-258a)

Whatever vow is recommended here, that is meant for the understanding of the meaning of mantras. Prohibition of such vows, on the other hand, is meant for emphasising on the understanding of the universality of the mantras. (258b- 259a)

As regards entry into certain sacred areas, stations and substations, pitha and upa-pitha, the purpose behind it needs to be pacification of hindrances in the path of spiritual practice. It is recommended also for receiving mantras, etc., particularly for those who are worshippers of deities concerned. (259b-260a)

Wherever there is any prohibition in this regard, that is meant for laying emphasis on realisation of one's perfection in one's universality. (260b-261a)

The Doctrine of samayācāra is replete with provision and prohibitions. It is based on the admittance of duality. Hence rejection of a certain observance is meant here for purification of the essence. In scriptures dealing with different opinions on a particular problem, different views are expressed on the problem concerned. In confrontation with these opinions, the initiate needs to understand how his viewpoint is free from restrictions and hence is perfect in itself. (261- 263a)

This form is other's while this one is ours and hence needs to be attended closely. Flame, etc. as emblems are someone else's while skull, etc. are ours. (263b-264a)

Use of the word, etc., in this context is meant for referring to austerity, limitation, serving as a host, etc. (264b)

Names (of Śaivas of the non-dualistic school) should end in Sakti and Śiva and not otherwise. As regards the gotra, school, it should be indicative of the tradition of teachers, monastery and academic family. (265)

Under the monastery of Sankara, four and a half monasteries have taken place until now while in keeping with the calculation on the line of yugas, traditions of saints have been formed in the name of kūrma and mīna. (266)

By the use of the word adi, etc., in this context are implied the dwelling places, their clusters, stations, substations, emblems, divisions, their ownerships and rules. (267-268a)

For the sake of tracing back one's lineage, the initiate should begin with one's own tradition. Never should he eat or worship the cakra in keeping with some other tradition. (268b-269a)

This has been prohibited in Mat Śāstra as it involves division. It imputes division to the supreme essence which is undivided. (269b-270a)

Thus in our non-dualistic Śaivism principles beginning from entry into a particular area up to the observance of the tradition are neither permitted, as directly they have no relevance in the attainment of Śiva-hood nor are they prohibited, as they do not involve refutation of anything. (270b-271)

Being the essence of the entire universe, the Lord has no place within Him for permission and prohibition, as they cannot contradict the positivity of His being either. (272)

In regard to the entry into the Transcendental Essence, the aspirant needs to make use of any means at the moment close and available to him or, if need be, it should be rejected sometimes. It has been observed in the Trika-Śāśana that in this respect one need not bother anyway. (273-274a)

Equipose amongst all the gods, facilitation amongst mantras and letters, incontrovertibility amongst the Āgamas (these are the requisites for oneness with Śiva) as all is pervaded by Him. (274b-275a)

He who attains the state of integral truth within himself, realises Siva as the reality of that integral truth. (275b-276a)

Only the hornet can get absorbed in the fragrance of the flower ketaki (umbrella tree or screw pine) and by no means an ordinary fly. Similarly, only he can be interested in the devotion to the non-dualistic Bhairava who is stimulated by the Great Lord Himself. (276)

The worldly entanglement of those who find interest in this sacrifice melt away in the same way automatically as does the mass of snow on the advent of the fierce summer. (277)

Let me stop from going too far into the exposition of the felicity of the devotee of this Lord and the sacrifice related to Him, only some wise Abhinavagupta is capable of performing it successfully. (278)

Thus has been explained today the śākta method of approach meant for the development of the unique state of being.

CHAPTER - 5

Anava Upaya

Hereby is being dealt with the individualistic path to the highest abode for the aspirant of it. (1)

Attainment of enjoyment and emancipation, as desired by the aspirant, become a certainty on the cultivation of unobtrusive samskāra of the option (as distinct from the commonplace worldly). (2)

Optional samskāra gets created in someone automatically and becomes fully settled also while in some other one it is born with the aid of some means. (3)

In a certain person, the option intended for self-transformation is dependent on some other means to help in the formation of the requisite samskāras. It is for the sake of such cases, method is required. (4)

Although it is certain that the optional samskāra as well is intimately concerned with consciousness, even then, however, it proves helpful in creating confidence in the self in regard to its autonomy irrespective of its atomicity. (5)

Determination comes variously. Variety also multiplies with variation in means. Another factor of variation is the location of the means, i.e. closeness and distance. (6)

There is no doubt about it that intellect, prāna and body of the aspirant are not ultimate, even then the ultimate becomes reflected in them. (7)

Even though prana, etc. are not the same as consciousness with its distinguishing feature of luminosity, it is due to its distinctiveness from them lying particularly in its autonomy, that the body is held as of dual nature, i.e. conscient as well as inconscient. (8)

Having the half moon on His forehead Śiva has told the Goddess, as has been observed in Traiśiras Sastra, that the jiva is, indeed, a force of Śiva Himself remaining spread throughout

the world with its ascension to its real form and inclination to get identified with Him through acquisition of the knowledge concerned. (9-10a)

It is owing to the essential conscious form of the jiva, as is obvious from its exercise of autonomy, that when it comes to discriminate its inconscient aspect and separate the same from itself, it comes to the prospect of becoming non- dualistic. (10b-11a)

Lying in that state of things, when by virtue of exercise of its autonomy, as elucidated by seeing one's face reflected in a mirror, it becomes aware of its essential consciousness, as distinct from the inconscience as had been appearing to it until now. (11b-12a)

The conscient jiva, Self, must decidedly be distinct from intellect, prana, etc. (in view of its essential attribute of consciousness as distinct from theirs inconscience) but, at the same time practically it should be non-different from them in view of the actuality of their mutual cooperation. (12b-13a)

Universality in the manifestation of consciousness is owing to its crystalline purity as distinct from other things being pegged down each to one and the same particular form. (13b-14a)

In consciousness all is visualised as one with it, though in intellect, prāna and body things, different from them, get somehow reflected. Even then in the state of optionless consciousness, there is no option at all beside the oneness of the individual with the Supreme. It is only through the application of the (intellectual) option that there arises the idea of its distinction from Him. (14b-16a)

Divinity gets reflected immediately in the intellect, prāna and body as an optional (object of understanding) but there is no scope for option in regard to awareness of Him in case of the knower having been nullified. (16b-17a)

Basic function of intellect is meditation while that of prāna is activation. Activation is natural to all the five modes of pranas, namely, prana, apana, samana, udāna and vyāna. Out of these five modes of prana, the first one, i.e. prana, relates to the act of breathing while the rest to sheer activation. (17b-18)

Body is the locus of senses and their objects integrated with one another. Meditating intellect is being considered here as the factor of transcendence. (19)

The autonomous light of the heart is the original nature of consciousness. It has been characterised in the Trisīras Śāstra as the quintessence of all. (20)

The knower of the essence visualises within his heart the Reality as a flower of banana within as well as outside. (21)

The aspirant needs to meditate on the conjunction of the moon, the sun and fire. As a result of that meditation standing for the rubbing of the fire sticks, emerges Mahābhairava as the fire in the fire-pit known as heart, burning brilliantly and stimulating the inner being. Then he should contemplate on that flourishing force of Bhairava representing unification of the knower, object of knowledge and the process of knowing. (22-24a)

That (unification of the knower, object of knowledge and the process of knowing) would represent the triad of the forces of fire, the sun and the moon standing for the transcendent, transcendent-immanent and the immanent which is always manifest. Out of these three, each one acts in a threefold manner, namely, creation, sustenance and dissolution. (24b-25)

The fourth unlimited form of them is beyond conceptualisation. Thus, these twelve goddesses stand out as the solar orb. Each one of them shines out in the form of fire, the sun and the moon as also in the peaceful form. (26-27a)

(Apart from the heart which is the ground of the realisation of one's Self as the Supreme Being) there is a singular cakra which comes to the fore via the senses like the eye, etc. and moves towards the respective objects of them. (27a-28a)

Acting in the light of the same cakra in the processes of creation, sustenance and dissolution the Self behaves as the moon, the sun and fire. (28b-29a)

Similar is the case with other senses such as that of hearing which, too, moves out through the ears and acting through the cakra concerned is used to find the identity of its objects in the world outside. Thus proceeding via this cakra the aspirant needs to visualise his oneness with all whatever. (29b-30a)

In this way whatever object the aspirant attends to via this singular cakra, realises his oneness with it like a sovereign king (moving in his empire) (30b-31a)

Through practice of meditation in this way on the path of the world, the latter gets dissolved effortlessly in the great cakra of Bhairava as surrounded by consciousness. (31b-32a)

Thus getting the world dissolved even in the form of impression, samskara, the aspirant should concentrate on the central great cakra taking round within himself. (32b-33a)

Getting the external world burnt down in the fire of consciousness not only in its actual grossness but also in its form of impression, the aspirant needs to meditate on sheer peace itself and thus attain peace within himself. (33b-34a)

By virtue of the practice of this yoga of meditation the world in its actuality gets merged into the cakra of the psyche rendering the psyche itself shorn of its object. (34b-35a)

Objectification being the innate nature of consciousness, she as the mistress of the Lord manifests another creation in Her awareness each moment and dissolves the same in the next. As a result of this act of the goddess, the aspirant is likely to attain the state of Bhairava-hood. (35b-36)

The yogin needs to contemplate exclusively on cakras beginning from three-petalled to four, five, fifty, sixty-four, thousand-petalled, and even one having infinite number of petals. (37-38)

Indeed, incalculable are the channels of manifestation of the forces of the great Lord, the Lord of the universal force, of consciousness when He becomes inclined to manifest them. (39)

In fact, the entire universe is the manifest form of His forces while He is the Lord of it. This has been elucidated in the Māṅgala Sāstra by Śrikantha. (40)

This initial device of meditation was revealed to me by Śambhunātha while the same to him by Sumatiprabhu. (41)

Moving in this direction, one needs to take recourse to other devices of meditation leading ultimately to the highest one. There is no restriction of order among them. (42)

As regards the function of prana, that has already been elaborated on in the form of breathing, etc. Concerning further development on that line, now I propose to write on how to develop uniqueness. (43)

Beginning with attention on the personal care of delight lying within oneself as the knower, primarily in the heart, the aspirant needs to contemplate on the state of absence of delight for attaining the state of peaceful rest in total absence of everything. (44)

On the ascendancy of the object of knowledge along with that of the prana, he needs to

meditate on parānanda. Due to fulfilment of the object of knowledge here on this point, the apāna gets stopped. (45)

Taking his stand in the state of impersonal delight, he becomes illuminated with the lunar light; then he retires to the cumulative standpoint of the objects of knowledge.(46)

Having attained the state of samana, the aspirant has the possibility of becoming filled with the delight of Brahman. As a result of it, he becomes capable of swallowing the discrimination between the object and the means of its understanding. (47)

Having attained the state of rest in the fire of the prāna known as udana, the aspirant needs to contemplate on the great delight, mahānanda. By virtue of taking rest in this state, he finds solace in the great conflagration (of consciousness).(48)

The state of vyāna is free of all superimpositions. It is all-encompassing. Here the aspirant has the experience of the delight of consciousness absolutely free of inconscience. (49)

The state of delight of consciousness, cidananda, is absolutely free from inconscience. Here there is no limitation of anything whatsoever which might manifest itself universally. (50)

The state of jagadananda, is one of absolutely unaffected consciousness. It expounds into supreme immortality. Here there is no relevance of any kind of ideation, etc. (51)

My teacher Śambhu has imparted to me instruction about the same state of the delight of becoming. The aspirant needs to rest himself via the yoga of mobilisation of the heart as per the same device. (52)

The aspirant's perfect rest in that state is the highest. Although there is unanimity of heart, etc., on account of kindredness of function at that point which is one's own abode, it is taken to be the point where is involved movement of the six pranas as is obvious from their expansion. (53-54a)

Here through the application of what is known as the device of prana-danda, death, the aspirant should manage to bring equivalence between the prior and the latter and thus take resort to the house of four-petalled lotus. Having crossed the point of trident where the three nerves, namely, ida, piṅgalā and susumnā meet together, the wise man should enter into the state of equivalence among the forces of willing, knowing and doing. (54b-56a)

Then he should take resort to the series of steps leading from the middle of the eyebrows up to the point of end of sound, nadanta, which is redeemed of contraction and is expanding and fully blooming. (56b-57a)

That is the land of the upper kundalini which keeps constantly vibrating. The aspirant should take resort to it looking like the expanding and contracting belly of fish (taken out of water). (57b-58a)

As a jennet or mare feels delighted by the act of contraction and expansion of anus, even so having participated in the act of creation and dissolution which is going on constantly, the aspirant, as it were, participates in the conjugal act of Bhairava and Bhairavī in the process of creation and dissolution. (58b-60a)

Then comes the stage of sarvāpūrana yoga, all-fulfilling yoga. It is resting in the highest being itself. It is brought in through unification of mahāmūla and śūla in the heart along with the sense of liberation. (60b-61a)

In this state of ūrdhva kundalini, the aspirant experiences himself as filled with universal impetus owing to fulfilment of all his inclinations. The illumination comes to rest within itself and only the I-ness of the aspirant remains in the sight. (61b-62a)

In this state of the highest contemplation, where there is complete absence of prior contemplations, there emerges contemplation of 'I' out of the sense of pure consciousness in its first instance of manifestation. (62b-63a)

Then the Sun of the Self along with all His twelve fractions needs to get activated and fill the universe and pervade all by Himself. (63b-64a)

Now the Moon along with all Her sixteen fractions slow in swallowing the manifestation should emit Her enlivening nectar in the fire of consciousness. The forces of willing, knowing and doing would serve as subtle holes in the fore-front of the ladle. What would fall out of the holes would act as the divine droplet of nectar propitiative of the goddesses of consciousness. (64b-66a)

NOTE:

This symbolic account relates to the innate constitutional system of living beings with their senses as holes of the ladle of consciousness through which the nectar of delight is getting slowly poured down into the fire of self-awareness and sustains interest in life.

If these slow droplets of nectar were to get dropped into the fire of consciousness in their fullness, the entire circle of six paths would get flooded with the offering in the sacrificial fire of life. (66b-67a)

The Supreme Goddess is the heroine of the drama of the world represented by Herself in the form of the creation. Agitation in Herself has assumed the form of the sounds beginning from k to h and the same series of sounds getting materialised has assumed the form of the tangible world. (67b)

The sounds am and ah, represent the integration of the goddess of the universe with the rulership of it. The liberated sound visarga, i.e. ah, is representative of the universe. (68)

While consciousness and prāna and the internal means guna and body are the external objects of worship with the use of which the aspirant needs to pay homage to, make offering of and meditate on the fraction of vitality of the Divine. (69)

By virtue of meditation on the agitation of both the nerves of delight passing via the thousand-petalled lotus, the aspirant attains the nectarial emission oozing out of the lotus. (70)

The wise aspirant should enter into the heart in the state of agitation of the Force, impetuosity of the inner being and absorption within and enjoy within altogether in an integrated form which otherwise is getting manifested through all the nerves with their openings in the form of senses. (71)

The aspirant needs to make manifest the delight of emission born of interaction between fractions of the moon and the sun and overflowing one's personality formed of fire and Soma. (72)

Let this mysterious discussion stop here, as it has been kept secret by Nature herself. The fortunate and wise aspirant needs to take rest in the heart of the yogini (as it is suggestive of renunciation from the gross, as it is partial and delusive). (73)

He needs to stay in the state of mind shorn of the consideration of rejection and acceptance both and view the world with equivalence between the two as an astonishing spectacle of consciousness. (74)

Having relinquished the meanness of selfishness for objects internally as well as externally,

the aspirant should attain disinterestedness and take resort to the fully blooming state of sound, (that is, the state of 'I am that', so'ham). (75)

As a result of blooming of the transcendent consciousness inwardly, the circle of outward awareness, senses, and prāna get merged into the object of understanding. (76)

Then the object of understanding also gets consumed in the fire of the force of consciousness in its triangular form of desire, awareness and action. (77)

Having become absorbed completely into the sole awareness of the lofty point, bindu, the aspirant comes to rest in the summation of all and becomes one with the Transcendent. (78)

He gains excellence in both aspects, that is, inwardly as well as outwardly. There is vibration of consciousness in all its triad aspects, i.e. willing, knowing and acting and the aspirant becomes the Lord of them in regard to both contraction as well as expansion. (79)

Indeed, there is neither contraction nor expansion in consciousness except for its sheer appearance as such (on account of the human limitations). As a matter of fact, the aspirant himself becomes turned inward in his vision along with the appearance of seeing outward and thus attaining the state of the Supreme Being. (80)

Therefore, creation being the result of the force of autonomy, the output is full of the peculiarity of objects and events known as special contemplation, spanda, vibration and inclination. (81)

The aspirant needs to take repose in this special contemplation which serves as the source of virility in the circle of mantra. This is due to the fact that accomplishments like peace, santi, emerge in those forms owing to the aspirant's identification of himself in respective forms. (82)

(As a result of the aspirant's taking repose in this contemplation) the group of his organs of sense and action both as the autonomous instrument of understanding becomes divinised and has the possibility of transforming the world in its own way although remaining open in their own ways. (83)

Displaying the immensity of his courage of deep contemplation the aspirant merges all his tendencies (into the vibration of consciousness) and sits self-confident in the centre of the multitude of rays of consciousness spreading around him without any ideation on his part. Instead of ideation, he perceives things as sheer consciousness, the sparks of which are in themselves capable of consuming the worldly sense. (84-85)

The Supreme Lord has observed in the Triśiras Bhairava Agama: "O Goddess, listen to me, how to enter into the plane of mantra?". (86)

"How to rise upward along the middle one of the three nerves, this is the characteristic feature of attainment of righteousness. This is the state of transcendence lying above the creation of the diversity." (87)

This is made possible by restraint downward as well as springing upward. It creates the opportunity for manifestation of knowledge of the great Light. Having visualised the Light, the aspirant needs to enter into the highest abode cognitively. This mode of cognition is non-vibrating and amounts to realisation of Siva Himself. In the illumination of this inward path there is involvement of cakras having four, eight, sixteen, six, twelve and twenty-four petals. Remaining in the state of realisation of all this, the aspirant needs to contemplate on the vacuum alone having vacated his inner being of all its prior content. By means of the vacuum of the inner being, he needs to ascend to the state of vacuum and move in that state of void

of selflessness which, indeed, is the state of extreme contraction of the Self going down to the sub-atomic extremity, so to say, where all the rays of understandings get restored to their very source. (88-91)

He needs to contemplate on whatever may come to the fore in that intra-spiritual state without any shred of attachment towards them having stopped ideation between being and non-being. (92)

The monosyllabic sound kha means as many as ten things which are as under: atman, anu, kula-mula, sakti, bhuti, citi, rati and the three forces of willing, knowing and doing. (93)

These ten forms of kha characterised by ascension step by step from within the luminous abode, to the middle of it as well as contracted in its belly. (Through contemplation on these ten points of splendour the aspirant attains the highest consciousness.) (94)

The aspirant needs to awaken the centre of splendour by means of splendour of the life-force, try to reach the end of attachment and get unveiled the hidden secrets of pure consciousness. (95)

He should go inside himself and get revealed the secrets within secrets one after the other. This is how has been explained the mode of entry into one's being which is extremely atomic (but abounds in mysteries). (96)

What has been communicated to me by Lord Siva who is lying seated in my heart, the same has been said in the Brahmayāmala Tantra as ten kinds of sound, namely, gross, subtle, transcendent, produced from the heart, from the throat, from the palate, as it is all-prevailing and therefore is capable of giving access to one and all. (97-98)

He is an accomplished yogin who has got control over sound. He attains extraordinary pervasiveness, if he practises it regularly until the agent of sound merges into the state of soundlessness. The traveller of the supernal path through contemplation on his own bodily devices arrives at the state of delight before intending to enter into the state of perfection. Then appears before him without any source whatsoever something like a flash of lightning. Owing to absorption in that illumination for a while he gets an obvious jump. As a result of this jump, the aspirant feels as if his physical body has been washed away like the layer of dust with the consequence of removal of the delusion of oneness between the body and consciousness. Due to weakening of self-confidence the aspirant is likely to experience some sort of trembling at this stage. With the elimination of the delusion of identity between the body and the consciousness, he becomes introverted and prior to ascension to the pedestal of consciousness he is very much likely to feel sleepy. Following the sleepiness, he finds himself having ascended the pedestal of truth and realises consciousness as the essence of the universe. This realisation culminates in the experience of the world as a forceful all-pervading movement (of the Supreme Being) as it has been characterised in sacred texts. (99-105a)

Mistaking the not-self as self and conversely the self as not-self results in the imputation of self-hood to the body, etc., resulting in bondage while correction of the same wrong notion is emancipation. (105b-106a)

The aspirant attains the state of all-pervasiveness by taking two steps beginning with recovery of the Self merged earlier in the not-self followed by disappearance of the not-self in the force of the Self. (106-107a)

Prior to attainment of all-pervasiveness, the aspirant has the experience of delight, rising upward, tremor, sleepiness and rolling. This has been made out in the Mālinīvijayottara Tantra. (107b-108a)

Following the manifestation of these five features, the yogin needs to have the sense of

mastery over the cakras concerned. (108b-109a)

Although the body has the potentiality of acquiring all sorts of powers, yet powers manifest in it gradually and with limitations on them. As, for instance, is the case of the eye which can have the sense of vision. Even so by virtue of mastery over anyone of the cakras, the practitioner may get manifested anyone of the powers. (109b-110)

The cakras of delight has fire as an edge. It is triangular. Kanda, the particular knot of nerves is the point of its origin. Tremor occurs in the heart and the palate. Sleepiness and sense of moving round are the effects of awakening of the higher kundalini. (111)

In Traisiras Mata, this has clearly been stated. Thus has been shown the state of the heart attaining rest following agitation in it. This is characterised as the state of avyakta linga, the state in which indications are unmanifest since here the human and Śaivite features are intermixed. (112-113a)

Here the world disappears in the I-sense and seems to be encompassed in this sense with the possibility of being recovered from it. This is the special feature of the perfect Śakti-Bhairava consciousness. (113b-114a)

On the arousal of the sense of Self in the body, etc., the aspirant's absorption in it becomes obvious but is superimposed by the sense of 'I'. This state of experience is characterised as one of the manifest and unmanifest, vyakta-avyakta, partly disclosed and partly closed, where the power of mantra gains primacy and at the same time remains subordinate. Here the human aspect of the view of the reality, as distinct from that of Siva, becomes manifest. (114b-116a)

Although in this state supremacy of the Śiva aspect of the experience becomes subordinate and hence it is distinct from that of its predominance, yet on account of special vibration in it, it is characterised as one of manifest feature and therefore of the nature of consciousness. (116b-117a)

Devotion to the manifest form of the Supreme Being forms the source of extraordinary powers, siddhi, while that to the unmanifest form leads to liberation as well. In fact, all kinds of attainment emerge from the unmanifest except for needlessness of mention of it in the transcendent state. (117b)

As a matter of fact, devotion to the manifest form of the Supreme Being is characterised by the surrender of the individual's angle along with that of the world to Him (while the unmanifest form is absolutely of this angle too). In the case of evaporation of the manifest and unmanifest both, what remains at last is only the unmanifest. (118)

Thus, the sense of Selfhood, characterised as the manifest form of devotion, merges into the integral view of the reality as a complex of Śiva, Śakti and the Atman, which is the state of the unmanifest. This deliberation, however, cannot be extended further to the Transcendent. (119)

Indeed, there is only throb which gets diversified into three (in course of emergence of the notion of the universal and the individual). As such, one needs to remain constantly devoted to that integral Reality of oneness. (120)

This emblem of the integral state of the Reality is known as yogini hrdaya, heart of the yogini. It is delightful as well as beautiful. Due to association of the seed with the womb, it gives birth to the peculiar consciousness. (121)

The entire galaxy of gods dwells here in this abode of delight effortlessly in the state of pre-eminence of the eternal consciousness. (122)

Herein is reflected the wonderful Force of Bhairavanātha which is responsible for expansion and contraction both while He Himself remains immune to contraction as well as expansion. (123)

It is owing to the union of the male and female organs of procreation representing Siva and His Force (Sakti) that being drenched with the stream of delight the world continues constantly getting renewed. (124)

If the transcendent device as well has happened to be deliberated here (in the context of the individual approach to the Reality) that is due to essential sameness between the two. May the sun not shine while lamps remain lighted! (125)

Aspirants of the delight of the supernal essence happen to find themselves occasionally absorbed in things commonplace as also in the enjoyment of them no matter the same be pleasant or unpleasant unsuspectingly even without getting entry into the secret of them in spite of having understanding of the delight accruing out of control over the curvatures of consciousness. (126)

In spite of luminosity being the very nature of the Self, the team of the senses does favour to it by way of mobilising it in its own ways. Notwithstanding the obvious availability of occasions of experience of pleasure, etc. the yogin having neutralised all ideas of difference remains steadfast in his full illumination of consciousness and delight. The same principle of consciousness and delight forming the mainstay of the yogin needs to be taken resort to by the aspirant. (127)

Thus has been recounted the way how to sublimate the inner being. Now are going to be explained the means through the application of which this objective is to be hit at. This has been talked about by the Supreme Lord Himself in the Triśiras Śāstra as follows: (128)

The object to be grasped, the agent of grasping, consciousness, pervasion, renunciation, throwing around and investment, these are the seven factors and devices to be employed to fulfil the task. All this is to be done with full application of awareness. Āksepa. throwing around, as a means to achieving the state of psychic sublimation is to remain constantly steadfast within one's being in the midst of renunciation of everything belonging to oneself. (129)

Clear understanding about karana, means of psychic sublimation, needs to be got from the mouth of one's teacher. For the sake of preservation of the tradition in this regard, however, details about it would be presented ahead of it. (130-131a)

What is known as uccara, pronunciation, is the presence of a throb in the form of an unmanifest imitation and is also called sound and letter. Its main body is the seed of the dissolution of the creation. Through yogic practice on this sound, the yogin gradually realises his essence in consciousness. (131b-133a)

By simply remembering or pronouncing the consonant sounds beginning in the alphabet with k and ending with s with the vowel or even without the vowel, one gets the related consciousness generated within oneself. (133b-134a)

Even sounds denotative of external objects, time, etc., such as pitcher, etc., produce the corresponding ideas within oneself like wilful beings. (134b-135a)

It has been observed in Triśiras Śāstra by the Supreme Lord Śiva Himself that as Bhairava pervades the entire world much earlier than the formation of the mantra concerning Him, continuous utterance of His name (result in the realisation of Śiva). (135b-136)

Memory, indeed, is the capability to remember all kinds of objects which might have had the occasion to get flashed in the psyche. This capacity seems to have been there in the psyche

since a date earlier than the emergence of objects gets reflected on the canvas of mind. This is why the remembrance of the word happens to associate itself with the object concerned. (137)

Memory is the producer of form. It gives colour to ideas. It is the state of attainment of one's own being existing everywhere in different forms. Although its locus is the individual, it is understandably a higher kind of existence. (138-139)

The seed mantras are independent of the efficacy of time on them. They represent the throb of consciousness and hence are amenable to be utilised as a device in the realisation of consciousness. (140)

Due to absence of any literal meaning in them and indifference of them in regard to consciousness emerging from them, but owing to their tending to objects and tendency of introversion, there is fullness in these seed mantras. (141)

Owing to the experience of the pleasure of utterance of the sound s and harmonisation of consciousness through the utterance of it and contact with the primeval consciousness through it the seed sound s arouses the higher consciousness in the inner being of the aspirant. The same sound getting further associated with triad of abodes, that is, heart, throat and lips, etc. in the process of diversification, it eventually gets coincided with the Self itself. Following all this, while coming to pronounce the sound known as visarga, the aspirant reaches the state of dvādaśānta. and utters it in association with the heart. (142-144)

Starting from kanda, complex of nerves at the base and rising along the heart, throat, palate and the kundalini the aspirant should pass via the central nerve, susumnā and carry the throb of the seed sound s (to the supramental state) (145)

Kham is the seed mantra of samhara, dissolution. Its abode is the heart. Arising from the heart, it passes via lips and comes to bloom fully in the head. It is of the nature of fire. It is triangular and its triad of points is located in the palate, throat and head. (146)

Proceeding on these lines the wise aspirant repeating silently the seed sound has the probability of entering in a short time into the abode of excellence. (147)

The aspirant should remember the blue, etc. or as directed by his teacher following his initiation putting together ks, m, r and y as associated with the sound u and the point, bindu. (148)

He should meditate on the heart getting one with it for more than seven days resulting in perception of sparks, and emblem as luminous as fire and as varied in colour as blue, yellow and red, etc. (149)

As result of this meditation, emerges the seed-mantra in the form of a point in the lotus of the heart as bright as a flame of lamp or the solar orb which indeed is the flame of consciousness. (150)

This practice evolves luminosity in the Self. The fully self-absorbed wise aspirant identifies himself with Śiva in brilliance in the same way as copper being purified by the goldsmith, assumes the brightness of gold. (151)

Those groups of letters are worldly, which are products of the human imagination. The same get spiritualised when it becomes predominated by consciousness. (152-153a)

Being thus transformed the aspirant gladly rises upward on the staircase of consciousness fully disclosed and free of superimposition. (153b-154a)

Behind the looks of the blue and yellow, and experiences of pleasure and pain the character of consciousness is one and the same absolutely undivided. My honourable teacher (Vamanadattacarya) has said (in Samvit Prakasa) that all variations in appearance and experience are concerned with means rather than with the object as such. (154b-155a)

Herewith has been shown the way to and method of attainment of the transcendent state of Śiva-hood via pronunciation, means, meditation and alphabets. (155b-156a)

Abstaining oneself from thinking in course of this individualistic sadhana, anavopaya, gives it its virility. The same becomes more effective if supplemented by emotion (bhavana). It becomes more effective if done meditatively and more so if getting added to it the beauty of pronunciation and efficacy of the sound. All these supplementary factors in the attainment of Śiva-hood become less and less important the later they occur in the order here. (156b-157)

As a man becomes an eunuch on account of lacking in virility, and over and above that just like a dead body if lacking in energy, even so all subsidiary means to Śiva-hood become useless if made bereft of the primary ones. (158)

Thus has been explained here the individualistic approach to the Transcendent Reality in all its clarity and externality.

CHAPTER - 6

Essence of Time

Now is being discussed clearly the topic known as Sthāna-Prakalpanā which is an external means to (transformation of the lowly individual soul into the higher Śiva-hood). (1)

Sthana, loci, are three, namely, the prana, the body and external objects. Pranas in the body are five while they are of two kinds from another viewpoint, i.e., external and internal. (2)

External loci are eleven, namely, mandala, sthandila, patra, aksa-sutra, pustaka, linga, tura, pata, pusta, pratima, and mūrti. These eleven external means have further the probability of being divided again. Now is being taken up for discussion the system relating to prāna. (3-4)

All these six kinds of paths are considerably detailed and are based on prāna. This will be discussed together. (5)

Deliberations on the path are causal as well as non-causal. Both of them, however, are perceptible like appreciation of a work of plastic art. (6)

Time is the essence of both kinds of arrangements, causal and non-causal while in itself its locus is consciousness. It, indeed, is the supernal force of the Lord. (7)

It is consciousness itself which being pregnant with both kinds of order, that is, causal and non-causal, while growing outside, it assumes the form of the tendency of breath. (8)

Consciousness, as distinct from what it is conscious of, is pure, luminous and the highest to be craved for. It is what needs to be understood as free of the claim of the individual over his ownership of it and when so understood, it illumines as the sky. (9)

Herein lies its nullity mentioned in various ways, as by yogins in the form of contemplation over things other than this as neti neti, 'not this', 'not this' indicating to it as the supernal state of being. (10)

It is that supernal state of being, which is one's own self which tends to be owned by the individual after breaking through the entire cluster of whatever is to be understood. It, indeed, is the overflow of the throb of it which emerges as the vibration of the prānic energy. (11)

This is why it has been said that consciousness has got transformed into prāna amounting to inner beings taking resort to breath. (12)

Indeed, it is the force of breathing which being motivated by the inmost desire to manifest itself assumes the form of the throb of living in the form of the hearty luminosity. (13)

It is the desire of the curvature of consciousness to breathe on account of which it assumes the form of the five prana, etc. and fills the body with the illumination of consciousness. (14)

It is owing to perception of the activities of the body born of assumption by consciousness in the form of breathing that ignorant people conceive that there is nothing else in the human personality apart from breathing. (15)

It is by according verity to this false view held generally by children, fools and womenfolk that the Carvakas, materialists, have become seers of the ultimate truth. (16)

If this viewpoint of them goes on gaining strength continuously, they are sure to remain lying dead along with all their passions sticking to their inner being. (17)

Even on immediate passions having been exhausted, other kinds of passion may remain stuck to him as a result of which he may have to suffer the peculiar consequence of them on getting awakened. (18)

This atheistic viewpoint has been condemned as more vicious than what is considered as vicious on account of the following five reasons:

1. It is unsteady, as it is unauthoritative.
2. It is easy to follow as it is promotive of passions.
3. On account of laying emphasis on secondary observances, it is diversionary from the main path.
4. It is full of the fault of leaving impressions unobliterated.
5. It is likely to mislead others, too, who are of a viewpoint quite different from it. (19-20)

Enough with the diversion. Coming back to the proper context, this path of non-dualistic Śaivism is based entirely on the verity of prāṇa. This whole path is divided between action and object. As has been observed in Trisiras, crest is the prāṇa. It is tied on the occasion of sacrifice, etc., lest the performance may not become fruitless. Its tying, indeed, is auspicious, as in course of a day and night it is likely to take as many as twenty-four hundreds of outlets of hairy pores. Night, moon and sound come together in this state. (21-24)

The sun stands for the jiva, the central essence of life. He has as yet not risen. Hence the state of time is that of sandhya, twilight or dusk and not for a while. The orb of the sun is tending upward while the moon is tending downward and fire is lying in the middle. This state is characterised as the intermediate, madhyahniki, midday. It is the time favourable to liberation, as the sun lies in the middle of the sky with his full splendour and hence is favourable to the unfoldment of the cakṛa of the essence of life, jiva. (25-26)

Bindu, point, stands for the essence of life, jiva, while day for the sun. Meeting ground of the two is the third factor and is characterised by mahā-sandhya, the great intermediate occasion. It is favourable to bring peace. (27)

Keeping the crest tied on this occasion, therefore, yields considerable result. Thus, this path of devotion to Siva ultimately ends up in consciousness. (28)

Consciousness is abstract as well as immune to action. Even then, if it has assumed the form of the concrete and role of the active, that all is due to the course adopted by the Great Lord. (29)

The word adhvan, meaning 'path' stands for the means by making use of which the aspirant attains the end which lies in getting the object of enjoyment by the dualists and getting assimilated to Śiva by the wise. (30)

Since here is the necessity of consideration over the exact meaning of words, it has been maintained in the Nisācāra that denominations are of three kinds. (31)

These kinds are naimittika, purposive, popularistic and definitive. Out of these three kinds, it is the former which needs to be considered as the cause of latter ones also. (32)

Thus, the word adhvan needs to be taken to have been derived from the root ad, to eat. This derivation is purposive and amounts to attainment of a certain objective (indicating enjoyment aptly to be symbolised by eating). If the derivation has not been given in the text,

it may be understood by the reader himself as it is not always possible for the author to put everything in writing. (33)

That adhvan is characterised as related with time which reflects action. In this context, there emerge clearly three kinds of path depending on letter, mantra and word. (34)

That part of the adhvan, path, is characterised as spatial which reflects form while the other one reflecting time is considered as related to kala, form, tattva, essence, and pura, locus. (35)

Both these triads of path again are distinguished each by features of grossness, subtleness and transcendence. Thus all the paths taken together become of six kinds. (36)

Out of all the six varieties, the original triad is again considered as related to time which obviously is based on prana, life-force. (37)

Time as operative among essences is different from the other one which serves as the divine force of manifestation of the universe known otherwise as kriyā-sakti, force of action, and hence as the body of all essences. This, indeed, is Isvara, the body of Śiva. (38-39)

It is that state of Being in which there is inclination for manifestation on the one side and the hold of unity on the other both the tendencies acting on the Reality in a balanced way. It, indeed, is the Ísvara-aspect of the Supreme Lord. In the case of the individual, overwhelmed by maya, delusion, it is known as the factor of time. In fact, what is Siva on account of forming the body of Siva from the point of view of pure knowledge, suddha-vidya, the same gets reduced to kancuka, disguise, being vitiated by factors of maya, raga, etc. (40-42a)

Being manifest in the process of appearance of the world, the will assumes the form of maya, Sadāśiva that of kalā and vidya, Ísvara that of kāla and niyati and sadvidyā that of rāga. (42b-43a)

Anasrita, that which is not dependent on anything, is the knower of void (sunya), while Sadāśiva is the knower of intellect; Ísvara is the knower of the prana, life-force while vidya, knowledge, is the knower of the real vidya, sadvidyā. (43b- 44a)

Baselessness amounts to nothingness, while intellection amounts to understanding. Similarly vitality aims at universality and uniformity of understanding in relation to the body. Thus, it is by traversing on the path of the life-force that has emerged the entire calculation of universality. All these deliberations are intended for bringing home to the reader this truth. (44b-46a)

Although prana, the life-force, operates throughout the entire body measuring twelve finger-ends, yet this is not so much obvious. (46b-47a)

Effort is the essence of life which is of two kinds, sensitive and insensitive. One needs to contemplate on them in a twofold manner, obvious and obscure. (47b- 48)

Prana, life-force, starts functioning, though not obviously, from the complex of nerves close to the navel and known as kanda. Its throb is sensed and serves as the basis of life. It is amendable to effort. (49)

The Svachchanda Tantra has clearly mentioned it as the basis of the entire function of breathing and hence has claimed on its behalf the whole management of the bodily function. (50)

As such, I will tell you categorically and clearly how the prāna gets divided in the heart as a result of effort of the aspirant. (51)

Out of the three forces of Lord Śiva, namely, vāmā, jyestha and raudri, anyone along with

Ātman and prāna combines to serve as an agent of the effort. (52)

Somewhere the Lord's force serves as the main factor in mobilisation of the part of the body concerned as is exemplified by the closing and opening of the eyelids while the self-force becomes effective in the case of contraction and expansion of the kanda. Similarly, the life-force becomes primary in certain cases, such as in the mobilisation of the heart. Out of all these forces, all the three or just two serve as the main particularly in the case of attentive yogins. (53-54)

Factors involved in the mobilisation of the parts of the body are attention, unseen impression, deliberate use of effort, and instigation. From amongst these factors concerning the life-force and self-force, opposition of anyone out of them becomes effective in certain circumstances. (55)

Out of the three forces of the Lord, namely, vama, jyesthā and raudri, while vāmā is operative in common within all as the agent of materialisation of the law of the Lord, jyesthā operates within sufficiently enlightened aspirants and raudri within those who wish to enjoy life. (56)

The force of Śiva known as vāmā is instrumental in bringing out the worldliness, while jyesthā leads to unification with Śiva and raudri removes obstacles in enjoying results of actions. (57)

One who does not know the purpose and process of creation, sustenance and dissolution, does not deserve emancipation nor can he liberate anyone. This has been made out in the Yogācāra that emancipation depends on revelation of this truth to all. Those yogins who are not aware of the mystery of emergence, sustenance and dissolution of the creation, cannot get emancipated as their psyche is scented by the smell of sheer bondage. (58-59)

Creation, sustenance and dissolution all undoubtedly depend on the process of time while time depends on the life-force. This is why I am trying to clarify this point (so rigorously). (60)

From heart, the distance of the movement of breath is twelve finger-ends. Thus the entire span of the movement of the life-force of the (human) creature is thirty-six finger ends measured by his own fingers. (61)

No matter, the body be small or tall, virility, ojas, throb, force, prānic movement are of equal strength within all. (62)

The system of movement of the breath including in-breathing and out-breathing, and veinous system, dates, months and years are obviously one and the same (in the case of all living beings). (63)

One length of breath consists of sixteen tutis, while a tuti is equivalent to one and a quarter and two finger-ends. The same measurement operates also in out-breathing. The measure of in-breathing and out-breathing each is known as casaka. (64)

The vein of the in-breathing and out-breathing system is called a duration of day and night. Span of nine finger-ends is called an ambudhi and is equivalent to four tutis. (65)

Out-breathing is lunar and night. The meeting-time, sandhya, of the sun and the moon at two junctures are of one finger-end and a fourth each. Ketu, descending node, is responsible for solar eclipse while Rahu, ascending node, for the lunar. Other nakshatras are participants in the rest of the time of day and night. (66)

The duration of two praharas is assigned to each one of the other nakshatras. From amongst those durations, the initiation and the concluding are especially useful in attaining

something supramental such as emancipation, siddhi and psychic effects on others. (67)

Siddhis are related to this world, to distant and close objects, and otherwise to extremely difficult aims as available in the rest of the durations. (68)

Other constellations also arise in the middle as per their settled order. These are naga, lokesa, murtisa, ganeśa and those related to water. (69)

Also happen to be met with in the intermediate span the following agencies, namely, pradhana, nayakas, Lords of vidya, sakalas, guttural and labial Bhairavas. (70)

There are met with divine forces known as vamesa, vīranāyaka and sixty-four agents who are related to them as their possessors or as those possessed by them. (71)

These forces arise in gross and subtle forms during all the eight sections of the day and night. In the daytime, their actions are harsh, while at night they are mild. (72)

Harshness and mildness have depended on determination also. Towards the close of day and night both liberation has been shown as a possibility as a consequence of practice of the yoga of meditation and self-absorption. (73)

This has been stated by the Supreme Lord Himself in the Virāvalikula. As a result of absorption and meditation, good and bad, long and short, virtue and vice, day and night getting mitigated their differences. Herein lies the relevance of the word diksa, consist, as it does of two syllables, i.e., di and ksa, where di means dina and ksā means getting destroyed (the harshness of action). In view of the movement of breath, prana-cara, day and night are said to be equivalent to a month. (74-75)

Day stands for the bright half (waxing cycle) of the month while night for the dark one (waning cycle). The number of days in the half a month are said to be sixteen. In this calculation, the first and the last dates are divided into two. A tuti extends up to two finger-ends and a quarter and is called a day and night. They are called so on account of being the states of light and rest. As a matter of fact, as consciousness remains always illumined and delightful, they are considered as symbolic of day (= illumination) and night (= rest = delight). So long as consciousness is in ascendancy, that, be a moment or aeonic duration, is one of rest. So long as consciousness is in ascendancy and is involved exclusively in attending to its object, that whole duration is restful and delightful. No matter, awareness be internal or external or both or even devoid of the either, the knower's complete oneness with it is day while his possession of it is night. Veditr rests in his awareness which is equivalent to night while vetta becomes introvertive. (76-82)

The veditr first rests in contemplation and then becomes identified with the object of knowledge. Thus while the state of a veditr is one of wakefulness, that of a vetr is one of dreaming on some old stuff. The ultimate state is one of sound sleep where night and day become one. (83-84a)

That rare state is one of equivalence of day and night when the object and the subject become unified as a result of resting and enjoying the contemplation on the object. (85b-85a)

On prominence in resting in the contemplation, the day becomes longer while on the reversal of the same the night becomes longer as on arousal of self-curiosity, resting in the awareness of the object of knowledge becomes lessened. (85b-86)

Thus are explicable the shortening and lengthening of day and night. As it occurs with regard to the individual, the same is applicable to the universe also and hence that has not been elaborated upon here. (87-88a)

My teacher Sambhunatha, as the sun of the tradition of Tryambaka has taught to me the

mystery of night and day like this. (88b-89a)

That tradition of Santati is incorrect in regard to the locus of the enlightened and unenlightened wherein has been decided the division of night and day on the basis of calculation beginning from the heart. How can day be possible where the aspirant becomes introverted in the dark phase of the month and experiences sheer delight? Or, I should rather stop with this deliberation, as I am not envious of any such prior view. Exposure of anything unacceptable turns the attention of students exclusively towards the right path. The dark phase of the month has been explained wherein the moon lies in the prāna and needs to get rid of one section of her each day. When she reaches close to the twelfth (dvadasanta), that is the fifteenth tuti, there occurs the climax of the dark half of the month wherein the attenuated moon enters into the sun in the form of prana, life-breath. (89-94a)

It has been observed in the Kāmikā Śāstra that the Supreme Nature lies neither upward nor below. She moves the half-way being divided in the form of Siva. She fills the body in the form of the moon and the sun also dissolves in it. (94- 95a)

All the divinities drink the fifteen as well as above fifteen sections of the moon in a twofold and sixteen-fold manner leaving only the amā as the remainder lying in the cave for satiating the world. (95b-96)

In this way, the fifteen sections of the moon get attenuated one after the other leaving only the sixteenth immortal in the form of apas getting identified with the sun. (97)

As regard the fifteenth tuti in which the moon gets completely attenuated, the upper half of it is known as the factor of unification of the two halves of the month. (98)

The first half of the sixteenth tuti is a part of the dark half of the month while the second half is a part of the second half beginning with it. Thus this tuti represents the joint of the two halves of the month. (99)

In this state of things, when the second half of the tuti enters into the first one known as related to the dark half of the month, amavasya, the juncture needs to be treated as one of solar eclipse. (100)

As a consequence of the eclipse, the moon gets eclipsed within the sun and trickles her nectar. Being thus heated, Ketu, the associate of the moon drinks the nectar. (101)

The sun is the validator while the moon is the object of validation making them thus the objects of knowledge and action respectively. Thus, the Rāhu becomes the maya-pramata, empirical self governed by delusion. (102)

Being of the form of only coverage, the Rāhu is incapable of nullifying the sun. the equanimity which accrues out of the association of the sun, moon and Rāhu is really tasted by the real nullifier, the Divine Knower. (103)

Owing to meeting of the sun, moon and Rahu, representing respectively the canon of validation, the object of knowledge and the knower, the moment becomes non-dualistic and hence highly auspicious. (104)

In case such an interaction occurs among these celestial agencies on some date other than amavasya, night of the new moon, such as when the sun is in the Mesa (Aries) and the Rāhu is in the Āśvina (Gemini) and the day also is the Asvina, the occasion become more sanctifying. (105)

Where the half tuti of the āmāvāsyā disappears in the prātipada half, first day of the moon, the prātipada becomes pure as the eclipse remains remote from the moon. (106)

The period intervening the beginning and end of eclipse is sacred for bath, meditation, oblation, japa, etc., for getting results, worldly, other-worldly and transcendent. (107)

No matter eclipse be solar or lunar, if the aspirant were to rise above mental agitation even for a moment and devote himself to meditation and worship, he has the prospect of attaining emancipation. (108)

The function of breathing remains continuous irrespective of the fact of the negative or positive division of date, coughing and sneezing voluntarily or involuntarily no matter owing to release or obstruction. (109)

In this way, when prāna as the sun, enters into the moon, as she is dipped in nectar, the aspirant needs to fill the moon gradually with the awareness of each tuti. Filling up the moon in this way, the fifteen tutis transform the moon in that of the bright half. (110-111)

In the final tuti also, there is eclipse of the moon divided into two, as earlier, into that which is related with the dark half of the month and that with the bright one. This time of eclipse is potent with great result for aspirants. As earlier, here, too, the month may be treated in terms of the process of breathing. (112-113)

Each one of the six finger-ends of space between the heart and the nose may be accorded to each movement of the sun in passing from one constellation to the other beginning from maghā known as uttarayana, vernal equinox. (114)

After crossing three constellations, namely, Makara (Capricorn), Kumbha (Aquarius) and Mina (Pisces), and covering eighteen finger-ends of space on the psychological side, and thus coming to the constellation known as Mesa (Aries), the aspirant arrives at the central day of the year coinciding with the sun which is an occasion of supramental significance. (115)

As a consequence of this movement on both levels, namely, astrological and psychic, the aspirant as well as the sun, reaches the jurisdiction of the constellation known as Tūlā (Libra), equivalence of which is beneficial as also signals the beginning of the southern equinox. (116)

Birth of an individual involves the following processes: putting the seed into the womb, desire on the part of the seed to manifest, manifestation, beginning of manifestation, birth, existence, change, growth, decay and destruction one followed by the other while the constellations like makara, etc., yield results as per their nature. (117-118)

For getting results in matters worldly, practice should be started with the mīna constellation while with the kumbha for success in regard to mantra, etc. Mina, Vṛṣa (Taurus) and Simha (Leo) constellations are favourable for siddhi of mantras. Entrance into these constellations is useful for peace and gaining in strength. (119-120)

Span of the day goes on getting enlarged with the advent of vernal equinox and that of the night with the reversal of it. In this entire span, five dates accord with each finger-end. In the same process falls also the alternation of day and night, as explained earlier. (121-122a)

In this measurement of the span of year in terms of breaths beginning from the Kārtika and ending with Āsvina, alternate also the Rudra numbering twelve and beginning with Dakṣa. (122b-123a)

In relationship to breath is now going to be explained the duration of twelve years. In this calculation, sixty days and nights are accommodated within one finger-end and in course of time of twelve years come the months, Caitra etc. twelve times each. (123b-124)

Ascendancy of the month of Caitra is in the palate. The ascendancy shifts to the heart at the end of twelve years. There also lies the ascendancy of the mantra. (125)

Each finger-end encompasses three hundred dates; one finger-end and a fifth of the same cover a year while one movement of prāna and apāna each get encompassed sixty years. (126)

An individual breathes twenty-one thousand six hundred times during a day and night. Exactly the same is the number of days and nights combined in the span of sixty years. (127)

The division of time into states, day and night, month, season, year, twelve years and sixty years and the consequent ends and starts during those divisions are sacred for the purpose of meditation and worship. (128)

The analysis of time that has been presented here particularly in relationship to the process of breathing, that indeed, is a throb of the Force indwelling the Universal Being and manifesting outside as such. (129)

Six breaths form a casaka, cup, while sixty casakas form a nali, a period of twenty-four minutes, thirty tithis form a month while twelve months a year. The equinoxes form the day and night of the Fathers, pitrs. A year is divine from the measurement of the Fathers while three hundred and sixty human years form a divine year. (130-132a)

The number of days in a human year, i.e., 360, when divided by twelve, yields the number of months in a year. The same 360 being divided by 30, yields the number of days and nights of gods and Fathers. The number of breaths, 21,600, when divided by the number of days in a human year, yields 60 years of gods and Fathers. (132b-134a)

This has been stated by my revered teacher as well as by Tantras like Raurava, etc. (134b)

The length of the divine day and night is the same as that of a human year, that is, 360 days. (135)

The same view has been reviewed in the Svachchanda Tantra under the background that what is the extent of a human year is the extent of a divine day and night. (136-137a)

Being so, those teachers have gone off the point who claim that a Fathers' year is equivalent to a day of gods. (137b-138a)

Out of the total time of twelve thousand of divine years divided into four yugas, kṛta yuga extends for four thousand years, tretā for three thousand years, dvāpara for two thousand years, and kali for one thousand years. There are eight sandhis, joints, in this duration. Seventy-one caturyugas, group of four yugas, for a Manvantara, period of a Manu. This is the period of a day of Brahman during which Indras come and go numbering fourteen. (138b-140a)

At the end of Brahman's day, the flame of fire of time rising up to a yojana burns down the three worlds and stupefies the other triad of world by means of its smoke. (140b-141a)

The fire of time exists from a time prior to the emergence of the Nirayas. According to Raurava, the Creator being all-pervading, though lying downward (exerts His influence everywhere). (141b-142a)

The ash of the fire of consumption being blown all around by the breath of Brahman and being made wet by the rain of His sweat keeps the world muddy until the end of the Night. (142b-143a)

During that period of Night all life-essences, known as pudgala, enter into subtle bodies and being mobilised by the heat of the fire move amidst people as laya-kevalins while Rudras like Kūsmānda and Hataka, etc., play in the upper world known as mahah. (143b-144)

At the end of the Night, Brahman creates the world again beginning with the dominance of

the tamo-guna. At the end of His period of one hundred years, that Creation comes to an end coinciding with the advent of the day of Visnu. The same is the duration of Visnu's night. One hundred years of Visnu form one day of Rudra. The same is the duration of Rudra's night. At the end of their respective hundred years' time, they go on dying out culminating eventually in the disappearance of the Egg of Creation. (145-146)

The same principle of hundred years' duration applies to apas and other unmanifest essences. Kindred is the case with the division of day and night in regard to them as per their measurement of hundred years. (147)

Brahma's dissolution and manifestation extend for thirty-six thousand years. The same is the duration of Rudra's day and night each. (148)

On that occasion, only Śiva must be there as the Lord of dissolution directly while all the Rudras must be serving as only authorities at the root under the power of māyā. Beginning from Brahma, all of them lie unmanifest there in the company of Śiva. (149-150a)

Having retired from all His duties, Brahma remains there in that lower world below the intellect bereft of both enjoyment and knowledge, otherwise He would have become one with Śiva. This is another form of dissolution at the end of which there is the provision for another creation. (150b-151)

At the advent of that creation, Siva creates again those who in view of the Sankhya, Veda, etc. have attained final emancipation which, however, is not so in the proper sense of the term. (152)

Measured by day and night lived in Pradhana, the life of Srikantha extends for one hundred years. The same is the extent of the life of those who attained the state of dissolution in Nature. (153)

Accordingly, niyati, kala, raga, vidyā and kalā get dissolved into their next ones. Those would be the extent of their lives of as many days. (154)

At the end of that day, the universe would dissolve into māyā. With the end of the night of the same duration, Lord Gahaneśa may create the world again. (155)

Lapse of the same duration of unmanifested time as multiplied by ten parārdhas. That would be the day of māyā and the same would be the extent of its night amounting to dissolution. (156)

Multiply the period of māyā by one hundred parārdhas and that would be the extent of the day of Ívara. During the day of Isvara, nada, sound, as the essence of prana, life-force, creates the world. (157)

That is the duration of Ívara's night where prāna becomes silent. The world lying in the womb of the prāna also gets interiorised along the path of susumnā. (158)

With the silence of the prāna in the susumna, consciousness, samvidya, remains there, which also, however, goes on getting subtilised in parts amounting to its complete dissolution. (159)

By multiplying the period of Ívara by one hundred parārdhas is obtained the day and the night of Sadāśiva as the ultimate state of dissolution. (160)

Sadāśiva. at the end of His period crossing over the bindu, the ardhendu and nirodhinī dissolves Himself, along with the entire mobile and immobile creation, into the nada, sound. (161)

As regard sound, it, too, having pierced forcibly through the hold of Brahma, dissolves itself into Śakti at the end of its period of existence. (162)

So far needs to be understood the continuation of the concepts of day and night as obtaining in Sakti, which, too, however, dissolves in an entity known as vyapini, pervasive, at the end of its period. (163)

Day and night get dissolved into the vyāpinī while the vyāpini itself gets dissolved into the anāśrita. By multiplying the period of Śakti by means of a parardha, we get the extent of the day of the anāśrita. (164)

Day and night get dissolved into the immediacy multiplied even by a parārdha. The immediacy also gets dissolved into the equipoise known as sāmya. (165)

The period of sāmya is eternal, incalculable and artistic in its form. What is equipoise is the equivalence of Brahman which is all-pervading. (166)

It is the power of equipoise which out of its equivalence creates unmesa, nimesa and tuti, up to parārdha remaining subsistent within them all the while. (167)

Ten, hundred, thousand, ten thousand, lakh, ten lakh, crore, ten crore, arbud, ten arbud (= vrinda), kharva, ten kharva, nikharva (sankha), kamala, samudra, madhya, anta and parārdha. These numerals beginning from one and ending with parārdha are arrived at through multiplication of the earlier one by ten at each of the eighteen steps mentioned here. (168-169)

Main dissolutions are four, namely, Bhauma, Prakrti, Māyā and Śakti while creations are their parts, kalā. The creational Eggs also are four and are related to the Bhu, Prakrti, Māyā and Śakti. (170)

The fire of time, kalagni, serves as the agent of dissolution on the level of the first three Creational Eggs while Śiva is the root cause of both creation and dissolution on all the planes. He alone is the cause of both dissolution and creation. As He creates as also dissolves the world over and above Śakti, He is known as Aghora. (171-172)

It is within the ambit of His creation that creations and dissolutions of all sorts remain taking place innumerable. All other agents of creation, such as Brahma, Visnu and Rudras are subservient to Him. All this creational task is carried out by the Sakti and is characterised as Mahasrsti, the great creation. (173)

In the state of dissolution Brahma, Visnu and hundred and forty Rudras get dissolved into one another and rest at the end of the path of māyā. Following the dissolution of the Māyā also, they attain the highest state. (174-175a)

Beyond the ambit of Maya, those who are travellers of the Pure Path, śuddha adhva, get dissolved in Siva. In view of some other savants, some difference from person to person subsists here, too, due to the difference of superimpositions. (175b-176a)

Thus there emerge two orders of beings to control the next creation. One is the class of those beings who had got dissolved as controllers of the previous creation while the other is that of the kinds of beings who had been devotees of Śiva and favourites of Him. (176b-177a)

Brahmī is the force of the Supreme Being. On whomsoever He makes that force to fall, who begins to be regarded as Brahma, Visnu and Rudra, etc. The fall of the force is the cause of their denomination like this. (177b-178a)

NOTE:

Three forces of the Supreme Being that give rise to Brahma, Visnu and Rudra are Brahmi, Vaisnavī and Raudrī respectively. (See Svachchanda Tantra, 11.267)

Since there is no instance of any force leaving its possessor and moving to anyone else, Siva

remains as the only God whom the force in its entirety envelopes and promotes. (178b-179a)

Thus, it is the fact that creations and dissolutions take place together on prāna as their base. The prāna in itself is based on understanding while the understanding has its base in sheer consciousness bereft of its object. The Supreme Being and the Supreme Goddess all are pure consciousness. All thirty-eight constituent principles of creation are consciousness. Heart is the centre of understanding all about consciousness, the lower as well as the higher. (179-181a)

Thus, whatever is happening naturally in the form of dissolution as well as emergence is sheer throb in its recurrence of sixty years of circle on the base of prāna itself. (181b-182a)

However, curious an event, it occurs in keeping with the desire of the Lord. The force and operation of time are the outward manifestations of His desire which has no definite body of its own. (182b-183a)

Even a fraction of calculated time appears in dream within a dream as also in the state of sleep to the power of imagination as also in the state of samadhi as of the dimension of creation and dissolution of the universe. This kind of experience is common to all irrespective of variation in the subject. (183b-185a)

As the practitioner experiences in regard to the movement of the prana, even so he realises in regard to the movement of the apāna from the heart up to the mūlādhāra cakra. (185b-186a)

Via contraction and expansion of the mūlādhāra cakra, characterised as mahapitha, in his movement from that cakra up to the ajna, he experiences the processes of creation and dissolution taking place from Brahma up to the Anāśrita. (186b-187a)

Though the apāna also remains active like the prāna throughout effortlessly, it gets transformed to this kind of worshipping state by yogins through the application of effort. (187b-188a)

In the process of contraction and expansion going on continuously in the heart, kanda, the mūlādhāra and the dvadasanta, well established yogins experience everything relating up to the anāśrita beginning from divine agents like Brahma, etc. (188b-189a)

Operation of these divine agencies is universal on account of these being agents of the force of the Supreme Being. Though enjoying their subsistence in the individual bodies, they, according to the Kāmika Sastra, serve as their cause also. (189b-190a)

Brahma, etc., dwell in their six respective places in the individual's body determining as authorities the states of childhood, youth, old age, death, rebirth and emancipation. (190b-191a)

At the end of the Anāśrita. is the abode of the Supreme Goddess. Having got associated with Her, the aspirant becomes free of the ordeal of rebirth bearing out the significance of the initiation into this tradition. (191b-192a)

This is so on account of the truth that as a result of very well comprehension of the entire process of expansion and destruction along with their causes, the aspirant becomes entitled to attain Śiva automatically as the cause of the universe. (192b-193a)

Kanda, as the source of all nerves, is the lower mouth, adho-vaktra of the human constitution. It is also known as yoginī vaktra. Comprehension of it annuls all the blemish of dualism. Worship of it also results in the annulment of the entire discrimination of the higher and the lower. (193b-194a)

Elevation of apāna from this point requires a project of sixty years of yogic practice proceeding along use of tuti, casaka and finger-end before reaching the state of pūrṇa-māsi. (194b-195a)

The same is the case of the samāna vāyu, breath known as samāna. That is a nerve related with the heart. It moves all over the body branching out into ten. (195b-196a)

Ten are the main nerves in the human body which all are filled with this samāna vāyu. There are many more nerves subservient to these flowing along which this vāyu maintains the balance of the body. (196b-197a)

Moving along the nerves, this vāyu takes rounds in all eight directions and comes into contact with their divine controllers such as Indra, Agni, Yama, Nirrti, Varuna, Kubera, etc., and gets impregnated with emotions corresponding to their natures, terrible, mild, etc. (197b-198a)

It is the same vāyu which moves along the triad of nerves running on the left, right and in the middle of the two and related respectively to the moon, sun and Agni. It remains moving along these nerves day and night. (198b-199a)

Running at the rate of nine hundred times during each two and a half ghari, the air passes via the nose all the twenty-four hours of the day and night. (199b-200a)

On the equinoctical day on the left, right, upward, etc., in all there occur five saṅkrāntis along with one divided between the morning and the evening. Thus at the expiry of 13 3/4 nalis, at the time of the meridian via the right and equinoctical one should breathe nine hundred times and pass on to another group of five saṅkrāntis via the right, upward, another right. After each nine hundreds of breaths followed by the equinoctical and lapse of five saṅkrāntis, comes another saṅkrānti and course of nine hundred breaths. (200b-204a)

As is the case with the equinoctial day, so it is with the equinoctial night. In both the cases day and night respectively begin with lengthening and end with getting shortened. The equinoctical points in the span of day and night are end of the night, first part of the day, meridian, end of the day, beginning and mid of the night. (204b-206a)

The word visuvat is formed out of the root vis, to pervade, while pervasion amounts to equivalence. The point of equivalence in time is known as visuvat. (206b-207a)

Shortening and lengthening in length of day and night beginning from the day of equivalence and the reversal of the same on the next time (are processes of regular yearly occurrence). (207b-208a)

This is the way the samāna vāyu acts during the period of any two years in its movement. There is no mention of the movement of the prāna and apāna in this context. (208b-209a)

In regard to the samāna vāyu also sixty-yearly calculations have already been done in terms of tuti. This calculation may be brought to further subtlety by the wise. (209b-210a)

Evening, first point of the day, meridian and midnight, etc., may be used as saṅkrāntis depending on the results. (210b-211a)

I have finished deliberation on the samāna vāyu. Now is beginning deliberation on the udāna. (211b)

Whatever has been said in regard to the pervasion of the prana, the same applies to the udāna also except for the fact that the jurisdiction of the udāna extends from the nose up to the centre of Śakti in the higher region of the Brahma-randhra. (212)

1 hus, the area of operation of the udāna vāyu extends from the heart up to the twelve

finger-ends point in the head. It extends from a tuti up to sixty years.(213)

The vyāna vāyu is universally pervasive and bereft of order. There are only minute and still minuter throbs of time in it. (214)

In the five kinds of breath in the body, namely, prana, apana, samana, udāna and vyana, also the same processes of creation, sustenance, dissolution, concealment and revelation are traceable in the same order. (215)

In course of movement of breath arise letter, word and mantra. This happens with effort and without effort. They are of three qualities, subtle, transcendent and gross. (216)

Sound is only one. It serves as the basic stuff of all the letters implicit in it. Never does it become silent. Therefore, it is known as unstruck and ever-manifest. (217)

There is presence of Bhairava in it. The Mātrkā Śakti also is present in it. She, indeed, is the monosyllabic goddess wherein lies implicit the entire world, mobile as well as immobile. (218)

Short vowels are three, namely, a, i and u. Each one of these is of the length of twelve finger-ends. They are solar. Combination of them with themselves each results in their lengthening, resulting thus in six letters. These are lunar. (219)

Combination of a with i and u results primarily in e and o and again with the latter in ai and au. (220)

R and l are impregnated by i which being taken away from them, renders them ineffective. Reaching this state, they are pronounced from the dvādaśānta and the forehead, throat and heart and assume the form of bindu, point and visarga, dismissal. (221)

The place of pronunciation of the k-group of letters in the vocal organ is the same as that of the initial one, that is, a. As such, they remain always manifest. So is the case with the c-group as being pronounced from the same place as i. (222)

Though the place of pronunciation of the sounds s is the teeth, yet this sound being of the form of life, whose place is the heart, it arises from the heart while h pervades all in the form of light. (223)

The transcendent origin of letters having been deliberated on, now, what is going to be talked about is the origin of them in their subtle form. All vowel sounds entering into the stream of the apāna are sixteen but remain only twelve as falling into the prana, leaving apart r and l. So is the case with the consonant sounds uttered via both the nostrils. This is the subtle origin of sounds. (224-225a)

Half mora of the thirty-three consonant sounds beginning from k and ending with h also are thirty-three. Ten are the mora of five short vowels. Thirty-two are half mora of long vowels plus six of the pluta sounds such as l. (225b-226a)

Thus, my teacher has told me that all the sounds in half a mora number eighty-one. (226b)

It is because of this fact that Lord Śiva has revealed in His Śiva-Sūtra consisting of eighty-one sutras. Goddess Śakti also has been characterised as taking eighty-one steps, as Siva Himself in Her essence. (227)

As Śiva has been regarded in the Mātañga Śāstra as the essence of all factors sustaining the spectrum of the reality, so has been considered His Force of Contemplation. Śiva Himself, thus, is the Lord of the entire spectrum. (228)

As eighty-one is the number of syllables in tangible form, so is the number of the forms of

contemplation. Thus the numbering of the syllables as given here is by no means based on the grammatical rule of division of words into those ending in sup and tin terminations. (229-230a)

This tangible way of self-dissolution via contemplation on eighty-one syllables is of transcendental nature. (230b-231a)

In the entire range of thirty-six finger-ends of movement of breath in the human body, the number of half a mora at each nine steps at interval of four each would be eighty-one, resulting in the rise of as many steps. (231b-232a)

On each one of the thirty-six finger-ends of the movement of breath having been divided into nine parts, the number of parts would come up to three hundred and twenty-four. There get formed also thirty-six points of emergence on account of involvement of short, long and extra-long (pluta) sounds numbering six, twelve and eighteen respectively. (232b-233a)

Thus, the gaps created among parts of the finger-ends numbering eight on consideration of the short, long and extra-long range in their pronunciation including that of the consonant come up to eighty-one. (233b-234a)

The sound ks consists of three and half a mora. With the addition of these to eighty-one, the number goes up to eighty-four. One each half-finger-end having been divided into seven, the number of divisions comes to fourteen. The sound ks encompasses all the consonants. As such, it is all-pervading. It encompasses all letters from beginning to end and subsists on points of their combination. (234b-236)

It is in the movement of the breath in this length of thirty-six finger-ends that lies the origin of letters. The experiences are both harsh and mild. The range of sounds extends from a to h. (237)

The sound a emerges from the heart while h from the dvādaśānta. It is from this span that arises the monistic sense of aham, I, which is the abode of the Light of consciousness. (238)

This entire group of eighty-one sounds keeps moving in the twofold way in this span of seventy-two finger-ends with the combined action of the bindu representing Śiva and nāda standing for the Śakti. (239)

Following deliberation on these kinds of subtle emanation of sound and two kinds of the transcendent, now is going to be discussed the tangible emanation as has been communicated by the teacher. (240)

(The span of a day and night is the eight triads of hours, prahara. The number of groups of sound is also eight). As such, yogic practice needs to be carried on one group of sounds in each triad of hours in the entire duration of day and night. Some of the practitioners have talked about lengthening and shortening in the practice but not all. (241)

Within one and a half sañkrānti the number of breaths one takes is counted at one thousand, three hundred and fifty. As there are sixteen sañkrāntis during a day and night, the number of breaths of an individual reaches twenty-one thousand and six hundred. (242-243a)

Taking into consideration the lengthening and shortening of the day and night, during the span of three sañkrāntis one breathes two thousand and seven hundred times (at the rate of nine hundred times in each sañkrānti). As there are eight triads of hours in a day and night, the number of breaths in all goes up to twenty-one thousand and six hundred. (243b)

Those who assert that the groups of letters are nine (instead of eight), as per their view, each group of letters would require one thousand and two hundred breaths. In the entire duration of a day and night consisting of eighteen sections in a way as well, the number of

breaths would be the same twenty-one thousand and six hundred. (244-245a)

This is the deliberation on the gross group of sounds. Now is going to be talked about the emanation of sounds. (245b)

On each one of the sounds, there occur two hundred and sixteen prānic movements. Casakas of the day are thirty-six. The same number of them is of the night. (246)

Emanation of sounds of the nature of Rudra is one hundred and eight while the rest are of the nature of Śakti. In view of the conjugal relationship between the two, there is no division in this matter. (247)

During the day and night combined the count of prānic movement goes up to forty-three thousand and two hundred. This is apart from the count of sounds relating to seventy-two casakas of nerves. (248)

Thus has been deliberated the total group of fifty sounds. Now is going to be presented the view of those who count the sounds as less by one. (249)

In case of admittance of only forty-nine sounds, these being multiplied by two hundred and sixteen would yield the total number of breaths in a day reduced to ten thousand five hundred and eighty-four, which being doubled to include the breaths of the night would be twenty-one thousand one hundred and sixty-eight. (250)

Deliberation on gross origin of sounds having been completed, now is going to be discussed their subtle origin. (251)

Thus has been explained the essence of time in keeping with the scriptures, tradition and experience of oneself.

NOTE ON DIVISION OF TIME

In ancient India, time was divided as follows:

1 day = 8 praharas = 60 gharīs = 3600 pal = 6480000 ksanās

1 ksana = 1/75 of a second

1800 ksana = 24 seconds

24 seconds = 1 pal

60 pal = 1 ghari

1 ghari = 24 minutes

So 2.5 ghari = 60 minutes or 150 pal = 1 hour

1 prahara = 3 hours = 7.5 gharīs = 450 pal

8 praharas = 24 hours (day and night)

Other units of time:

1 paramānu = about 16.9 microseconds.

1 anu = 2 paramānus

1 trasarenu = 3 anus

1 truti = 3 trasarenu or 1/2390th of a second

1 vedha = 100 trutis

1 lava = 3 vedhas

1 nimesa = 3 lavas or a blink of eyes.

1 ksana = 3 nimesa

1 kāsthā = 5 ksanas or about 4.1 seconds

1 laghu = 15 kāsthās or 1 minute

15 laghus = 1 nādika or danda

2 dandas = 1 muhūrta

6 muhūrta = 1 yāma or 1/4 of a day or night.

4 yāmas = 12 hours

8 yāmas = 24 hours

4 praharas = 12 hours

8 praharas = 24 hours

Division of Time according to Visnu Purana, Book 1, Chapter 3:

10 blinks of an eye = 1 kāsthā

35 kāsthās = 1 kalā

20 kalās = 1 muhūrta

30 muhūrtas = 1 day (24 hours)

30 days = 1 month

6 months = 1 ayans

2 ayans = 1 year or 1 day of Gods.

Lunar Metrics:

Tithi is the time of lunar day

Paksa is lunar fortnight and has 15 tithis.

Māsa (lunar month) is of approximately 29.5 days and is divided into 2 paksas, i.e. between one full moon (waxing) and the new moon (waning), they are known as śukla paksa and kṛṣṇa paksa respectively.

Rtu = 1 season. It is of two months or māśas.

One ayana has three rtus or 3 seasons.

There are 2 ayanas in a year which has six seasons.

TIME IN RELATION TO FATHERS, GODS, AND COSMOLOGY:

TIME SPAN OF PITRS (REALM OF FATHERS, MANES ANCESTORS):

1 human fortnight = 1 day of pitrs

30 days of pitrs = 1 month of pitrs = $14 \times 30 = 420$ human days.

12 months of pitrs = 1 year of pitrs = $12 \times 30 \times 420 = 5040$ human days.

Life span of pitrs = 100 years = $100 \times 360 = 36,000$ pitr days = 504,000 human days or 1400 human years.

TIME SPAN OF DEVAS OR GODS:

1 human year = 1 day of devas.

100 deva years is the life span of devas.

100 deva years = 1 kalpa or a day of Brahma

TIME SPAN OF YUGAS:

1 sat yuga = 1,728,000 solar or human years

1 tretā yuga = 1,296,000 solar or human years.

1 dvāpara yuga = 864,000 solar or human years.

1 kali yuga = 432,000 solar or human years.

12,000 divine years = 4 yugas or 4,320,000 solar or human years

4 yugas = 1 mahā-yuga.

1000 mahā-yugas = 1 kalpa or 1 day of Brahma

2 kalpas = 1 day and night of Brahma

30 days of Brahma = 1 month of Brahma, i.e, 259.2 billion human years.

12 months of Brahma = 1 year of Brahma, i.e. 3.1104 trillion human years.

50 years of Brahma = 1 parārdha

2 parārdhas = 100 years of Brahma

100 years of Brahma = 1 para

1 para = 1 mahakalpa, i.e., the life span of Brahma = 311.04 trillion human years.

INDIAN NUMBERING OR COUNTING SYSTEM:

one = 1

1 ten = 10;

10 ten = 1 hundred;

10 hundred = 1 thousand (Ayut)

100 thousand = 1 lakh

1 prayuta = 10 lakh, = 1 million;

100 lakh = 1 koti = 1 crore;

100 crore = 1 arbud (arab) = 1 billion

100 arbud = 1 vrinda

100 vrinda = 1 kharv (Kharab)

100 kharv = 1 nikharv (Neel)

100 nikharv = 1 mahā padma (Padma)

100 mahā padma = 1 śāṅku (Sankh) = 1 lakh crore

100 śanku = 1 samudra

100 samudra = 1 antya

100 antya = 1 madhyam

100 madhyam = 1 parārdha

1	1	1	1
10	Ten	10	Ten
100	1 hundred	100	1 hundred
1,000	1 thousand	1,000	1 thousand(Ayut)
10,000	10 thousand	10,000	10 thousand
100,000	100 thousand	1,00,000	1 lakh
1,000,000	1 million	10,00,000	10 lakh
10,000,000	10 million	1,00,00,000	1 crore
100,000,000	100 million	10,00,00,000	10 crore
1,000,000,000	1 billion	1,00,00,00,000	1 arab (Arbud)
10,000,000,000	10 billion	10,00,00,00,000	10 arab
100,000,000,000	100 billion	1,00,00,00.00,000	1 kharab(kharv)
1,000,000,000,000	1 trillion	10,00,00,00,00,000	10 kharab
10,000,000,000,000	10 trillion	1,00.00.00.00.00,000	1 neel
100,000,000,000,000	100 trillion	10,00,00,00,00,00,000	10 neel
1,000,000,000,000,000	1 Zillion	1,00,00,00,00,00,00,000	1 padma
10,000,000,000,000,000	10 Zillion	10,00,00,00,00,00,00,000	10 padma

(12)

(If the speed were to be slowed down) to the one-seventeenth, the number would come down to 1,271 and if to one-eighteenth, it would come down to 1,200. (13)

(If the speed were to be slowed down) to the one-twenty-fourth, the number would come down to 900 and if to one-twenty-seventh, it would come down to 800. (14)

(If the speed were to be slowed down) to the one-thirty-second, the number would come down to 675 and if to one-forty-eighth, it would get reduced to 450. (15)

The knower of the number of breaths should understand that on slowing down the speed to one-fifty-fourth, the number of breaths would come down to 400. (16)

(If the speed were to be slowed down) to one-sixty-fourth, the number would come down to 337.5 (17)

(If the speed of the number of breaths were to be slowed down) to the one- ninety-sixth, the number of breaths would come down to approximately 225. (18)

If the speed of the breath were to be slowed down to one hundred and eighth, the number of breaths would come down to 200. (19a)

If the number 108 were to be multiplied six times by two, it would amount to 6,912. (19b)

If the same number 6,912 were to be doubled, it would amount to 13,824. If each circle of breathing-in and breathing-out were divided further into sixteen parts, the number would grow up to 345,600 and if the same moments be further each be divided into two, the number would grow to 691,200. (20)

Thus on the yogin having deliberately controlled his breath to this extent, movement of the breath gets almost stopped. (21)

Complete stoppage of breath amounts to his having swallowed it which has been termed as the state of *kāla-saṅkarsana*. (22)

With elimination of the awareness of the diversity, there arises the awareness of the integrality of consciousness particularly in the event of absence of any fresh restart of breathing. Then here is little chance for the knowledge of the diversity to start as it is based on the awareness of difference in time. (23-24a)

Difference in the object of knowledge cannot be imputed to difference in the knowledge itself, as is the case of roofs of houses (serving as the basis of the unity of the town). (24b)

Time is the factor of division while moment is the factor responsible for division in time. Knowledge is the limit of the subtlety of the thing concerned while moment is the limit of that knowledge. (25)

Otherwise, end of the moment and beginning of another one is not capable of being decided by even minute observers. Howsoever minute may be the observation, non-existence of anything remains imperceptible. (26)

Knowledge of the object does not become non-existent till the object lies in the line of its perception. There is neither contact nor absence of contact between the object and the self. (27)

As events of contact and separation depend on throb, they are necessarily related to the life-force, *prāṇa*. In the absence of the throb of force, they would become impossible. (28)

Absence of contact and separation do not amount to absence of the understanding about the object concerned. Herein lies the significance of the word dhi, meaning that which 'keeps' extent. To think of dhi, intellect, as something extensive is improper, as it lies beyond the access of time. (29)

Really, this is why consciousness lies beyond the reach of time. As such, one and the same consciousness appears in different forms at different places and on different occasions. (30)

Even though optionless in itself, consciousness appears as optional in the sensible world and continues to remain there until another throb does not arise. (31)

In the event of only one option, there may be ideation of several objects. Those who do not understand like this, for them there is no possibility of option. (32)

Those who contend that with the passage of each moment, the object changes in itself and comes to be replaced by another one, cannot elucidate it through even a single example. As a matter of fact, it is the understanding of a particular object given the verbal form (and not the object in itself is such which is characterised by them as an option). (33)

That (wrong) notion about the object needs to be understood as owing to involvement of gradually (rather than simultaneity) in the pronunciation of any particular word (and much more so in the utterance of a sentence). The word ghata, pitcher, may be taken to exemplify the statement. (34)

NOTE:

This argument has its root in Aupamanyava's view as quoted in Yāska's Nirukta of the eight century B.C. prior to the emergence of Buddha by at least 2-3 centuries. What was contemplated by Aupamanyava purely on linguistic level, the same was brought down to the grass-root of the reality by the Buddha.

There is no option, whatsoever, which may have stayed even for a second nor is there any stock of knowledge which may be staying simultaneously (according to the Buddhist theory of momentariness). (35)

Thus, (on admittance of the theory of momentariness) the entire practicability of behaviour collapses. There is no possibility of arousal of another throb until the earlier one gives way to it (by disappearing itself). (36)

One and the same item of cognition has the possibility of covering several instances of cognition. This is why contemplation has been characterised as comprehensive enough to be possessed of eighty-one forces. (37)

It has already been elucidated how option has the possibility of leading to Śiva-hood. This is possible owing to effort at that end like the yogins' practice of mobilising the ears (or indeed any such part of the body, which normally is quite impossible otherwise). (38)

As it happens in course of pranayama, that the attention of the practitioner moves throughout the entire course of the breath including the prāna and apāna with the end of reaching the point of equanimity, even so in all processes of muttering of mantras, offering of oblation to fire and chanting of prayers, etc., what is aimed at is to arrive at the point of equanimity of breath, prāna. (39)

It has been characterised from the viewpoint of the Siddhā-yogīśvari as the kundalini śakti equivalence of breath as also as the state of silence of the mind. The same has been termed as such by Lord Siva Himself in the Yoginī Kaula. (40)

(It has been stated in the same text that) one who is conversant with the secret of mantra

(very well knows) how one can have the result of japa of mantras by mobilising the breath as per the order of each and every syllable of the mantra representing the force vested in it and thus throughout the entire mantra. (41)

(Suggestion is that the practitioner needs to) stop breathing following utterance of each two, three, seven and eight syllables of the mantra until the arousal of the force vested in them accordingly. This is the secret of japa of empowered mantra. Herein lies their knowledgeability as well as the deities of the cakras. (42)

(While muttering mantras), O Dear, the aspirant needs to associate each stipulated group of syllables in its essence with the great essence which is ever-present in an aroused state there and is known as Sadāśiva. (43)

Those practitioners of mantra-yoga particularly under the devotion to Śakti who are not self-controlled and are practising the japa without any attempt at arousal of the force vested in the mantra, they do never succeed in getting any result notwithstanding doing the japa effortlessly even hundreds of crores in number. (44)

Manasa japa, mental repetition of mantras, is the proper way in regard to mantra-yoga particularly when it is being performed with the aid of a rosary. Alternatively, it may be practised so as to be audible to oneself alone. In case of its audibility to anyone else, it would not arouse the force of the deity concerned and hence would end in fruitlessness. (45)

(Out of two kinds of mantras, i.e. bīja-mantra and pada-mantra) in regard to pada-mantras of all kinds, aspirants need to keep continued japa, muttering, until they have access to the force vested in it. (46)

Mantras are given name after the number of words they consist of. From their beginning they need to be divided into three parts (as it happens in the initial one of the mantras, that is, the gayatri). (47)

If the mantra of twelve syllables were to be multiplied by twelve, the result would be one hundred and forty-four. If the same number were fifty, the result would be the same as the number of hours of day and night. (48)

If a mantra of sixteen syllables were to be multiplied by twelve, the result would be one hundred ninety-two. If the total number of breaths in a day and night were to be divided by this figure, the outcome would be one hundred and twelve while the remainder would be ninety-two. (49)

If a mantra of sixteen syllables were to be multiplied by sixteen, the product would be two hundred and fifty-six. If the total number of breaths were to be divided by this figure, the quotient would be eighty-four. (50)

Eight multiplied by eight, the product would be sixty-four. Being again multiplied by twelve, the product would be seven hundred and sixty-eight. If this number were to divide the total daily number of prāṇic movements, the quotient would be twenty-eight while the remainder would be ninety-six. (51-52a)

Thus has been indicated the way to arousal of cakras which is useful for practitioners of yoga. (52b)

Having stopped mental modulations and arrived at the point of rest on the cakra, while the aspirant remains in the state of rest, the process of breathing continues in him. (53)

With full restoration of the prāṇic movement, entrance, unification and coming out, these three actions take place and hence this state of things is considered as higher than that of sheer entrance. (54)

Those who have got free of the task of entrance and return, and have become one with the intermediate state as a result of their efficiency in the sādhanā of the circle of mantras, they decidedly make themselves deserve proficiency, siddhi. (55)

It has been observed also in Vimśatika Trika that he, who has become conversant with the method of arousal of the circle of mantras as also with the significance of the arousal of the circle of vidya, needs to attain siddhi without any delay. (56)

A would-be yogin at the initial stage of his practice of yoga needs to practise japa on vidyā or cakra on two, three or four-syllabic mantras regularly and separately trying to arouse the power embedded in them, no matter, in groups of syllables, letters or words. Irrespective of the fact whether there be a mantra, vidyā or cakra, one should not strain on lengthy ones nor should he break them into parts beyond om namo. (57-59a)

In this process of arousal of the essence, the ahoratra, day and night combined, representing the prānic forces, prāna and apana, each covering thirty-six finger-ends, the practitioner needs to make three parts of twelve finger-ends each dedicated to entry, unification and exit with respect to both of them, that is, prāna and apāna. (59b-60a)

Beginning with the breathing-in at the first step, the practitioner needs to rest within himself at the second step followed by exit at the third. These steps taken in regard to prāna need to be followed with the same with respect to the apāna. This would result in the interpenetration of the prāna and the apāna. With the access of the apāna in the form of the moon to the half-monthly state, time would be equally divided among all the three states, that is, entry, subsistence and exit. (60b-62a)

Thus the entire spectrum of time is based on prāna (as also on apana) while the latter itself has its base in the throb and the latter in the space of consciousness showing the entire world's axis in it. (62b-63a)

Thus since emergence and dissolution both have their axis in consciousness while traversing the path of śakti in Her innumerable throbs, they both are real and substantial. (63b-64a)

It has been observed in the Mālinivijayottara Tantra that in whichever part of the body there may arise some sort of (peculiar) reaction; that should be welcomed as indicatory of something essential on the spiritual plane. (64b-65a)

Time has its basis in prāna while the body also is dependent on it. Therefore, that form of it has been deliberated upon which lies in the body. (65b-66a)

The tangible and tubular form of nerves is finally elucidative of the tendency of consciousness, throb and prānic forces. Having assumed the form of the nerves this tendency threads the entire body. (66b-67a)

It has been stated in the Svachchanda Tantra that as a leaf is pervaded by its veins, even so the body is pervaded by its nerves of both kinds - main and their branches. (67b-68a)

Beginning from the toe, etc., of the body up to the upper point of the kundalini, the entire span of the body is eighty-four finger-ends. This span is understood to extend by twelve finger-ends on the upper side and twelve finger-ends below making thus the whole span of the body up to one hundred and eight finger-ends. (68b-70a)

It is within the limits of this span that the prānic force operates from the start up to its end. Curiously enough, they represent in a miniature form the states of creation and dissolution on the universal scale with the operation of air going on in-between the two events. (70b-71a)

Thus has been expounded by me the process of arousal of the cakra on the basis of my

personal experience as substantiated by the scriptural evidence in all its subtlety and hence deserves to be contemplated on. (71b)

NOTE ON VERSES 19b AND 20

The figure of 6,912 is arrived as follows:

- (1) $108 \times 2 = 216$;
- (2) $216 \times 2 = 432$;
- (3) $432 \times 2 = 864$
- (4) $864 \times 2 = 1,728$
- (5) $1728 \times 2 = 3,456$
- (6) $3456 \times 2 = 6,912$

This is how 108 is multiplied six times by two. One ahoratra, (day and night combined representing the movement of prānic forces, prana and apana) consists of 108 prāṇācāra or 200 cakraodaya equivalent to 21,600 breathing-in and breathing-out (108×200).

Now on after multiplying 108 six times by two and getting the number 6,912; this number is doubled, it would amount to 13,824 cakraodayas and if ahorātra is further fragmented into 16 parts, i.e., $21,600 \times 16$, the figure we get is 345,600 and if this figure is further fragmented, it would amount to 691,200. This how time and movement of prāna has been calculated to its minutest sense.

Yogin effort is to make his breath subtlest as possible so that he gains victory over prāna and thus he eventually swallows the entire prāna. Once this happens it gives rise to a state of kala-sankarsana, i.e., leading to elimination of the diversity and there arises the awareness of integrality of consciousness. The purpose behind it is that by cessation of prana, there is cessation of time and diversity leading to arousal of light of pure consciousness.

CHAPTER - 8

Deśadhva - Manifestation of Consciousness in Terms of Space

Herewith is going to be deliberated succinctly and in detail the mode of approach to the principles of space and way to its access as envisioned in the Śaivite literature. (1)

We have already discussed the time-feature of the Lord which is of the form of action. Since His spatial aspect is of the nature of form, as a product of the temporal, it is being elucidated here. (2)

Since this spatial feature of Him is based completely on sheer consciousness, wherever there is absence of consciousness, there is only delusion. (3)

Since the path, as the spatial feature of creation, along with the state of non- being, sunya, intellect and prāṇic forces, have been created by consciousness, it lies outside the body spreading in the form of circuits of nerves, main and branches. (4)

Here the path itself needs to be elucidated as through travel on it the yogin may attain the state of Bhairava forthwith. (5)

It has been stated in the Spanda Śāstra that when the aspirant takes the position of sheer curiosity to understand the mystery of everything by way of complete oneness with his object, the result becomes obvious by itself requiring none to tell him anything about it. (6)

Having understood the path in all its components, the aspirant needs to dissolve them in their Lords and the later themselves in the circle of body, prāṇa and intellect, respectively as done earlier. All these, again, should be dissolved in self-consciousness. Bearing all these dissolved in itself, the consciousness being well contemplated acts as the fire of dissolution with respect to the ocean of the world. (7-8)

My teacher has written in his book titled Dīksottara that Brahma pervades from ananta to pradhana, Viṣṇu from the individual up to kala, Rudra the complex of maya, Anāśrita Śiva from śuddha vidyā up to Sadāśiva and Supreme Siva the Śakti. (9-10)

Having admitted this proposition as the way to attainment of the state of Śiva, the Svachchanda Tantra has observed that there is no other path as convenient as this one. (11)

In the book Triśira Bhairava, the tree of right understanding has been conceived in all its parts, namely, the root, the stem and the top in the form of the knowledge of the thirty-six components of the system along with the individual's outlook towards them vis-a-vis of this entire spectrum of the world. This kind of understanding forms the root of the tree. The stem part of the tree would be the understanding that all this spectrum rests in me. The top of the tree of understanding, as distinct from it, would lie in the awareness that it is the blissful state of unwavering of my consciousness itself which is all this, in all its diversification. (12-15a)

Lord Bhairava is the all-inclusive integral consciousness including the past, the present and the future in all their varieties of formation. (15b-16a)

It has been stated in the Devi Yāmala Tantra that the aspirant has the possibility of getting filled with the essence of Siva immediately through contemplation on the sixfold path designed via awareness of the thirty-six steps of the cosmology. (16b-17a)

As the Lord is transcendent to consciousness besides being perfectly complete, any distinction in the form of upper, middle and lower in Him is not real. Even then, in view of the limitations of the learners and teachers all these images of the root, the middle and the top have been incorporated in the exposition of His status vis-a-vis the actuality. (17b-19a)

It is in view of the learner's limited capacity of imagination that the material state of the reality has been conceived as the innermost of all as well as most densely superimposed. It is on this material state of the reality that the creation is based. Ananta is supposed to lead the group of Rudras sailing the caldron boarded by passengers given to indulgence in sex. Boarding the boat as its leading sailor, Ananta is out of senses under the effect of wine and is encircled by snakes while meditating on Bhairava. (19b-22a)

The world of the fire of time, kalagni, lies above the caldron, katāha ten million yojanas. It does not look upward from the fear lest it may burn them. (22b- 23a)

It pervades the world so that it may burn the world. It got manifested prior to them and hence is supposed to be above them. (23b-24a)

The flame of Vibhu rises up hundred million yojanas, the higher half of which lies blank. Above that blank lie the lords of the lower world, naraka, filled with sheer pain and suffering. Below, midway and above it, lie lower worlds named avid, kumbhīpāka and raurava respectively. There are ten narakas in Avici, eleven in kumbhīpāka and eleven in raurava. Out of these, a crore less by one continue to emerge. In between the entire space a lakh of them exist constantly. Above them lies the naraka known as kūsmānda. (24b-28a)

Those people who do bad deeds in contravention of the provisions of the scriptures, they are made to be punished here by terrible dwellers of the land until the end of the effect. On the other hand, those who take resort to the Supreme Lord Śiva meditatively even once, they escape association with naraka and their bad deed only results in decreasing the quantum of their pleasure. (28b-30a)

In all, eighty thousand is the number of narakas while patālas are eight, hātaka as the eighth one being indwelt by the Lord. (30b-31a)

According to Raurava Sastra, Lord Śrīkantha appoints the guardians of the worlds and rewards the habitants with siddhis. (31b-32a)

Even after having taken vow of noble action, those who indulge in bad and prohibited actions, and though being in the state of propitiatory actions go against the vāmācārins via condemnation of them and feed themselves on earnings concerned with gods and fire and though having higher status make use of mantras concerned with Garuda, etc., they have to serve as servants of the Lord of Hātaka of various kinds. (32b-35a)

Those who devote themselves sincerely to the Lord of gods there get eventually dissolved in Him. Those, on the other hand, who indulge in enjoyment available there, they are made to suffer from the heat of the fire of time and cry followed by their dissolution in the guna-tattva in the beginning of the Creation and are made to fall by the motherly forces into lower and lower bodies in keeping with the status of their accomplishments to suffer the consequences. After the human life, there are also those few, who are knowers of mantras, get gradually released while the rest become bound as per their earlier deeds. (35b-39)

This detail has been given in the Anandādhika Śāstra by revered Hulahula, etc. (40)

Above the patala, there are as many as twenty creational caldrons and are encircled by Yaksīs. Practitioners of mantra and tantra play with them before Bhardrakali, as stated by the Siddhā Tantra. (41-42a)

Then comes the land of darkness and heat followed by those of vacuity and serpents. These are places of punishment of those who defile gurus and mantra, etc. Above these is the earth and the mountain Meru extending for sixteen thousand yojanas downward, thirty-two yojanas in the middle and eighty-four yojanas in height. It is totally golden and is the abode of gods. (42b-44)

It is of the shape of a cup round in the middle, eight-cornered above and quadrangular at the base. This is the linga, emblem of Bhairava, the earth forming its base. (45)

All the gods indwell it and remain devoted to it. In the middle of it is the central hall made of crystal with its banner directed towards the north-east. (46)

Luminous is the top of Śambhu who is an essence of Śrikantha Śiva. Fourteen thousand yojanas is the dimension of the hall of Brahma known as manovati. (47)

Around the Meru are the habitations of Lokapālas. Amarāvati lies in the east-south of it. (48)

Towards the north of Amarāvati dwell Siddhas, Sāddhyas and Vināyakas. The habitation known as Tejovati lies in the direction of fire from it. Visvedevah, Visvakarma, and their followers dwell towards the south and west of it the habitat being known as Samyamani. (49-50)

Close to the west lies the city known as Mātrinandā where the eleven Rudras and their devotees dwell. In the north-west lies the city known as Kṛsnāṅgārā and towards the east of it dwell the Piśācas and Rāksasas and towards the north Siddhas and Gandharvas. There also is situated the city known as Vārunī characterised by purity. Towards the south of it is the abode of living beings. (51-52)

Towards the north of these dwell the Vasus and Vidyādharas. Towards the south of them lies the city known as Gandhavati where the Kinnaras dwell. (53)

Towards the west of the Gandhavati live Vina, Sarasvati, Nārada and Tumburu. Towards the west of the Gandhavati lies the city of Mahodayā where live the Guhyas. (54)

Towards the west of Mahodayā lies the city called Yaśasvanī where live Kubera, Karma-devah and devotees of them. Still west to Yaśasvanī lies the dwelling of Hari. Close south to it live Brahma, Āsvins and Dhanvantari. In this region of Bhairava are situated eight main cities in the midst of which are also located twenty-six other towns. (55-57a)

Those who in India keep themselves busy on sacred occasion in the performance of actions of self-purification and social welfare, they have the privilege of being sent to Meru. Kindred is the award of those who devote themselves to Sambhu even once. (57b-58a)

Towards the south and north of the Meru lie foothills known as Viskambha, Mandara, Gandhamadana, Vipula and Supārśvaka. Their colour is white, yellow, blue and red respectively. (58b-59)

Having encircled the earth through these foothills, the Meru stands in a solid way unmoved. There are also forests known as Caitraratha, Nandana, Vaibharāja and Pitrvana. There are also lakes known as Raktoda, Manasa, Sita and Bhadra. Out of the four kinds of trees, Kadamba, Jambu, Āsvattha and Nyagrodha, any three respectively are said to grow in these forests. (60-62a)

Down the Meru up to the sea of salt extends the Jambudvīpa. Its circle is nine lakh yojanas and is divided into nine parts by dividing mountains. (62b-63a)

On the south of it are three mountains named Nisadha, Hemakūta and Himavāna. They extend for one lakh, ninety and eighty thousand yojanas respectively. Towards the left side of the Meru lie mountains known as Nila, Sveta and Triśrṅga. These six are the surrounding mountains of the Meru extending from the east to the west. Towards the east of it lies the Mālyavāna and towards the west the mountain Gandhamādana. On the left side they extend in rectangular form for thirty-four yojanas. All these mountains are eight in number besides two and two in other directions such as east, etc. They are Jathara, Kuta, Himavat, Pariyatra, Jārudhi and Śrṅgavat. The status of this region is like this and has been elucidated here for

the sake of desa-siddhi, that is, vision of the spatial aspect of Śiva in the psyche. (63b-67)

Around and below the circular periphery (of the Meru) is a rectangular region extending for nine thousand yojanas and is known as Ilāvarta. Life of the people here extends for thirteen thousand years. It is immune to the effect of both the sun's heat and moon's shine. (68)

Towards the west of the Meru is the mountain Gandhamādāna. Behind Gandhamādāna lies the Ketumāla which is adorned by seven peaks of its own family. (69)

Towards the east of the Mālyavān lies the Bhadrāśva. Life of the people here is ten thousand years. It is accompanied by five peaks of its family. They have been shown as extending east and west as also south and north thirty-two and thirty-four thousand yojanas respectively. (70-71)

Towards the north of the Meru is the mountain Śrṅgavān. Outside is the region of Kuruvarsaka which is of the shape of a bow. Life of the indwellers of it is nine thousand and even thirteen thousand years. (72)

Towards the north of the Kuruvarsa and particularly in the north-east direction inside the ocean there are a couple of islands known as Candra and Bhadraka. They are five and ten thousand yojanas in dimension. (73)

On the left side of the Meru lie two snow clad mountains at the top and golden in the middle. They extend for nine thousand yojanas and life of the indwellers there is twelve and a half thousand years. (74)

Towards the left of the Śveta and (right) of the Nila in the middle lies a land known as Ramyaka. It is nine thousand yojanas in dimension. Life of the indwellers of it is twelve thousand years. (75)

Towards the south of the Meru lie the regions of Hema and Nisadha. In the midst of them lies the land known as Harivarsa. It is nine thousand yojanas in dimension and people live there for more than a thousand years. (76)

Towards the south of it lie the mountains known as Hema and Himavat. In the middle of these lies the land of Kinnaras which is nine thousand yojanas in dimension and the inhabitants of them live for more than a thousand years. (77)

There itself towards the south of the Meru as well as of the Himavat is the land known as Bhārata. It is nine thousand yojanas in dimension, of the shape of a bow and is the land of action and sufferance of the results of action. (78)

(As distinct from it) there are eight lands, namely, Ilāvarta, Ketu, Bhadra, Kuru, Hairanya, Ramyaka, Hari and Kinnara, which are only lands of sufferance and not of any action. (79)

Here, too, ought to have been the tendency for action in the main. But that is not the case, as is true of the animals which also act but their actions do not form samskaras, as is the tradition with them. (80)

Absence of formation of samskaras irrespective of auspicious or inauspicious is a possibility in Bhārata as well as elsewhere owing to strong prior samskaras as also as per the wish of the Lord. (81)

There is the possibility of action (and sufferance of its fruits) in other lands as well as is evident from account of ancient literature (such as the cases of Rāmāyana and the Mahabharata, namely, that of King Janaka and Nahusa). The difference, however, is that while elsewhere always there is only the Tretā yuga, here in Bhārata all the four yugas are operative. (82)

Bhārata was a group of nine pieces of land divided by the oceanic water. Likewise, being divided by (mountains) the group became five hundred. (83)

The nine islands Bharata consists of starting from the sea, are Indra, Kaseru, Tamrabha, Nagiya, Gabhastiman, Saumya, Gandharva, Vārāha and Kanyā.(84)

Towards the south of the ninth one of the islands, namely, Kanyādvīpa adorned by a family of mountains seven in numbers, there are as many as six sub-islands, namely Anga, Yava, Malaya, Sanku, Kumuda, Vārāha. Besides these, there is the Āśrama of Agastya on the mountain Malaya. There on the mountain Trikūta lies Lañkā. Thus, these six are the sub-islands (associated with Bharata). (85-86)

In the islands and sub-islands dwell mainly various kinds of people known as Mlecchas who are rich in pearls, gold and gems as has been recounted in the Ruru Śāstra. (87)

In the Bharata, whatever action is done or finished from the earth up to Siva, the doer gets emancipated from it, particularly in the region of Kanyākumārī. (88)

Here in Kanyākumārī have been born Mahākālikas and Rudras in crores and flow five hundred rivers including the Gangā. As such, to be born here is a rare event. (89)

In other parts of the world due to sheer enjoyment life becomes a burden which one has just to carry. (As distinct from them) those born in Bhārata avail themselves of the attainment which is beyond expectation. (90)

Kanyādvīpa is the best as the land of action, Karmabhūh on account of prevalence of various varnas, asramas, modes of approved behaviour, acara, and varieties of experiences of pleasure and suffering. (91)

People of this part of Bhārata attain states of excellence and sufferance here such as heaven and hell easily by doing white and black deeds standing for virtue and vice respectively. (92)

Thus the Bhārata extends down to Meru and is divided summarily into seventeen parts of nine islands. (93)

Svāyambhū Manu had ten sons, three of them took to renunciation. From amongst his sons, Agnidhra, the King of Jambū had nine sons who ruled over the nine islands of Bhārata. The ninth one of them known as Nābhi had Bharat as his daughter's son born of a seer. He had eight sons and a daughter sharing the ninth part of the empire. All of them enjoyed rulership over the empire extending a lakh of yojanas. (94-96)

Outside Bhārata was the sea of salt extending for a lakh of yojanas. In the front of it are mountains known as Rsabha, Dundubi and Dhumra; towards the north are three mountains called Kanka, Drona and Indu. Towards the west of it are the mountains Varaha, Nandana and Asoka, Saha and Balahaka, towards the south of it are Candra and Maināka and in the midst of them is Bādava. Due to fear from Indra, they have submerged into the sea. There is also the mountain known as Vidyutvān extending for three thousand yojanas. People indwelling it eat only fruits and vegetables, remain covered with dirt, long hair, beard and live naked like animals. They live for eighty years. (97-100)

There is no control of any kind there. This has been stated by my teacher in Raurava Sāstra. (101)

Thus outside the salt sea described here, there are six islands encircled by their oceans. (102)

These islands known as Saka, Kusa, Kraunca, Salmali, Gomedha and Abja and of double dimension each successively were ruled by the six sons of Manu and enclosed by oceans with

their water tasting sweet, like milk, curd, clarified butter, sugarcane and wine. (103)

Medhatithi, Vapusman, Jyotisman, Dyutiman and Havisman these were the rulers of the five islands Saka, etc. while Agnīdhra has been shown as that of the Jambudvīpa. (104)

Śāka and the other regions were five in number divided by seven mountains. Puskara was divided into two. Visnu, Yama, Varuna and Soma are the presiding deities of the four directions beginning from the east. (105)

The area of these lands measures two crore fifty-three lakh and five yojanas from half the Meru up to the tasty ocean. (106)

Outside the seventh sea there is the golden land which is ten crore yojanas in dimension. There is a mountain known as Loketara which is one lakh yojana in height. (107)

The eight directions of the Lokāloka or Loketara are presided over by eight Rudras along with their Lokapālas. Some authorities claim that the sun moves only inside the Lokāloka and not outside. (108)

The north and south parts of it are known as Devayāna and Pitryāna respectively. They are known as Suvīthi. They are also known as the two ayanas, north and south, of the sun. (109)

Meru is towards the north of all the eight lands known as Varsa while Lokāloka towards the south. Thus needs to be contemplated on the rising and setting of the sun. (110)

During the first phase of the solar movement midnight occurs at Amaravati, setting at Yardsya, midday at Vārunī and rising at Saumya. During the second phase, rising takes place at Amaravati, midnight at Samyamani, midday at Mahodayā and setting in the west. (111-112)

Thirty-five crore, nineteen lakh and forty thousand yojanas is the area of Dvānta outside the mountain of Lokāloka. (113)

Beyond the Lokāloka lies the king of oceans known as Garbhoda. It is equal to seven seas in dimension. Inside it lies the earth as a whole. (114)

According to the Siddha Yogīśvari Tantra, on the shore of the sea Garbhoda there is a circle known as Kauśeya where Garudas of efficient wings play at the top of the mountain. There are nine families of mountains from which thirty rivers flowing hot water move towards the patala, lower world. (115-116)

There is a garden here spreading all-around and abounding in a flower known as Naimira. It is always dwelt in by yoginis. After this area comes the Meru mountain, then elephants, clouds and then the Hemandaka, golden egg. (117)

Divided by Meru, the Brahmānda Kataha, caldron of Brahman, and extending up to the half of the Meru measuring fifty crores of yojanas and lying in the ten directions is the bhūh loka. (118)

This bhūh loka is the abode of six kinds of beings, namely, animals, birds, wild animals, trees, humans and creatures besides pisacas, raksasas, gandharvas, yaksas, vidyāddharas and not to talk of all kinds of beings and serves as the place of dwelling as well as enjoyment as per their wish dictated by their sense of ego. (119-120)

Bhuvah Loka extends for one lakh yojanas from the earth to the sun. In this span intermediate to the sun and the earth, there are ten paths of the air each extending for ten thousand yojanas. Up to fifty yojanas from the earth is the area of the air called rtarddhi. It fulfils the requirements of living beings. Above the rtarddhi lies the area of the air known as prācetas and extending for one hundred yojanas extends the area of senānī. Here patches of

cloud remain up to an area of about 2-3 kilometers. (121-124)

Above the senānī lies another range of air extending for one hundred yojanas where clouds rain creatures like frog, etc. Extending for fifty yojanas above it lies the air known as satyavaha clouds where from rain poisonous water. (125)

Here also lie such clouds which have emerged from Skanda. This region of air is known as ogha and is related to piśācas. Clouds above it extending for fifty yojanas are known as Māraka. (126)

Here lie Vināyakas who are sons of Mahadeva. They take away the results of actions of persons of doubtful nature. (127)

Above it and extending for fifty yojanas lies the area of the air known as vajrāṅka. Clouds of this area rain upala. Here dwell practitioners of condemned kinds of knowledge. Such persons are those who participate in competition of learning, practice of sādhanā on the cremation ground and die in course of such practices. (128-129)

Fifty yojanas above the vajrāṅka lies the area of vaidyuta air. Here dwell water- giving Apsaras as well as persons who have accomplished noble tasks. Those who have died of fall, burning in fire, drowning in water and fighting war and deserving not to return to rebirth and have saved cows from getting slaughtered. Such pious persons are made to dwell in the region of lightning. (130-131)

Above the vaidyuta and extending for the same span lies the course of the air known as Raivata. This air gives nourishing water. Above it lies the area of the air known as Samvarta which yields water which causes diseases. (132)

There in the area of Raivata dwell such siddhas who have become accomplished by the use of ointment, ash, etc. This is the place of clouds shedding anger-provoking rain. Here blows the air known as visāvarta. (133)

Fifty yojanas above the Raivata extends the area of clouds known as Durdinābdā where dwells special class of Vidyādhara who dine on oblation and also remain devoted to the Supreme Lord through music. They dwell also in the region of visāvarta. (134-135a)

Above the visāvarta lies the region of the air known as Durjaya. Here lie clouds of Brahman who cause tempest of dissolution. Above it is the area of the air known as Parāvaha. This is the area of the clouds known as Puskarābda. This is also the area of Gandharvas. (135b-136)

In the stream of the air known as Āvaha dwell clouds of that name, Vidyādhara of highest virtues and those who are devoted to beauty of form. (137)

In the region of Mahāvaha are found clouds created by the Lord that are beneficial to the people while in Mahāparivaha are the clouds which have arisen from the skull of the Lord. (138)

This is an account of the course of airs from rtarddhi up to Mahāparivaha. In the second course of air known as Prācetas dwell the daughters of fire as well as the Mothers under the guardianship of the forces of Rudra. (139)

In the third course of air dwell Siddhas and Cāranas who have become so by virtue of their deeds. In the fourth course, are found the eight kinds of divine weapons while in the fifth the elephants of the directions, dik gajah. (140)

In the sixth belt of air dwells Garutman while Gangā in the seventh and Vrsa in the eighth and Dakṣa in the ninth. (141)

In the tenth belt of the air dwell Vasus, Rudras and Adityas. The orb of the sun is nine thousand yojanas in diameter. (142)

The force of knowledge of the Lord illumines three times more abundantly than that of the sun. The svarloka is said to be as distant from the bhuvarloka as both the polar ends from each other. (143)

The moon lies at a distance of one lakh yojanas from the sun while the planets lie at the same distance from the moon. The moon and the other planets lie at a distance of two lakh yojanas from the sun. The five planets are said to be the sons of the sun. The saptarsi mandala lies at a distance of one lakh yojanas from the sun while the polar at the same distance from the saptarsi mandala. (144-145)

It is Brahman itself which in the place of Brahman in another form has remained unmoved eternally above all serving as regulator of the movement of heavenly bodies. (146)

All the heavenly bodies are considered to be knit together in this circle of the air particularly in the seven branches of the air known as avaha, pravaha, udvaha, samvaha, vivaha, parāvaha and parivaha. (147)

Those, who are shorn of the real knowledge move to the heaven by virtue of performance of sacrifices, are made to dwell in these worlds until the end of their samskāras of virtuous acts and then come back to this human world. (148)

Thus, the distance from the earth to the polar star may be fifteen lakh yojanas while the maharloka may lie at a distance of two crore and eighty five lakh yojanas from the Svarloka. (149)

In the Maharloka dwell Rsis, Munis and Siddhas like Mārkaṇḍeya and others of the sort. Besides them, here live also some of the gods who have retired from their authority. (150)

Janaloka lies at a distance of eight crore yojanas from the Maharloka. Here live those who are in the process of enjoying the authority, such as Kapila and others of the like. (151)

From Janaloka the Tapoloka lies at a distance of twelve crore yojanas. Here dwell Sanaka, etc., highly wise seers and sages besides several of those Sādhya who deserve delightful life. (152)

The Satyaloka lies at a distance of sixteen crore yojanas from the Tapoloka. There in Tapoloka is the authority of the Prajāpatis who are born of Brahman Itself. (153)

Svayambhūh creates the world by staying here in the Satya-loka. The Vedas and other scriptures are worked out here through active meditation. (154)

At a distance of one crore yojanas from here lies the seat of Brahma and two crores of yojanas from Brahma's is said to lie the plane of Visnu. (155)

Devotees of Visnu reach that plane by virtue of meditation, worship and japa of Him. At a distance of seven crore yojanas from Visnu's lies the world of the Supreme Lord Rudra, the cause of creation and dissolution, on the path of the egg of Brahma. (156-157a)

Bereft of initiation and comprehension of Saivism, those who keep themselves busy in the worship of lingam, emblem of Śiva, they reach the plane of Rudra and on no account remain any lower to that. (157b-158a)

Having been initiated by Śrīkantha and having fulfilled the necessary requirements, they move upward gradually along with the daughters of Rudra, plane after plane. (158b-159)

Below the Brahmāṇḍa and above the plane of Rudra lies the plane of Dandapāni. As per the

wish of Śiva, he breaks through the Brahmānda and opens the door to emancipation. (160)

Śarva, Rudra, Bhima, Bhava, Ugra, Mahādeva and Isāna are the forms of Śiva and Lords of the planes beginning from bhūh to satya-loka. (161)

These seven planes range from gross to subtle gradually. This has been elucidated by my teacher in the Ruru Tantra. (162)

By means of the seven constituent elements, including the five tangible elements known as prabhuta, abundant, and two subtle ones known as visesa, particular and avisesa, general, which Brahma, the Creator, has produced out of His body, all these seven planes of being, lokas, have been created. In this process of creation, the tanmatras, pure essences, like smell, etc. have served as the basics of the tangible ones known as mahābhūtas. It is through intermixture of these elements that these superimpositions around the Supreme Being have been given the form. (163-164)

From kalagni, fire of time, up to dandapani, there are ninety-eight planes of being. Above them lies the anda-kataha, the caldron of the egg whose density is one crore yojanas. Fifty crore yojanas extend upward the earth and the same below it. (165-166a)

Thus the range of the earth comes up to one crore of yojanas. Above it lies the range of the golden rice which is supervised by the hundred Rudras. This range is different to bear with. The key to entry into it is the mantra hum phat. (166b-167a)

Here on this plane the hundred Rudras in batches of ten are placed outside in all the ten directions. They, thus, serve as sustainers of the brahmānda from all around. (167b-168a)

What anda is, has been explained by teachers in the texts like Raurava, etc. Anda is an assembly of objects on the verge of getting manifest apart from the essence of the śakti having had its own expansion without being divided. What is shrouded by even a tinge of tamoguna, may have a fraction of it dominated by the satoguna by putting below the tamoguna and keeping the rajoguna. (168b-170)

Any assembly of objects is called pinda on account of its sharing in both Siva and Śakti while an anda needs to stand on the verge of manifesting its independent individuality. (171)

Even then those who are engrossed in the reality of Siva may deserve to be called anda. It is in order to clarify this point that the phrase 'without being separated from the Śakti' has been added in the definition. (172)

Body and eye, etc., may not be included in the range of the definition of anda. It is in order to avoid this danger that has been included in the definition the term that there should not be scope for getting scattered. (173)

How there could be the possibility of forming an (organic) group among body, eye, etc., it is in order to make this evident there in the definition has been used the term anirbhakta, 'not completely separated', which is expressive of mutual affinity (among objects of the group). (174)

If the definition were made shorn of the term vastu-pinda, objects of the world (would be made bereft of the sense of unity and thus) would get scattered. Now the question arises as to why then the constituent elements, too, are not known as anda. (175)

Indeed, (under this supposition) there arises some possibility of use of the word anda for gunas and tanmātras as well but for the fact that in view of this danger, the word 'vastu', object, has been used for them, the group of them, however, has been given the term anda. This has been made possible in view of their congregation forming the universal body of the Lord. For the sake of distinguishing the word anda from congregation and universal body,

etc., several other qualifications have been brought to the fore in the definition. (176-178a)

In view of these preconditions as laid down via these terms, the danger of ascription of andatva to the illusory path of Maya, necessary care has been taken of. (178b-179a)

It has been said about the one hundred Rudras that as they are divided into the ten groups of ten Rudras each with one additional one as Chief of each one of the groups. (179b-180a)

The eleven Chief Rudras are as follows: Ananta, Kapalisa, Agni, Yama, Nairrta, Bala, Sighra, Nidhisa, Vidyesa, Śambhu and Virabhadra. (180b-181a)

As honey bees sit around the pollen of the flower, even so these Śiva-Rudras sit around the Brahmānda in innumerable families. Their entire number is one crore, ten lakh and eighty five thousand. Under the guardianship of Śrīkantha they create and dissolve and thus play the role of Isvara, this has been stated in the Raurava-vārtika. (181b-183)

According to the Siddhā Tantra, upward the golden egg, hemanda, there are other kinds of egg such as silvery, etc., which lie at a distance of one hundred yojanas and are double in size from their lower ones successively. Those planes are presided over by Brahmas whose lives are twice than the lower one on each plane successively. They continue to die out successively in keeping with the span of their lives, the last one ultimately dissolving into the basic stuff of creation known as apas. (184-185)

From earth, water, etc., should gradually be ten time spacious each up to ahañkāra while intellect hundred times than ahañkāra. The vyakta, manifest, should be ten thousand times more spacious than the intellect while the purusa ten lakh time more spacious than the vyakta. The end of the kalpa should be one crore times more spacious than the purusa while niyati should be one lakh times more spacious than the purusa. One crore times more spacious than the niyati should be kalā while mājā should be twenty crore times more spacious than niyati. Isvara should be one hundred crore times more spacious than mājā. One thousand crore times more spacious should be sadvidyā and thus should comprehend in numerical strength the forces within it. This is known as vyāpinī and should comprehend all paths within it while the Sivatatva is incomprehensible, pure and supreme. (186-190a)

From water, etc., up to Siva nothing except for Siva has been seen by anyone. This is why the knowledge of Śiva has been considered as the supreme. This has been stated by Mahādeva in the Svachchanda Tantra. (190b-191)

Except for this, emancipation is not available irrespective of possessing hundreds of kinds of knowledge relating to the self. As regards the availability of the knowledge of Siva, it is impossible to acquire without getting initiated into the wisdom of Sankara. This wisdom is primeval, is concerned with the Supreme Being and is meant for the individual. (192-193a)

Above the Sata-Rudras lies the plane of Bhadrakālī known as Jaya. It is luminous like sapphire. This plane of the Kali is not attainable by virtue of sacrifice, gift and austerity, tapas. Only Her devotees get the privilege of having access there by virtue of getting initiated in that circle properly. The Supreme Goddess grants emancipation on account of seedless initiation. (193b-195a)

So many persons get emancipated as dwelling in the sphere of bhuvana and are privileged to become initiated under Vidyeśa. (195b-196a)

Above this lies the circle of Virabhadra known as Vijaya and is as luminous as the fire of dissolution. Those attain the circle of the luminous Virabhadra and get the wisdom of the Lord who die of drowning in water, thirst in desert, burning in fire or getting beheaded but keep remembering Maheśvara at the time of death. (196b-198a)

Above the circle of Virabhadra and thrice more extensive than the circle of Virabhadra is the

circle of Rudra which is watery and of the form of rainbow. (198b-199a)

Beginning from the circle of Virabhadra up to that of Bhadrakali, there are as many as thirteen circles adorned by several other creations. (199b-200a)

Above the earthly region along with that of the mountains lies another higher world where go those of the earth after death who are wise and have practised dhāranā on smell. (200b-201a)

Above the world of smell lies that of water which is accessible to those who have practised dhāranā on taste; above this world of taste, lies that of Śrī that serves as the land of sports of Rudra. It is available to persons dying in such sacred places as Prayāg and Śrigiri. (201b-202)

Above this lies the sphere of Sarasvatī. This is the sphere which is available to those who are knowers of Brahman. It is liked by Rudras besides dwelt in by some others. In these spheres dwells mainly Sarasvatī and those amongst divine beings who are interested in music. Amongst the inmates of this sphere of water, are also eight leading gods such as Lakula. (203-204)

Above the sphere of water lies the fire subsisted by the fire of Śiva. Here reach those persons who are established in the dhāranā of fire. (205)

Here in the sphere of fire dwell such eight leading divine beings as Bhairava, Kedara, Mahakala, Madhyama, Amrakesvara, Śrīsaila, Jalpeśa and Hariścandra. Above this sphere of fire lies the sphere of prāna which is tenfold. (206)

Here dwell those great souls after leaving their bodies back on the earth, assuming the form of sheer space as air, who meditated and practised the dhāranā of prāna. (207)

Inmates of the sphere of prāna eight in number are Bhimesvara, Mahendra, Attahasa, Vimala, Kaskhala, Nakhala, Kuruksetra and Gayā. The sphere of prāna lies in space and hence is accessible only through dhāranā on pure space. The group of eight deities indwelling the element of space is Vastrapada, Rudrakoti, Avimukta, Mahalaya, Gokarna, Bhadrakarna, Svarnākṣa and Sthāna. (208-209a)

Those persons who are not initiated in the mystery of Śiva and yet are desirous to get one with Him without knowledge of Him but are deeply established in the dhāranā of the earth, water, fire and air and space, they though remaining outside the interior circle known as anda, after their demise, reach these spheres particularly for the sake of developing within them samskāra and intense aspiration for being one with the Supreme Being following the joy of being in these higher states, attain Him. This has been stated again and again in the text Devi-Yāmala. (209b-212)

In the Kāmikā Tantra, in the context of description of Kashmir, Lord Śiva has said that those who die in that area, irrespective of being Brāhmanas or non-Brāhmanas or even animals and even up to immobile beings, they all are related to Rudra. He continues, O Dear, "Above the covering of the sky and below the ahankara, ego, lie the spheres of tanmatras, physical essences, and ending with the manas, mind, all subsisting under the rule of Siva." (213-215)

The large circle of the physical essence of smell of five colours lies in the middle covering an area of several crores of yojanas. (216)

So is the case with the circles of other physical essences, such as taste, etc. which are of their own colours and Śarvaj Bhava, Paśupati, Isa, Bhīma respectively are the Lords of these physical essences as per whose desire these essences transform themselves into their respective mahābhūtas. (217-218a)

Above the circle of the physical essences lie those of the sun and the moon. Vibhu and Ugra are the Lords of these circles. It is out of these circles that have been born their owners, the sun and the moon with their sacrifices. These are the eight bodies of Śambhu which have been characterised as of higher kind. (218b-219)

Lower forms of these bodies lie within the circle of Brahma and obtain all. It is out of these bodies that the mahabhtitas, earth, etc. emerge in each kalpa, aeon after aeon. (220)

Higher than this lies, the circle of the action and sense of speech, etc., which are presided over by Agni, Indra, Visnu, Mitra and Brahma. (221)

Higher than this is the circle of light which encompasses the five objects of the senses. Higher than this lies the circle of manas, mind, which is presided over by the moon who is the Chief of the external deities characterised by homogeneity, rulership and joy. This is why Soma as the presiding deity of mind has been described as all-pervading. (222-224)

Above this lies the circle of ego, ahañkāra. which serves as the source of the intellect and the organs of sense. It extends for eight circles beginning from the Sthūla up to Chagala. (225)

Above this lies the circle of buddhi, intellect. It is ruled by the presiding deity of the eight circles of deities beginning from Piśāca and ending with Brahmā. (226)

These are the locations and circles of beings of divine origin. Having been born and via meditation on Brahma, people attain these circles. (227)

In keeping with the plan of the Supreme Lord as also under the instigation of the Maya, control of destiny and desire of Brahma of inestimable birth, people become manifest on the basis of the spirit in them in the beginning of creation assuming different forms and bearing various names and lead the domestic life. (228-229)

This has been stated by our teacher Brhaspati in his text titled Śiva-Tanu as an authority. (According to his statement) these eight kinds of divine species are manifestations of their forces (of consciousness). (230)

These species enjoy their being in a subtle form otherwise but in a gross form being manifest below. These circles of equal quantum of joy are as many as forty which number as such has been counted on the basis of the means of enjoyment. These circles are accessible to people taking their last breath in the state of absorption in the yoga of devotion. (231-233)

It is the organs of sense of the people which serve as the cause of limitation to consciousness. Starting from smell upward until the state of mahat, the degree of accessibility of the tools of cognition goes on increasing twofold from the one to the other step. (234)

Having understood the secret of the presence of the eight siddhis like anima, etc., on these eight planes of being from Piśāca to Brahma, the aspirant needs to purify his intellect and senses. (235)

Krodheśas are eight from Samvarta to Nila. Above Krodheśas lie Tesostakas who are Baladhyaksa, etc. (236)

Yogāstakas are still higher than them. They are Akṛta, etc. They lie in the intellect. This is recounted in the Svachanda Tantra which is the primeval one. (237)

Yogāstakas are Akṛta, Kṛta, Raibhava, Brahma, Vaisnava, Kaumara, Oma and Śṛikantha. More abundant than Yogāstaka is the sphere of Maya, and is said to belong to Śṛikantha. (238)

This second one of the spheres is said to belong to Siva and Śakti both. In this sphere of

Maya, the Goddess provides sustenance to the entire universe. (239)

The Maheśvari (as the consort of Śiva) is addressed differently from aeons, kalpas. Above it lies the sphere of Umāpati Siva which remains always encircled by the Divine Mothers. (240)

He who is called Umāpati is no one else but the Śrikantha Himself in His transcendent emanation. His consort is known as Brahmi, Aisi, Kaumari, Hari, Varahi, Aindrī and Saviccakā. She is Yellow, White, Yellow-blue and Whitish- red respectively. In all these emanations, She appears in several capacities such as the governess of the east, east-south, south and south-west and to have been made to descend to the world of the humans by the Sustainer of the world in a fraction of Herself. She is autonomous in Her operation in the world as She is so also in Her transcendence. As emanations of Uma, these goddesses remain autonomous in seven ways. (241-244a)

Above the sphere of Umāpati lies the final group of eight tangible forms of Siva beginning from the earth and extending up to the devotee of Him which is responsible for the emanation of Him in the form of Sarva, etc. Out of these eight forms of Him, His form as Isāna is placed at the Meru. By virtue of this kind of presence of Śrikantha on the crystalline peak, Śiva pervades the entire world on account of these eight forms of Him. (244b-246a)

Those who practise the yoga of Śambhu along with the acceptance of His creativity through the three gunas (namely, sattva, rajas and tamas), or have just a look of this circle, get relieved of duality as also become redeemed of these gunas. (246b-247a)

There obtains a gradation even at this stage in the quality of the attainments of the devotee due to the factor of the status of the gunas one has become the controller of. The point of difference lies in the control over gunas being of higher quality or lower, pure or impure. The Veda also talks of such a variation. (247b-248)

Above the sphere of the eight tangible forms of Śiva, is said to lie the plane of the twelve Suśivas who range from Vāma up to Eka-Śiva (i.e., Vama, Bhima, Isa, Siva, Sarva, Vidyesa, Ekavira, Isāna, Umapati, Ajesa, Ananta and Eka-Siva). They are reddish as saffron besides being brilliant. Above them lies the sphere of Vīrabhadra who is the controller of the circle. One who has attained the state of association with Him, experiences the delight. Above this sphere lies that of the eight Mahādevas just at a thumb's distance. (249-251a)

The range of divine beings from eight species of devas up to eight kinds of Mahādevas is said to be of the intellectual nature. This range has also been characterised as yogastaka, the group of eight kinds of yoga. This range is ruled by Srikantha whose another name is Umāpati. The tangible forms of Siva here are the twelve Suśivas and the eight Mahādevas besides Vīrabhadra. (251b-253a)

The essence lies above the sphere of intellect and below the guna of prakṛti where the latter becomes agitated and gives rise to dhi or mahat. The prakṛti, Nature, as the cause cannot produce mahat, the result, without getting agitated. (253b-254)

It is on this account that prakṛti as the cause has been conceived (in the Sāṅkhya system) as the state of equilibrium of the gunas. Even on this presupposition, how is it that she could rise to such entities as the gunas which are so divergent among them without having become agitated. On acceptance of the state of agitation prior to the birth of the gunas, there would arise the defect. This, however, is the defect of the system concerned, that is, the Sāṅkhya. It is in view of the apprehension of this defect that they are conceived as having been unmanifest and their equilibrium being only togetherness and not anything else. As distinct from it, in our view, it is due to the desire of the Lord, who is completely autonomous that the unmanifest becomes agitated and gives rise to the mahat as the element of intellect besides causing agitation amidst the gunas. (255b-258a)

Now the question arises regarding the irrelevance of the conception of the gunas in the

system. When essentially it is the Lord whose wish is the cause of agitation in Prakṛti at the initial stage gives rise to the mahat or the buddhi, what is the use of introducing the idea of guṇas to the system? Since the idea of guṇa is incapable of bearing out in it that of causality, it is better to characterise the action as simply another agitation as is the case with the seed remaining the same even after it gets swelled and germinates. (258-260a)

Regarding tamas, rajas and sattva, our teachers have spoken in three orders of thirty-two, thirty and twenty-one of them respectively. They have stated so on the basis of their yoga of knowledge only in the sportive spirit as they were imbued with the third eye, were emancipated, gracious towards the people and were the best kind of teachers. (260b-262a)

The number of Rudras from Mahat to guṇas in all is two hundred and seven principally while really the number is much larger. (262b-263a)

In the chapter on guṇa also the eight kinds of yoga have been discussed. In the Śiva-Taṇu Śāstra, prevalence of eight kinds of yoga in the chapter on essence of guṇa and their teachers has been mentioned who are said to be higher than the species. Those teachers of yoga are Akṛta, Kṛta, Vibhu, Virinca, Hari and Guha respectively, goddess Umā lying at the head of all of them. It is these teachers who offer to the inmates of these planes their senses, gifts of supra-normal capacities such as anima, etc., different kinds of action and concepts and ideas of the intermixture of the constituent elements of the world. Guṇas like sattva, etc., have emerged out of the Unmanifest on account of them. The inclination to righteousness, understanding, renunciation, abstention from lust for power, and whatever the inmates wish to get on account of these virtues, they give to these people. (263b-266)

Above these spheres lies the plane of the Supreme Lord Śiva who along with the Mother is the source of the entire creation. (267)

It is owing to Him that Uma, Guha, Viṣṇu, Brahma, Rbhu and others have been empowered to rule over their respective spheres. (268)

It is He who wishing to dissolve the creation, enters into the creative lotus of Brahma and burns down the entire four worlds and creates again the world of living beings. (269)

It is in fulfilment of His wishes that Rudrāṇī creates varieties of body dominated by various guṇas. It is at this sacrificial altar of creation and dissolution that sacrificial offerings have continued to be made by Rudrāṇī aeon after aeon. (270)

The sessions of sacrificial offerings have been variegated by the attendance of Paśupati, Indra, Upendra and Viriṇca as well as by gods deputed by them besides the Gandharvas, Yakṣas, Rākṣas, Pitr̥s and Munis. (271)

Avyakta is the state of highest equipoise of guṇas. Above it lie the spheres presided over by the eight controllers of the creation, bhuvanapala, named Krodhesa, Canda, Samvarta, Jyotiḥ, Pingala, Suraka, Pāhantaka, Ekavīra and Śikhoda. (272-273a)

Gaḥana, Puruṣa-nidhana, Prakṛti, Mula, Pradhana, Avyakta and Guṇa-karana, these are synonyms of what has emanated from the Māyā. (273b-274a)

Those Rudras are the knowers of this avyakta who are polluted by blemishes innate or incidental to this plane of being. The Rudras are condemned to dwell here, enjoying whatever is available unconsciously, through perverted, insensate as well as effete senses. (274b-275)

The word mūḍha used in the immediately previous verse stands for the idiot. They are those who are unsettled and their attitude is pre-eminently sensual while vivṛtta, perverted, are those who go strictly by pre-established rules of scriptures. Such people are left out of the scene on the occasion of the great dissolution and do not get the opportunity of being reborn

while those who are shorn of senses, have their destiny determined by their wishes. (276-277)

(As apart from Prakṛti) the Puruṣa has at his disposal nine kinds of tusti, joy and eight kinds of siddhi, attainment. The same is the number of planes of these siddhis, anima, etc. (278)

Here, in this context, contentment, tusti, is the sense of satisfaction in the acceptance of the unessential as essential while siddhi, sense of extraordinary gain, is the lust for possessing what deserves to be rejected. This is the explanation of these terms by the followers of Kapila. (279)

Intra-psychic contentments are of four kinds, namely, prakṛti (Nature as a factor in removing obstacles on the path of the yogin), upādāna (means of removal of the obstacles), kāla (opportune time as a factor of removal), and bhāgya (destiny), while five are the factors of the sense of renunciation towards objects. These are the efforts required to be put in for the acquisition, safeguarding, maintaining the sense of possession, protecting from decay and destruction. Siddhis, extraordinary achievements are eight, namely, reasoning, literary evidence, study, getting the three kinds of means for the removal of suffering, availing help of the real friend and aid. Three are the factors of obstruction in the procurement of the tustis and siddhis (namely, adversity, incapability and dissatisfaction). (280-281)

Above the siddhis such as anima, etc., lie three categories of teachers and students. That threefold categorisation is based on the triplicity of the guṇas. Above these categories lies the group of eight nadis, nerves, namely, Ida, etc., which are the means of expansion of the force of sound obtaining in the Puruṣa (in its physical manifestation). (282-283)

(As against the contention of the Sāṅkhyas) the puruṣa cannot be characterised as akarta, non-doer, as his causality is evident (in the output of the Nature). Even on the admittance of the non-doership of the Puruṣa, its coordination in the task of the Nature has to be admitted as a factor in the creation of the world. Without the admittance of this kind of its coordination, the principle of subsistence of the effect in its cause prior to its manifestation known as satkāryavada, would become untenable. (284-285a)

Therefore, whatever force is vested in that kind of coordination, needs to be accepted as belonging to the Puruṣa who attains perfection by way of withdrawal of those forces to itself. After the account of the group of eight nerves, now begins deliberation on the group of eight kinds of body. (285b-286)

The following eight factors are superimposition on the Puruṣa (which is Śiva Himself put under these factors of constriction). Those factors are effect, kārya (the superimposition responsible for congregation of the subtle body), cause, hetu (responsible for the emanation of the organs of sense and action), suffering, dukha (the cause of it), comfort, sukha (the cause of it), knowledge, vijñāna (limited and hence worldly), tools, kāraṇa, means of accomplishment, sādhanā and yoking the Self with the body, vigrahatāyuk. (287)

Apart from the above-mentioned eight factors of embodiment (of the Self or Puruṣa) there are ten virtues of him, namely, non-violence, truth, non-usurpation, self-contenance, freedom from impurity, freedom from anger, service to the teacher, cleanliness, contentment and straightforwardness. It is the Puruṣa itself which pervades the entire conglomeration of the factors of concretisation, namely, the five essential elements, the organs of action, the organs of sense and manas, all whatever ends with the property of smell (as qualifying the earth). (288-289)

Beginning from the spectacle of the bodily trap, there are the attributes of the buddhi, intellect. Therein also are the eight kinds of ahankāra, ego-sense, besides the triplicity of kama, krodha and lobha. Along with these lie also the incidental traps known as those relating to Gaṇeśa and Viśveśvara which are inherent in the Puruṣa in a triple manner and act as obstruction on the path of emancipation. (290-291)

Whatever is there in the individual other than Siva, who is the ultimate state of non-dual consciousness characterised by the beauty of autonomy, as recounted already, is the trap. (292)

When the Supreme Being, in all His perfection, assumes the form of the purusa, individual, He becomes oblivious of His original form and becomes the individual in all his varieties of form, nature and status. (293)

All those traps which have been mentioned as having those features or even have remained unmentioned, they are inherent in the individual and need to be separated from the Self so as to get emancipated from the world. (294)

Above the purusa lies the circle of Niyati, Control, wherein dwell the ten Sañkaras who are of golden lustre and exclusively white in appearance and when observed as such from the frame of time they become Śiva, source of auspiciousness. (295)

The Śivas have their families numbering a crore and sixteen thousand each while the sphere of Viresa lies there dipped in attachment besides that of teachers and their students. (296)

In view of the impure path of knowledge, aśuddha vidya, here subsists the brilliant group of nine forces who are known as Vama, Jyestha, Raudri, Kali, Vikarani, Kala-vikarani, Bala-pramathani, Sarva Bhūta Damanī and Manonmananī. (297)

Within kalā need to be the highest sphere of the three Mahādevas. Then should be the place of māyā in its threefolds, though otherwise it exists in innumerable folds in the body of Siva in the form of apertures. In this body of Him there are as many as eight Mahādevas up to the toe as well as the controllers of the cakras, as the Mālinivijayottara Tantra holds. (298-300a)

In the pūrva śāstra (Malinivijayottara Tantra), it has been stated that in the body of Siva as working within the fold of Māyā there subsist a large number of Śivas such as Vama, Bhima, Ugra, Bhava, Isana, Madhava, Aja and Ananta. (300b- 301a)

Those who practise the vow of skull, those who offer the limbs of their bodies as oblation to fire, practise austerity at the expense of pain to themselves take the vow of walking on the edge of sword, as it were, and become conversant with the Reality and shorn of fear of all kinds, get gradually access to the state of the Lord of the Infinity. (301b-302)

NOTE:

Offering of limbs as oblation to fire means mental oblation of sense-organs, desires, etc. in the fire of consciousness.

Above the plane of the Lord of infinity is said to lie the state of the doorkeeper of that aperture of the mystery via which is getting actualised the act of creation, sustenance and dissolution. (303)

That doorkeeper of the aperture of mystery delivers to individuals consequences, their acts of righteousness, attainments of extraordinary nature, results of understanding, those emerging from their undertakings of austerity and practice of yoga. Being lighted by His power the lamps of virtue remove the darkness shrouding the cave of mystery and provide illumination to Ananta and Satabhāva. It is Śiva Himself who on the bidding of Himself as Śambhu presiding over the Unmanifest acts as the agent of the acts of accordance of both the pure and the impure. (304-306)

Those who have become established by Śiva in the position of Śiva-yoga, they have been made responsible for the creation, sustenance and dissolution of the world including Ananta. This state of things has been conceived figuratively as the hole of maya, and from another viewpoint as cave and womb of the world. (307-308a)

It is in these apertures of the womb that lies the secret of the birth of the creation via the act of agitation taking place in Lord and Sakti as His consort. This aperture is known as bhaga, aperture, as it abounds in desires of various nature. When the Lord happens to cherish the desire for contact with this goddess, that is the diversity behind the bhaga, who always precipitates His wishes, unmanifest issues get born of each one of them. (308b-310a)

Since these matters are extremely subtle, they are not recounted in all their details in the Sāstra concerned. (310b)

As a number of windows are provided in a house, even so in the womb as the best house of maya, a number of holes have been afforded. Remaining invisible to one another due to subtle walls of partition innumerable Rudras live there, enjoying the contact of each one of them with each one of the holes. Some of these Rudras are local while others belong to very many other spheres. Our teachers have stated that this state of things is common to all planes of creation. (311-313)

It is quite possible that at long last all statements of the sages may become exhausted but the end of the number of these creational Rudras cannot be reached. (314)

(In view of this commonality of the state of things as also the impossibility of reaching the end of details regarding the role of the Rudras) perusal of even a single one of them from niraya up to the state of the doorkeeper of the aperture of māyā may suffice in the understanding of all of them. (315)

The unmanifest as the cause is every way pervasive of, interspersed with and abounds in the calculated state of things, kalā and hence is really the very self of it as the effect. (316)

Māyā is characterised in a previous account (verse No. 298) as tripitika, having threefolds. On its lower side lie the six Rudras while on the upper the same number of Śivas. The Rudras are Gahana, Asadhya, Harihara, Daśeśvara. Trikāla and Gopati while the Śivas are Ksemesa, Dvijesa, Vidyeshvara, Viśveśa. Śiva and Ananta. From amongst these groups of five and six, each one moves around the circle but the Ananta remains constantly at the centre. (317-319)

Above lies the group of six Rudras and the same number of them below while eight of them are stationed in all the eight directions, as pervading deities of the knot of māyā. This has been stated in the Matañga Sāstra. (320)

In the text known as Sara-Sasana, this knot is referred to as six-fold. This factor of granthi, knot, is a product of māyā. This is why it is known as māyā. (321)

The principle of māyā is all-pervading, mysterious and formless. It is the destination of dissolution. There is no division of the spheres of creation. So is the nature of the granthi, complex, called māyā. (322)

Ananta is the Lord of the principle of māyā. Having contemplated on the atoms collectively He creates agitation in the māyā all at once as a result of which she gives birth to principles in innumerable groups. (323)

Consequently get born the principles beginning from kalā to the earth which collectively are called as the net of superimposition. Innumerable are the factors involved in the conglomeration of māyā with all her peculiarity. Even then she is but one and undivided. (324)

It has been stated in pūrva Sastra, that is the Mālinivijayottara Tantra that the entire conglomeration of innumerable factors beginning from earth and ending with the unmanifest is uniformly known as a product of the power of superimposition. (325)

Within the pasa, noose or trap, are included the five Rudras as pranava namely, Sadhya,

Data, Damanesa, Dhyāna and Bhasmesvara, the group of Rudras acting as sages along with their students while the goddess vak, speech, serves as the womb being born in which the individual ceases to be reborn. (326)

At the time of initiation get purged out the factors of impurity such as kala, etc., which tend to pull the individual downward while on attaining the proximity of the Infinite, Ananta, all the rest get restored to Him. (327)

The five Rudras known as pranavas are Sadhya, Data, Damanesa, Dhyāna and Bhasma while those serving as eight pramanas, factors of validation are Pancartha, Guhya, Rudrankusa, Hrdaya, Laksana, Vyuha, Ākarsa and Ādarśa. (328-329a)

Both these grades of Rudras play their respective roles within the fold of māyā bearing bodies of māyā and enjoying the results of their respective accomplishments without having lost their glories. (329-330a)

At the end of dissolution and in the beginning of the next creation they get withdrawn by Ananta Himself but in spite of their awareness of the Supreme Being, they, due to their autonomy of the ego-sense mistake Him as having gone to sleep in His consciousness, and thus consider themselves as the actual creators under the misleading effect of māyā. (330b-331)

Due to having been immersed in the ignorance, they consider themselves as the cause of everything. This is how māyā operates its power of delusion on creatures. She is the force of the Supreme Lord presenting all such difficulties before the people as hostile to them without any sense of enmity. Under her spell, persons of lowest kind of mentality remain engaged in deliberations on topics like this is essential and this is not on account of lacking trust in teachers, gods, sacrifices and Śāstras. She makes them leave the right path and take to the wrong one and thus proficient in dry reasoning on the basis of nonsensical evidence. She misleads them to take to the path of bondage under the impression of that of redemption. (332-336a)

This misleading state of things cannot be finished finally for ever without the use of the sword of Śavite initiation as well as the understanding of Śiva as all-pervading, all-creating and all-controlling and the ultimate destination of all. (336-337a)

Above the great power of delusion, maha-maya, lies the great power of right understanding, mahavidya, which is motherly towards creatures. She is the goddess of sound, language and learning. Within her fold lie the nine spheres such as Vama, etc. (337-338a)

The presiding deities of these spheres are Vama, Jyestha, Raudri, Kali, Vikarani, Kala-vikarani, Bala-pramathanī, Sarva Bhūta Damanī and Manonmanī. All these goddesses abound in force, consciousness and delight. Within their fold of wisdom lie all the seven crores of main mantras. The family of each one of them comprises hundred crore of units. Their spheres are of the shape of the lotus. These are rulers of knowledge and wisdom. The triplicity of the gunas abounds in them. They preside over seven crores of mantras. (338b-340)

Above this plane of vidya, right understanding lies that of Išvara. It comprises eight spheres. The names of their presiding deities range from Śikhandī to Ananta. (341)

The names of these presiding deities are Śikhandi, Śrīkantha, Trinetra, Eka Rudra, Eka-Netra, Sivottama, Sūksma and Ananta. (342)

Vibhu presides over the performance of all of them lying arranged vertically vis-a-vis one another, Ananta lying at the centre of all of them and hence deserving worship and meditation. (343)

Out of the whole lot of the presiding deities of the mantras, three crore and fifty lakh are known as vidyesa, Lord of vidya, path of knowledge. They are also characterised as pervasive of the entire circle. (344)

This has been stated by teachers in Sāstras like Sivatanu, etc., that being adorned with one hundred bhagas, apertures and empowered with eight powers, the Supreme Being lies at the top of the secret cave of creation and dissolution and creates Rudras from Gahana to Niraya and appoints them on their respective positions. (345-356a)

By means of His force known as manonmani He acts as the medium of taking out individuals (from the trap of maya). Being thus redirected in their consciousness, they engage themselves in the contemplation of the higher essence. (346b- 347a)

Thus, having been authorised by Siva from amongst those who are engaged in the anu-sadhana, individualistic approach to the Reality, and in this way as a consequence of their carrying out the task entrusted with by Siva, he attains liberation by virtue of the beneficial effect of crores of mantras on him and enters the sphere of Him as a subtle Rudra. (347b-348)

Showering his grace on him, the Lord elevates him to the unique position of Śikhandin. He goes on elevating him from one to the other of the eight steps until he reaches the Supreme Teacher Himself. (349)

He goes on liberating numberless individuals via the path of the yoga of the eight forces until they reach the climax in the form of the (thousand-petalled) lotus and happen to look at the Lord as seated in his heart peacefully and yet serving as the supreme cause (of the entire world) as also being contemplated on by seven crores of mantras of pure nature. (350-352a)

Ranging from māyā to avici is the sphere of Bhava, rebirth while starting from ananta upward is that of redemption from rebirth. Apart from the pure sphere of Śiva, all deserve to be discarded. (352b-353a)

In this world of rebirth also, since the grace of Śiva is quite obvious, avoidance of craving for it needs to be cultivated as what lies below it is the world of non- being. (353b-354a)

Since causality and effectiveness both have been transcended by virtue of attainment of oneness with Siva, like the superimposition of the bodily sense in siddhas, they have been characterised by the term atibhava, beyond the range of rebirth as well as beyond that of mediation. (354b-355a)

Above the plane of Ívara lies that of Sadasiva, which is adorned by the subsistence of knowledge and action. This plane of superimposition has been characterised as pure. Above this plane of purity lies the vidya-vrti, circle of knowledge, which is bedecked by the subsistence of such mutually contrasting forces as being and non-being, bhāva-abhāva. (357b-358)

Above the circle of wisdom, lies that of power, sakti-avrti, which is named in the Śāstra as pramana, ground of validity, as it is validated by the presence of two Rudras in it, namely, Tejasvi and Dhruveśa. (359)

Above the sphere of tejas, lies the māna. Above the sphere of māna lie four settlements, pura. These are completely pure and are presided over by four such deities as Brahma, Rudra, Pratoda and Ananta. (360)

Above the completely pure sphere lies that of Siva. Above the sphere of lies that of the state of liberation. (361)

In this sphere of liberation are said to lie the eleven Rudras. Above the sphere of liberation

lies that of constancy, dhruva. (362)

Above the sphere of constancy, lies that of the desire of Śiva. Subsistence of the desire of the Lord inside (the heart) as His house implies non-duality of Him. (363)

Above the sphere of the desire of Śiva lies that of the prabuddha, ever-awake; it is presided by the eight Rudras who are said to be related with the eight directions. Above the sphere of the prabuddha, lies that of the great samaya, time. (364)

The sphere of time is enclosed within the five states of being, bhuvana and indeed within the infinity. Above the sphere of time lies that of Suśiva which is related to Sadāśiva. (365)

In this sphere lies Sadāśiva on whose left and right sides subsist forces of knowledge and action while the desire of the Lord is placed in His bosom. (366)

It is under the motivation of the desire of Śiva that Sadāśiva accomplishes all the five deeds, namely, creation, sustenance, dissolution, concealment and revelation (grace). Suśiva is accompanied by Brahmas, six organs of the body, and Sakala, etc., ten forms of Siva as also by ten Rudras. (367-368a)

Sadyojata, Vamadeva, Aghora, Tatpuruṣa and Isāna are the five Brahmas. Heart, head, crest, eye, armour and arms are said to be the (notable) parts of the body. Sakala, niskala, sunya, kaladhya, khamalankṛta, kṣapana, kṣayāntahstha and kandausthya are the eight sakalāstakas. Onkara, Śiva, Dipta, Hetviṣa, Daseśa, Suśiveśa, Kalesa, Suksma, Suteja and Sarva, these are the ten Śivas. Vijaya, Nihsvasa, Svayambhu, Agnivira, Raurava, Mukuta, Viśara, Indu, Vindu, Prodigita, Lalita, Siddha, Rudra, Santana, Śiva, Para, Kirana, Pārameśa and Virarāt are the eighteen Rudras. (368b-372)

The extent of knowledgeability of these divine agencies is explicit from their names. The Lord Suśiva is accompanied by mantras and Munis numbering in crores besides by hundreds of Rudras such as Vibhu, Vama, etc., along with their forces and families. Extremely white lotus of innumerable petals serves as His seat. (374)

The families of mantra, Munis and Rudras comprise each of half of the highest possible number of units. They all are redeemed of all blemishes of māyā existing in the midst of creation only to carry out their responsibilities (entrusted with by the Lord). (375)

The Rudras lying in the circle of Suśiva are omniscient, endowed with all kinds of forces, pacific owing to having reached the end of responsibilities and have become of the form of Siva Himself but for the proneness to get reborn. (376)

Above the circle of Suśiva lies that of the Bindu, where lotus is as bright as the moon. Siva lies there sitting in the bosom of His Sakti, Force, in the state of transcendence of peace. He lies encircled by group of kalās such as nivr̥tti, withdrawal, besides by innumerable Rudras and their crores of forces. (377-378)

In the Mataṅga Sastra, there is an account of an essential factor, tattva, known as dissolution, laya, which is of the highest kind and definitively it is known as bindu, point. (379)

It has been mentioned in that Śastra that the bindu has inherent in it four kalas, namely, nivr̥tti, pratistha, vidyā and śānta. It is white. Though imbued with kalas, it lies in transcendence of all of them. It is indicated as the locus of enjoyment. (380)

Due to being extremely subtle, the factors, kala, though inherent in the formation of the earth, etc., remain intangible. Their intangibility gets intensified by Sadāśiva's remaining engaged in the vibrating sea of the profoundest kind of wisdom. (381)

As the atoms of gold, though very much present in the earthly atoms with all their brilliance in them, remain invisible, even so the bindus though pervading the bodies of the Rudras from below as well as above, are not perceptible. (382)

Above the vindu lies the half moon. It is bedecked with the five kalas, namely, Jyotsna, Jyotsnavati, Kanti, Prabhā and Vimalā. Besides these, there are five kalās involved in Rodhinī herself which are Rodhika, Rundhani, Rodhri, Jñānabodhā and Tamopahā. This has been stated by the best masters of wisdom. (383-384)

Vindu is said to be equivalent to half a mora. It is circular like the zero. The semi-circular symbol used in its notation is indicative of its sense. It has four kalas, Nirodhikā being one-eighth of it. (385)

Since the rodhikā kalā presents obstruction in the path of access to the cause such as Brahma, it needs to be transcended. Having pierced through it, the aspirant moves upward to the sphere of Sadāśiva which lies higher to it. (386)

The Mahān in the great form of the fire mantras lies above enclosing the vindu and the crescent moon. (387)

Nāda is like the filament of lotus and is surrounded by great persons. Here lie the four spheres of the creation in its four directions with the fifth lying at the centre. (388)

Indhika, Dipika, Rodhikā and Mocikā lie above (in the four directions) while Ūrdhvagā lies at the centre in the lotus. (389)

Above the nāda lies the Lord along with His Śakti in the sphere of susumnā with idā and piṅgalā lying on His left and right sides respectively. (390)

The divine susumnā lies in the bosom of the Lord. She is as lustrous as the moon. It is by her that the path leading upward as well as downward has been prepared. (391)

Nada, sound, has susumnā as its base. Having pierced through the entire creation in the form of the susumna, one should rise below through the use of the lower force and emerge from the bodily limitations via the top of the head. (392)

The immortal sound lies in the hold of Brahman in an unmanifest form presided over the force of Śiva sounding in the inner being of all the creatures. (393)

Above the susumnā lies the triangular hole known as brahma-bila. Therein lie Brahma and Śiva all white, five-faced, with moon on his forehead and trident (in His hand). (394)

In His bosom lies the supernal goddess Brahmānī on the path leading to liberation. She acts as the promoter as well as obstracter on the path of liberation. Having pierced through her, the aspirant reaches the upper kundalini which looks like a snake lying asleep and yet is characterised as the basis of life in the world. In her lie the five forces, four, namely, SQksma, Susuksma, Amrtā and Amitā in the four directions, and Vyāpinī at the centre along with the Vyāpinīdhara who is the possessor of this force and the world is its manifestation up to the earth. (395-397)

Then there lies Śiva in His essential form as pervading all the directions in His forms known as Vyapi, Vyomatmaka, Ananta and Anātha as sharers in His force. In the middle of these divine agencies lies the god of gods requiring nothing to stand on and hence known as Anāśrita. His force known as Anāśritā lies in his bosom. He is as lustrous as crores of sun put together. (398-399)

Above the essential Śiva lies His supernal force known as Samanā. She is the cause of all

causes. Presided over by Siva, she bears within her several spheres of creation. Presiding over her, it is Siva Himself who performs all the five acts (namely, creation, sustenance, dissolution, concealment and grace). (400-401)

Samanā is the instrument used by the great Lord in all these accomplishments. It is the absolutely self-subsisting principle and is known as the ultimate cause of the thing or event concerned. (402)

It is the great Lord Śiva who being self-based, all-pervading and assuming the body of space presides over all which up to the infinity are dependent on Him.(403)

By means of His self-power as also via use of His instruments He stimulates all whatever lies within His ambit including māyā which lies there as a system of His action and below which lies the kundalini śakti. (404)

Nāda and Vindu and allied entities and principles are results of His actions from the earth up to Sadāśiva and thus He is the source of emergence of the entire creation lying under His rule. (405)

All whatever lies within the ambit of destruction and creation is said by my teacher is related to prakṛti. Now I am going to talk about the extent of the entire creation summarily so that it may penetrate into the intellect easily. (406- 407a)

Inside the circle, anda, should be the infinity of length of time, the world of Kūśma and Hataka, divine agencies like Brahma and Viṣṇu, one hundred Rudras and Vira while outside it should be one hundred and eight worlds along with nivṛtti, the state of liberation. Earth, water, fire, air, space, ego-sense, and intellect, these seven when multiplied by eight give the number of circles of creation, bhuvana, forming the group of kalās characterised as pratistha, basis. Some masters say these eight elements need to be purified at the time of initiation while some other ones suggest that what need to be purified on that occasion are their presiding deities. (407b-409)

There are other authorities who are in favour of purification of all areas of creation. Teachers like Bhūtirāja have preached in favour of purification of one hundred Rudras outside the sphere and eight inside along with Śarva and call it nivṛtti kalā. Elven Rudras, Kali, Vira, earth, fire, Lakṣmi, Sarasvatī and Guhya, these eight are counted under the category of superimposition of water while Agni, Guhya and Atiguhyāstaka form the same of fire. In the superimposition of Marut are included the establishment of air, and in the fold of prāṇa come its own formations while in that of vyoma comes sky or space along with formations of other circles as also the Ākāśa Puruṣa, the person in space. (410-412)

In the fold of Abhimāna come ego-sense, the eight chagalas and ahaṅkāra. Then come the tanmatras, surya, candra and the Veda as eight aspects of the body of Śiva. (413)

Ten are the bhuvanas, worlds, in the group of tanmātrās. Then come those of the senses, manas and ahankara, all twenty-two in number. (414)

In the fold of intellect, dhi, come eight goddesses. Then come Krodhastaka, Tejostaka, Yogastaka, Uma, Murtyastaka, Susiva, Virabhadra and Mahādevāstaka. These are superimpositions of the three guṇas. As regards the position of three guṇas, there are three ranges and fifty-six circles of creation. (415-416)

Though the original state of Prakṛti lies in the equipoise of guṇas, even then in the state of dhi there in it emerge eight presiding deities of anger. These having been purified in the final state known as pratistha, there is no mention of their number. (417)

Thus in pratistha there are twenty-four basic elements beginning from water. There are the tustis beginning from ambā as also siddhi beginning from tārā besides the group of anima,

etc. (418)

There are gurus, students of gurus, rsis, eight elements of the body, attributes of the senses including smell, eight attributes of the intellect, eight ahankaras, attributes of objects, twenty-seven incidental attributes including Ganeśa and Vidyeśa. There are three spheres in the traps. Thus there are sixteen spheres in the Purusa. There are two kinds of Purusas, ten in Śankara and ten in Śiva. There are Suhrsta spheres, the teacher and taught spheres, spheres of vidyā and kalā. (419-421)

There are spheres of night, those of maya, vāk and pramānas. Thus there are twenty-seven spheres relating to vidya, purusa, etc. (422)

There are many forces like vāmā. their presiding deities, the pure knowledge, brilliance offerees, superimpositions of Siva and Susiva, liberation, permanence, desires, enlightenment, time and Suśiva. Thus, there are twenty-seven kinds of spheres in all these factors including the Lord of the knowledge of peace and three spheres of Sadāśiva. There are also spheres of vindu, half moon, forces like nirodhinī. (423-424)

There are also the higher sounds, the secrecy of Brahman, forces like suksma, ūrdhva kundalini, vyapini, vyoma, ananta, anatha, anasrita, etc., as spheres. The superimposition of vindu, Para-susiva, five spheres of Indhika, the sphere of susumna, kundalini as the mysterious hole of Brahman, the five spheres of the force known as samanā. These sixteen spheres along with their presiding deities are said to belong to the state transcendent to peace. (425-427)

In the Matañga Sāstra all these details have been put under a different category of groups of spheres. Kala, Agni, Naraka, Space and Oceans all these according to it total mainly hundred. (428)

Kūsmānda is the agent of the seven states of nether world, pātāla while Maheśvara is the presiding deity of the seven spheres of the world. This is the position inside the egg of creation while from the outside are visualised one hundred Rudras. (429)

There are as many as two hundred and fifty-seven formations of the physical creation, bhūmi. Out of forty of them, thirty-two belong to the four elements and the tanmatras, five should be the deities known as Visvedevah, five to ahankāra along with the senses, eight to buddhi, intellect, eight to guna. Yogāstaka known as anger, mula-prakṛti, time and destiny (also should be counted in that row). Seven Patadrakas, eight those entities which belong to attachment, thirteen emanations of Śiva and ten kinds of vidyā and kala, three hundred and sixty- four forms of forces such as vama, etc., in all their states, the past, the present and the future. (430-433)

Some of the Śaivites claim that the creations of Śrīkantha are infinite. However, wheresoever and whensoever, the aspirant wishes to enjoy, he should associate himself with the state out of these details. He should seek to purify himself in regard to that wish and do whatever is necessary for that end in view. It is with this idea in mind that the author has put forth all these details. (434-435)

There is the possibility of several other alternative kinds of sādhanā of self-purification which masters of the wisdom need to contemplate on. Out of those possibilities, one hundred and eighteen have been brought out here briefly on the basis of prior texts for practical application. (436-437a)

Kalagni, Narakesa, Kusmanda, Hataka, Bhutalesa, Brahma and Muni-lokeśa Visnu, these are the five emanations of Rudra who belong to the inner circle of creation. Inside the circle lie Ananta, Kapalisa, Agni, Yama, Nirrti, Bala, Laghu, Nidisvara, Vidyeśvara and Sambhu, these are the ten grades of creation. Along with them, there is the world of Virabhadrapati as the eleventh. They lie outside the circle. These sixteen grades of creation, including five inner

ones and eleven outer ones, need to be purged by means of the kalā of renunciation. (437b-440a)

Lakulisa, Bharabhuti, Dindi, Asadhi, Puskara, Nimesa, Prabhasa, and Sureśa. this is the group of eight Lords. This group of Lords acts as superimposition related to water. Bhairava, Kedara, Mahakala, Madhyesa, Amaresa, Jalpesa, Śrīśaila and Hariścandra form the group of the eight guhyas, secret beings and belong to the element of fire. Bhima, Indra, Attahasa, Vimala, Kankhala, Nakhala, Kuruksetra and Gayā belong to air and are characterised as atiguhyas, extremely secret. Sthānu and Survarna, Bhadra, Gokarnaka, Mahalayaka, Avimukta, Rudra-koti and Vastrāpada are related to space. Sthula, Sthulesa, Śanku and Śrutikākālāñjara are the bearers of the circle. Mākotānda and Chagalānda representing the group of eight are related to ahankara, ego-sense. Other agents of the ego-sense are the five tanmatras, physical essences, and the senses. (440b-445)

Under the circle of mahat are included the group of eight sources of creation while under that of prakṛti come the eight agents known as yoga. Thus, seven groups of eight agencies each beginning from water to mūla-prakṛti lie there as phases of creation. (446)

As regards the group related to vidyā, it consists of Nari, Vama, Bhima, Ugra, Bhavēśa. Vira, Pracanda, Gaurisa, Ajasa, Ananta, Eka Siva, Krodha, Camunda, Samvarta and Jyoti-ratha. The kalā consists of Sūra and Pañcānta. There are three factors under the category of Kala, namely, Vira, Sikhīśa and Srikantha. (447-448)

As regards the agencies of nisa, night, it comprises the following eight units: Mahatejas, Vama, Bhava, Udbhava, Ekapingala, Isana, Bhuvaneśa and Avaguntha. (449)

These are the details of the twenty-eight worlds beginning from Purusa to Māyā. Halahala, Rudra, Krud, Ambika, Ghorikā and Vāmā should be understood as related to vidyā while the Lords of vidyā need to be taken as eight. In Íśvara and Sadasiva, there are five forces, namely, Vama, Jyestha, Raudrī and Sakti and Śāntā. (450-451)

The number of worlds should be eighteen and whichever lie in transcendence of peace, need to be considered as not the world at all. Thus, has been shared the detail in regard to the divisions of the perspective of space as permitted by Śambhu. (452)

NOTE ON YOJANA:

Yojana is a measurement of distance that was prevalent in ancient India. The length of a yojana, if taken to be approximately 8 to 10 miles, i.e., 13-16 km., the measurements would be as follows:

1 añgula = 15 mm to 21 mm

4 añgulas = 1 dhanu graha (bow grip) = 62 mm to 83 mm

8 añgulas = 1 one dhanu musti (fist with thumb raised) = 125 mm to 167.

12 añgulas = 1 vitāsti (distance between tip of thumb and tip of last finger when palm is stretched) = 188 mm to 250 mm

2 vitāstis = 1 aratni (cubit) = 375 mm to 500 mm

4 āratnis = 1 danda = 1.5 to 2.0 m

2 dandas = 1 dhanu = 3 to 4 m

5 dhanus = 1 rajju = 15 to 20 m

2 rajjus = 1 parideśa = 30 m to 40 m

100 parideśas = 1 krośa = 3 km to 4 km

4 krośas = 1 yojana = 13 to 15 km

1,000 yojanas = 1 mahāyojana = 13 Mm to 15 Mm.

Source Wikipedia

CHAPTER - 9

Exposition on the Constituent Elements of the Reality

Now is going to be expounded in detail classification of the Reality as such. (1)

Under the control of the all-pervading Lord, the essential reality, that phase of Him which appears as the common being of Himself appears as different from Him owing to His exercise of autonomy out of His experience of delight in it. (2)

This gets elucidated by the denomination of the earth as dharā as used to indicate to the entire creation beginning from time to Vīrabhadra owing to the prevalence of the qualities of constancy, solidity and majesty, etc., in it. (3)

So needs to be said in regard to the entire creation beginning from water up to Sadāśiva with respect to one's own action, rules of conduct and common attributes (of fluidity, transparency, etc.). (4)

As the word tattva, meaning essence, is derived from the root tan, to spread, is reflective normally of its pervasiveness, it becomes considered as pre-eminently of the nature of the earth beginning from the individual up to Śiva and indeed from the individual bodies up to creations as a whole. This has been stated as such by Lord Siva Himself in texts like Mataṅga Sastra, etc. (5-6)

The causal relationship which has been conceived out of the desire of Śiva, according to Siddha-Yogiśvari Tantra is being elucidated here for the sake of wellbeing (of the followers)

In fact, it is Lord Siva Himself who is the creator of all whatever is in existence, as it is illogical to conceive of the Creator as an agent who is not autonomous. (8)

Autonomy (in the ultimate sense) is possible only of the Supreme Lord as embodied in the

form of pure consciousness as autonomy and inanimateness are self-contradictory. (9)

Inanimateness stands in need of the knower for even its self-being. There is no possibility of causality in the absence of the doer. (10)

Causality requires admittance of the formula that effect would follow the presence of the cause. In view of this formulation, how can there be causality amongst factors which do not require one another for their being? (11)

The state of priority and posteriority between the cause and the effect lies in the fact that what was implicit in the cause becomes explicit in the effect. Admittance of causality between two factors depends on the fact that the effect has essentially the same properties which are present in the cause and nothing else. (12)

If we admit causality between such two entities as the seed and the sprout, why is that the same is not admissible between the pitcher and the cloth? (13)

If the seed transforms itself in the shape of the sprout and the leaf, etc., it does not accord well with its inherent nature. (14)

If the sprout in its nature is the same as it inherits from its cause, that is, the seed, it ought to have the possibility of reverting back to its form of the seed and thus the seed having had the possibility of remaining always in its original form. The fact being that both the seed and the sprout instead of remaining the same, go on taking different shapes, suggests to the fact of involvement of some other agent in their getting shaped and reshaped (continuously). (15)

That possible agent must be an artist, without the involvement of whom, there is no possibility of the inanimate taking by itself shapes quite different from its original one. (16)

What is the harm in admitting the artist as the inanimate Nature itself which shapes and reshapes objects in course of time differently? (In response to this suggestion, what needs to be stated is that) no matter, the case be of going ahead or reverting back, the effect ought not to transgress its inherent nature. It is a matter of secondary significance whether the object is viewed in its causal shape or that of the effect. In any case, what is of primary significance is that the perceiver must be an animate one. (17-18)

As regards the question of the involvement of gradually in the perception of the object as cause and effect, the objection concerned becomes meaningless in view of the fact that while the object concerned is in its causal form it does not exist in the form of the effect and when it has assumed the form of the effect, no more it is there in its causal form. (19)

As regards the question of the continuity of the inherence of the nature of the causal state in that of the state of effect, the answer is that the nature cannot transgress the form as both of them are coordinate. (20)

If it is assumed that shaping and reshaping of things is owing to the autonomy of the shaper, we have nothing to say against it, as it coincides with our own view according to which Siva alone is the doer of all whatever. (21)

If this assumption be considered as being limited only to that kind of look, that look ought to be taken as applicable to the causal form of things as well as to their form of the effect. (22)

If the question be that as it is the case with the parity of the seed and the sprout, the same parity exists in look between the jar and the cloth also and hence here, too, causality must be admitted. In response to this suggestion, what needs to be understood is that the latter instance of pairing does not accord well in regard to the continuity of nature between the two. (23)

Therefore, we admit causality between two such objects only when the effect follows from the cause with the continuity of the inherent nature of the former in it, irrespective of divergence of form. (24)

The principle applicable in this case of admittance of causality is that there needs to appear like this (that is, sequence of appearance and inherence of nature). Otherwise, although generally, but not necessarily, it is true that the sprout grows out of the seed. (25)

This can be elucidated by the instance of a sprout arising out of the wish of a yogin but exactly of the same shape and form as one arising out of a particular seed and thus in keeping with the law of causality in appearance. (26)

The same is true of images of jar, cloth, etc., as seen in a dream following the rule of causality in regard to inherence of the nature of the cause in the effect and continuing to appear as such without any obstruction until the end of the dream. (27)

Till and to that extent, the law of identity of nature holds good without any obstruction between two objects, the law of causality between them needs to be admitted. (28)

In view of this principle holding good as the cause of this kind of principle prevailing in the mutual relationship of those objects, efficacy of the all-pervading consciousness as the cause of that kind of relationship has to be admitted as a verity. (29)

Whatever means is utilised in the production of a jar, that is its cause. If the diversity of factors involved in forming its cause is treated as not one, it ought to result in the production of so many jars in one act of production which obviously does not happen. (30-31a)

The thing which serves as a favourable factor in the causality of anything to the extent of the effect being produced with the involvement of it and not getting turned out in the absence of it, needs to be regarded as its cause. Any other deliberations on it are not to our liking. (31b-32a)

We consider as factors of causality in the creation of a jar such things as the stick, the thread, the wheel and the hand of the potter, etc., no matter they may be effective in its creation from afar or even from the future. (32b-33a)

If the mount Meru be one of such factors (from the side of the spacial distance) and another in the womb of future (temporal), the jar is not going to be produced due to such an obstruction which is insurmountable. (33b-34a)

As the wheel proves its causality (in the production of the jar) by virtue of its presence at the definite place and time, even so may do the sign of Cancer and Sumeru, etc., in spite of being at their respective points in time and locus of space. (34b-35a)

In the determination of the association as well as dissociation of the factors of causality like this, Śiva alone needs to be admitted as the real cause in all His autonomy. (35b-36a)

The consciousness operating from within the potter in the association of the wheel, the stick, etc., is the same as Śiva Himself since there cannot be any specification in consciousness. (36b-37a)

(The sole difference between the two is that) the consciousness of the potter appears as different (from Śiva) as it appears from within the superimposition of (arrangement of the wheel, etc.) (37b-38a)

From this difference, it needs to be understood that it is Śiva Himself who is the creator of each and every individual and hence the egotism of the individual in claiming the creativity in favour of himself is, indeed, also a creation of the Lord Himself. (38b-39a)

It is due to mistaking this appearance as the reality, there is diversity of viewpoint both in the world as well as in the Sāstra in regard to the law of causality. (39b-40a)

In text titled Rauravasangraha, it has been mentioned that the Unmanifest, avyakta and kalā have been born of Māyā while in the Mālinīvijayottara Tantra it has been observed that the Unmanifest has been born of kalā. (40b-41a)

Further, according to the same Tantra, the Unmanifest is born of the Māyā. Such explanations from our logical viewpoint are extremely fruitless. (41b-42a)

As regards the popular convention, it is believed that from the cow dung is born a kind of scorpion (which really is only a similitude of the scorpion). So is the case with dream images born of memories (and displaced from the actual conduct). Similar is the case with objects produced out of the exercise of will-power by the yogin as also owing to the effect of certain medicines, mantras, etc. Such products are actually not the same as the real ones but present only a similitude of them in certain respects. (42b-43)

This kind of vagary is common to all such cases other than the real ones but appearing like them due to admixture of contemplative elements in discursive deliberations as well as in popular beliefs. In spite of lacking in verity, such accounts add to the fascination of the Sāstra. (44-45a)

Purusa, Raga, Vidya, Kalā and Māyā have been placed in an order (different from our own) in the Sarva-jñānottara Sāstra where Niyati does not exist at all while in view of Viranci, Niyati has been accorded a position above Kalā. In some accounts, the pair of Kalā and Niyati has been placed quite above the triad of Purusa, Rāga and Vidyā. (45b-46)

In the Kirana Sāstra the position accorded to Kalā and Māyā is as under - The Purusa is associated with the Niyati while Kalā is related with Raga, Vidyā and Kalā. (47-48a)

Vis-a-vis these viewpoints held in other Sāstras in regard to the interrelationship between the cause and the effect, I am presenting here what has been stated in the pūrva Sastra, that is, the Mālinīvijayottara Tantra in this regard. (48b-49a)

Śiva is the self-sufficient ultimate reality having five forces embedded in Him. Owing to His self-sufficiency as also autonomous nature, these forces appear as distinct from one another as well as seem to operate separately from Him. (49b-50a)

It is due to clear distinctness of His five forces from one another, namely, cit, ananda, esasna, jñāna and kriyā (consciousness, delight, wish, knowledge and action) that the five grades of the Reality have got formed, namely, Śiva, Śakti, Sadasiva, Ívara and Vidyā having in themselves distinguished by predominance of these forces each in them in the same order. Although each one of these grades is imbued with all kinds of forces in it generally it is owing to pre-dominance in it of the respective force that it distinguishes itself from the rest. (50b-52a)

For instance, on account of His autonomous nature and self-sufficiency, Lord Siva appears in numberless multiplicity of forms in the world without any kind of division in Him. (52b-53a)

On account of the grades of the Reality's distinctness from one another, these five groups of beings have got formed, namely, Sāmbhava, Śaktija, Mantramahesa, Mantra-nāyaka and Mantra. Whatever gradient of the Reality has become inherent predominantly in whatever grade of the same that has been considered as its reality in the same way as inherence of time, fire, etc. qualify the earthliness of the earth. (53b-55a)

Those who have gained their favourable viewpoint out of study of some text without rendering any service to the teacher and thus without having had any inkling into the reality put up the objection fictitiously as to why is it that in spite of being the presiding deity of

Nivṛtti (detachment) Brahmā is not considered as a separate and essential being while Sadasiva, etc. are considered so? Why is it that Brahma, Visnu, Hara, Isana, Suśiva and Anasrita, these six divinities are not regarded as essential realities while Sadāśiva. etc., are regarded as such? What is the logic behind this kind of illogical contention that the half of the body of a particular person is old and the half is young? (55b-58a)

As against this objection, our answer is that the basis on which all this has been done is not any arithmetical logic of sheer repetition and analogy according to which the emperor of the earth also ought to be regarded as another essential factor in the formation of the earth. (58b-59)

(As distinct from the arithmetical logic of mechanical repletion and that of fictional similitude) this group of five entities has been associated with the pure path of liberation, śuddha addhva, as the wish of Śiva Himself directly is the causal basis of distinction behind it. (60)

In order to separate (from the seekers of liberation) those who crave for enjoyment in the world as per the wish of Lord, Aghoreśa has created the path of impurity. (61)

The desire of individuals known as lolika, force of instability, which remained dormant and clouded by the ignorance of incompleteness and hence lies deserted so far, bears the potentiality of division as a malady and hence has not been considered, like attachment, as an essential factor (in the structure of the Reality). (62-63)

The force of instability is a universal quality of action. In the individual it assumes the form of a quality of the intellect in the form of attachment, raga, and serves as the cause of peculiarity in the action (from individual to individual). (64)

The tendency of the experience of incompleteness of the individual also is a form of that force of instability. It, too, is a product of the wish of Siva of independent nature and has taken a separate form as it happens with the jar taking a separate form (owing to the wish of the potter for the creation of it). The wish to cover one's real nature, Self assumes the form of the object and hence is considered as a malady. (65-66a)

As is the case with entities like the earth, etc., that although none of them is essentially different from the light of consciousness and yet they have their own separate identities, even so is the case with the malady in regard to its entity as something separate, unique and independent of the light of consciousness. (66b- 67a)

The non-separateness of the malady from the light of consciousness is unlike that of such tangible objects as cart, etc. (Now the question arises) as to why is it that the force of malady is not considered as something other than the light of consciousness as also why is it that it does not become operative on individuals who have got liberated from the world and have become one with Śiva. (In response to these queries the answer is that) this force of malady is simply a certain force of obstruction affecting only those who have not been liberated. (To think of it as other than this) is a viewpoint illogical and fabricated out of sheer faith. (67b-69a)

It is obvious that the force of obstruction cannot be operative by itself. As such, the way out is to concede the fact that this force, too, ought to belong to the Lord in the same way as His consciousness acts in the creation of the world. (69b-70a)

On acceptance of the viewpoint that this force of obstruction belongs to the Lord Himself and it is He who associates it with individuals, the question arises as to which kinds of individual does He associate it. This objection does not deserve to be responded to. (70b-71a)

What the force of obstruction does is only to ward the object concerned from the sight of its

seeker without affecting the nature of the object itself. Example for it is the covering of a jar by a piece of cloth. The essential core of the individual hidden behind the malady is and remains the same as Siva Himself and as such the malady cannot belong to anyone else but to the observer of it. (71b-73a)

The Lord and the individual both are essentially configurations of consciousness and action while malady is nullification of these essential attributes in them and hence the cause of their disfiguration. (73b-74a)

(Responding to the objection of the opponent the author charges him with the remark that) "You have not mentioned the point of difference of the quality from the qualified and subsequent integration of the two by some sort of coincidence, samavaya, as the followers of Kanāda hold." (74b-75a)

Consciousness can be obstructed neither by the tangible nor by the intangible unlike the rays of the eye. In any case, it remains operative. (75-76a)

The opponent puts the question: Why is it that having become concrete the force of obstruction, being a malady, does not become an object of cognisance and on account of all-pervasiveness of consciousness, all do not become omniscient? (76b-77a)

Since there is the relationship of opposition between light and darkness, darkness becomes effective in covering the light. This, however, is not the nature of relationship between consciousness and the force of obstruction. (77b-78a)

As the Ātman is the concentricity of consciousness with all its nature of independence, malady being dependent on something else, cannot be capable of covering it. The example of wine, etc. is not applicable here. (78b-79a)

It has been observed by you yourself that anything inconscient cannot act as the doer by itself. Obviously, in such cases, it is these forces of the autonomous Lord, which act as the motivators. (79b-80a)

It is, therefore, under stimulation of the forces of the Lord, the knower of the consequences of actions, that wine maddens the drunkard resulting in the experience of pain, pleasure and stupor by him. (80b-81a)

We cannot think of the malady covering the consciousness of the individual under the instigation of the Lord as it would be improper on His part to do so in the case of one who is clear of all kinds of blemish. (81b-82a)

Blemishless being the liberated individuals as well as the Lord Himself, since the individuals are in a large number as against the oneness of the Lord, why is it not possible that in the state of equality of blemishlessness on both the sides, stimulation for the covering might be coming from the individuals as it is said in the case of comparative strength of two sides in regard to righteousness also, the number of the upholders of the viewpoint needs to be entertained. (82b-83a)

Malady, indeed, is a phenomenon out of simply the autonomy the individual has been accorded to get incorporated in his ideation as well as action as per the nature of the Lord Himself. Since I have deliberated on this point in detail elsewhere, it is better to stop here in this regard. (83b-84a)

Malady has been pointed to almost synonymously in Śāstras differently by different authorities in different contexts as desire, ignorance, misunderstanding, instability, worldly blemish, deviation, gloom, dryness, idiocy, egotism, force of illusion, seed of blemish, animality, sprout of worldliness, etc. (84b-86)

In the presence of any such blemish, the world turns to become a curse due to arousal of the instinct of difference, and the stream of suffering carries away the individuals in its flow as it happens on the stage of drama. The rest of the account is quite easy to understand and one should understand it as per the context. (87-88a)

Action serves as the ground for birth in the world and hence is perceived as the sprout of worldliness. This is why action is regarded as the root-cause of all the fourteen kinds of peculiarity in creatures. (88b-89a)

This is why in the systems of Sankhya, Yoga, Pancaratra, etc. getting rid of the attitudes of 'I and Mine' has been stressed upon for the sake of becoming free of the malice of action. (89b-90a)

In spite of having become rid of the malice of action, the individual concerned as yet has his status continued within the ambit of the fundamental malady known as ignorance. Lacking in the real knowledge as the requisite quality of transformation, he moves neither upward nor downward. Due to lacking in the wisdom of oneness with Siva, he remains limited to the state of vijñāna-kevali by virtue of his status in pure consciousness. (90b-92a)

However, depending on the wish of Śiva to that end, by virtue of his contemplation of oneness with Siva, he gradually gets uplifted to the status of mantreśa and then to that of the state of mantra-maheśvara culminating in oneness with Siva. (92b-93a)

The question arises that in view of the prospect of the vijñāna-kevali getting oneness with Siva owing to his treading the path of action, why is it that action is considered as malice instead of being regarded as the maker of a novel path of action? (93b-94a)

This is not true. How can that malady prove destructive of the ignorance? The cause of destruction amounting to elimination of ignorance ought to come from the independence of the individual. (94b-95a)

In fact, it is out the quality of independence of the individual that have emerged the states of desire for elimination, process of elimination and the state of getting eliminated the malady of action resulting in the states of his destiny upward as vijñānākala, mantreśa and mantra-maheśvara, etc. respectively. (95b-96)

In view of the above kind of concordance between the states of elimination of action on the one side and those of upgradation in the status of the individual on the other, several sub-states would be demarcated in the states of deep sleep and the fourth state of consciousness. Therefore, the cause of upgradation in the status of the individual should be regarded his inner strength in the elimination of the effect of action beginning from his desire to that end rather than to condemn action itself as a malady. (97-98a)

Action does not fall in the category of maladies. It simply lies in activity while activity has its source in the independence of the doer and by no means in malady. (98b-99a)

Activeness of action which lies in yielding peculiar results is impossible without contraction in the self and hence it is this contraction which is the malady. (99b-100a)

Peculiarity of the fruit of action is dependent on the owning of it by the enjoyer. This is why it creates differences amongst the selves as its enjoyer. (100b-101a)

Malady serves as the cause of action on account of rendering assistance to the self as a factor of the force of accomplishment of the action. (101b-102a)

Now this being the status of action, how does malady's status fit in this state of things? In response to this query, it needs to be understood that its status depends on the nature of vijñāna to contract like this. (102b-103a)

In spite of his consciousness remaining still contracted, in his contemplation he remains firm in his view that he is not the doer and by virtue of this kind of contemplation he is able to get relieved of the formation of the effect of his action. (103b-104a)

“This action would but bear its fruit”, this kind of firm conviction in the self is responsible for the formation of the impression, samskara, concerned which bears the fruit of it and not the bare memory of the action. (104b-105a)

‘I am not the doer’, this kind of ideation does not prove fruitful in removing the impression of action particularly from the idiotic and foolish as the contraction of his consciousness has not been eliminated irrespective of his having done atonement. (105b-106a)

‘The result of the austerity that I have observed today may go to the particular person’, this kind of determination would not bring its fruit to the person himself due to his determination of the dedication. (106b-107a)

Such a determination of dedication gets attached with the result of the action and consequently ends in the transference of it to the person in favour of whom the action has been accomplished. (107b-108a)

If the doer of the action accomplishes the task with a strong point of view of abandonment of the fruit, he comes to enjoy a special result of it produced out of his determination of abandonment. (108b-109a)

In this way, he who accomplishes the entire series of his actions without attaching his I-ness with it, he deserves to be regarded as transcendent to all calculations despite the contraction of his consciousness. (109b-110a)

To take this statement as amounting to approval to the doer of an act of ill- will against a certain enemy of him and even yet escaping the consequence, is obviously a mistaken view of it. (110b-111a)

If the enjoyer of the consequence were to apply the same formula to himself, the effect of the bad action of anyone else may fall on him, too, and thus the intention of the other one is likely to get confirmed. Shorn of the sense of intention, the act is sure not to bear any fruit. His conviction that he is not the agent of the action of ill-will is sure to end in fruitlessness, (111b-113)

If the other one breaks the agreement, the first one also would have to take it as broken from his side resulting in break from both the sides and hence ending in fruitlessness due to the presence of the cause of it. (114)

Usually there happens agreement between the experience of pleasure and its cause. Normally, it is justifiable to think of enjoyment as well as sufferance of the consequences of one’s action righteous or evil. However, normally, no one would like to invite the suffering of the other to himself. This is true of the cause of the suffering as well. Thus, there is not any possibility for unrighteousness to be a welcome proposition as also for the sufferance of its consequences. (115- 116)

Let us deliberate on the topic at hand. Since the person known as jñānākala (one dipped in wisdom) has become rid of the ego-sense, all the impressions of his action have also got wiped out. (117)

Since the action of the jñānākala has no blemish to cooperate with it, his ego-sense has reached the state of its annihilation. (118)

Owing to interiorisation of the aspiration for Siva in him, his inner being becomes completely free of blemish and having freed himself from the control of the law of action he transcends

the ego-sense. (119)

It has also been stated in the Malinivijayottara Tantra by Lord Siva Himself that (wise people) characterise ignorance as a malady and hence as the sprout of the evil of worldliness. On account of being devilish as well as righteous, action, serves as the cause of suffering as well as joy. Thus, one needs to consider his rejoicing and suffering as the result of his own actions. (120-123a)

Cause cannot be but its effect. Its causality lies in its capability of fruition in the form of effect. (123a)

Experiences of joy and suffering both indicate to the nature of the action the experiencer would have performed. Due to peculiarity between the action and its result, the concept of adrsta, an unseen agent, has been mooted out by a certain school of thought. (123b-124a)

Seeing smoothness and roughness, etc. in his body due to his action (in the present), one is likely to attribute the same in someone else's body to his past action. (124b-125a)

Here also, having seen the action of one person affecting the body of another, one is likely to think of the analogy of sowing the seed in the spring season and reaping the crop in the autumn and that also by someone other than the sower himself. (125b-126a)

In the event of oneness of the investigator collecting evidence from different places, it is quite possible for him to search out the interconnection between the action and the result in spite of all the peculiarity of connecting the two as also the intervention of the factor of time. (126b-127a)

Whatever a king, even though in a state of intoxication, orders his cook in the morning to prepare his food, he eats the same without any further query. Even so, under the imperative of the law of causation the doer of the action in his previous birth enjoys the result in this life which is owing to his prior determination in favour of the enjoyment. (127b-129a)

Therefore, it is necessary to stop the process of fruition of his acts on the verge of manifestation by means of action, austerity and wisdom. (129b-130a)

Now the problem is how to stop the doing of the action which has been started in this life and obstruct the suffering of the consequences of the action of the previous life on the verge of manifestation? (129b-130a)

In this context, it needs to be pointed out that an impression be it formed of old or even now can be neutralised in its potentiality of bearing fruit through initiation into the discipline of Śaivism. (131b-132a)

Firmness of impression results in firmness of the result. As such, whenever there be any possibility of elimination of the impression, one needs to make effort for its effacement. (132b-133a)

The impression of that act also would be burnt out entirely at the time of initiation into the wisdom which might have been done in the state of temerity and hence be amounting to not to have been done at all. (133b-134a)

It has also been observed in the Para Śāstra that as soon as the inner being becomes charged with the all-seeing consciousness which is eliminative of all the desires of acceptance and rejection, all the impressions of actions done or even not done lying in the body get burnt out. (134b-135b)

The term dehastha, lying in the body, used in the previous verse amounts freely to the

consciousness and, as such, the impression of the action imprinted on it get removed due to its universalisation and consequently owing to elimination of the mistaken identification of consciousness with the body. (135b-136)

Impression on the consciousness which lies in transcendence of time and space both is nothing but some sort of contraction of it caused particularly due to the mistake of identifying it with the body. (137)

This mistake of consciousness for a bodily property has been characterised as the malady of action, karma-mala, due to which individuals get reduced to the status of creeping insects lying asleep inside deep caves. (138)

Those who have got awakened from such an impression, they get the result in the form of their movement in the world of Brahma to the inanimate creation again and again. (139)

Those who have started contemplation for getting rid of the impression of action and meet death without reaching the end of their contemplated aspiration, they by virtue of the firmness of their aspiration, attain the status of mantra, idea or force of wisdom which is specially born of the speciality of the effort for it (140-141)

Malady of the individualistic ignorance is the main cause of the blemish of action extending in its effect throughout from the very beginning of the creation and climaxing in the removal of the maya, illusion. (142)

Agitation in the force of instability comes from the malady of action while capability of inclination for withstanding its primary cause and wish of the Lord as the subsidiary. (143)

The inanimate is incapable of doing anything without the aid of (the animate). Individuals are none but the great Lord Himself as the light of consciousness while the individual mistaking the body as consciousness and hence getting bound is an admixture of the animate and the inanimate,. (144-145a)

The individual as pure consciousness is pervasive, shorn of gunas and hence rid of action. He is also said to be eternal and formless. Due to his eagerness for enjoyment he gets intermixed with the inanimate. This is how he becomes ignorant, differentiator between the enjoyer and the object of enjoyment. (145b-146)

The malady of action the individual gets abundantly awakened under the imperative of the Lord. This has been stated in Mālinīvijayottara Tantra. (147)

Due to the wish of the Lord arises in him the desire for enjoyment. The primeval Mantra-maheśvara creates the world with all its diversity by causing agitation in the Māyā to favour him through the provision of the means of enjoyment. (148-149a)

Māyā is nothing but the very force of the Lord no way different from Him. She is simply His autonomy of presenting the semblance of difference through her. (149b-150a)

The primeval form of the semblance of difference is not effectively divisive. She, however, has got in her womb in the potential state the entire variety of division. As such, she is characterised as the Transcendent Night, parā-niśā. (150b-151a)

Nature is inanimate. It is divisive. Therefore, its products, too, are inanimate. It is pervasive, as it serves as the cause of the universe. It is subtle and, therefore, is imagined only through its products. It is dependent on Siva and Sakti. It is eternal and one and hence is to be taken as the fundamental cause of the universe. (151b-152)

It is inconscient and cause of the entire diversity, as of the jar, for instance. It is the primary

potentiality of all actions. Atman, as the concentricity of consciousness, is not so. Therefore, in course of my deliberation on the path (leading to Siva), I have described it as existing in a dual form. (153-154a)

As māyā as the force of the Lord comes to cause division in things even so His other forces, such as kala, etc. help in their restoration to their essential state. (154b-155a)

Whatever creativity the individual displays with the application of his obstructed force, is of the nature of projection and is the same as that of the Lord imbued with all its autonomy and here in the world coming to the individual it is known as kalā and becomes projective. (155b-156a)

Even so are the elements starting from vidyā and ending with earth. They are Siva and Sakti themselves as per the logic talked of. Even then, they appear as different from them and that also due to the wish of the Lord. (156b-157)

Therefore, behind their having become inanimate, products of action and standing apart from (Siva), obviously the cause is the māyā sometimes turning into the result as well. (158)

This kind of appearance of them as apart from Siva is somewhat like the pitcher appearing as entirely separate from the clay. (159)

Assertion of the existence of akasa-puspa, sky flower, is not absolutely baseless, since existence of that flower is relative to time, space and the knower of it, as is the case with the earth, etc. (160)

Absolute non-existence also needs to be deliberated on like this. As a conscious being thinks of, so does its bodily representation exist outside. Wondrous is the verity of existence (from earth) to Siva. Whose body is of what kind so does exist the world, outside. This is how is proved the gradation of the creation up to Śiva. (161-163a)

As is the case with a person migrating from one country to another and surviving there, so is the case with the Self departing from one state of being to another and remaining there no matter suffering or enjoying. (163b-164a)

Having reached the state of agitation that māyā gives birth to the world all around in the same way as the tree of emblic myobalan (Indian gooseberry), amalaki, yields fruits having been hit by a stick. In spite of all the contingency involved in the work of māyā in this respect, in view of appearance of peculiar sequence in the results, the law of causality has been observed in operation. (164b-166a)

Though that law has been viewed in its explicit operation in several other Śāstras, we are presenting here the viewpoint as recounted in the Mālinī Tantra. (166b-167a)

The entire range of the operation of māyā extending from the kalā up to the earth varies from individual to individual as is obvious from the variation in the degrees of pleasure and pain, etc. (167b-168a)

In one and the same world with all its commonness of the means of enjoyment, why is it that the quantum of enjoyment as well as that of suffering differs from individual to individual? (168b-169a)

It is untenable to propose that this variation is due to variation in the quantum of action from person to person. The variation is probably due to variation in the individual's sharing in the basic elements from kalā to the earth. If there occurs any chance of quality of enjoyment, that happens owing to the wish of the Lord as it happens on occasions of performance of dance, song, music, etc. (169b-170)

In regard to these elements like kala, etc. (it needs to be understood that), though available to all in common, they bring purity to only those who are blessed with the transmission of the force of consciousness, śakti-pāta. (171)

Being purified, kala generates such an inclination to action owing to even a little of which the individual gets liberated from the world forthwith. (172)

Attachment, wisdom, time, destiny, senses and their objects, all these are pure in themselves. This has been stated by my revered teacher Vidyādhīpati in his book titled Pramānastotra. (173)

Thus is being discussed the origin of elements kala, etc. Kalā is born of māyā and is characterised by a bit of action (which it accords to the individual). (174)

Māyā is the force responsible for creating the difference of the individual from Siva by making him go to some sort of sound sleep due to which he becomes virtually unsighted and inactive. (175)

Kalā accords a little of activity to the individual through her embrace with him. It is born of the embrace of the individual with the kalā. (176)

Meanwhile if the individual becomes initiated into the path of immediate liberation, the effect of the embrace becomes nullified and therefore in spite of her remaining embracing him, she does not give birth to anything. (177)

It is a little swelling in the seed which takes the form of the sprout of kalā particularly with the contact of water, heat, clay and manure. (178)

In spite of being a child of maya, kalā is by no means the vitiator of the individual directly but through the māyā herself which is essentially of that nature. (179)

Malice simply covers while māyā serves as the material cause of creation. Action plays the role of the assistant in causing the states of pleasure and pain. (180)

Though inanimate, being empowered by the power of animation of the Lord, kalā herself serves as the agent of atomisation of consciousness of the individual in its role of restriction. (181)

Why is it that the power of the Lord Himself does not act directly as the agency of restricting the expanse of consciousness in the act of its atomisation? To this objection the answer is that having been atomised by the force of the Lord Himself, the individual was not likely to have been restricted in his power of action. (182)

Kalā is not the main instrument of delimitation as are vidya, etc. She acts simply as a factor of stimulation in the doer. (183)

On removal of the ignorance of the difference between the Purusa and the kala, when the individual becomes aware of the secret of the presence of the force of the Lord in the māyā by virtue of elimination of all the impressions of action resulting in discrimination between the māyā and the Purusa, he attains the state of getting inside the range of wisdom, vijñānākalatā and no more has the liability of going down to māyā. (184-185)

It is not necessary that one may get rid of the impressions of action by developing discrimination between the Purusa and the intellect (Mahat) but this is quite possible through understanding of the role of the kalā. (186)

Thus it is obvious by following the line of the Sāṅkhya as also that after the discrimination between the Purusa and the Prakṛti one becomes spared of the danger of going down to the latter but after the discrimination between the kalā and the Purusa, however, it is sure that

he would not be bound to go down to māyā. (187)

On elimination of the māyā along with its presiding agencies, the aspirant becomes completely rid of malice. This is due to her being different from māyā in this respect. Otherwise the whole of the world would have been uniformly alike throughout. There is no doubt about it. (189-190a)

In the texts like Matañga Sastra, etc., kalā has been introduced as (different from maya) as an instrument of accordance of a little of creativity to the individual. (190b-191a)

How can that agent be creative which has been accorded only a partial form? It is in order to answer to this objection that the individual has been imbued with partial knowledgeability. (191b-192a)

Wisdom has a look of discretion on the intellect in its movement over the mirror of ideation. Through that look by means of the Self it exercises discrimination between cause and effect in regard to experiences of pleasure and pain, delusion, etc. and indeed in regard to the entire range of action and its results. (192b- 193)

Due to the limitation of the gunas on it, how can intellect be discrete in regard to the experiences of pleasure, pain and elusion? (194)

How can an image reflected in the mirror of the intellect, howsoever clean, can be sensitive (as the intellect itself is inanimate) without the help of the wisdom which, too, depends on the Purusa for animation? (195)

In response to this objection, it may be contended that since the mirror of intellect is absolutely clean, it is sure to reflect the light of consciousness exactly as it falls on it. This kind of reflection does not solve the problem since due to its inanimateness; the intellect would reflect the light of consciousness only as something like the external light (and by no means as the light of consciousness which is absolutely a matter of inner being). In view of this difficulty involved in it, what is the use of the conception of the intellect as such? (196-197)

There is no place for any difference within the inner being and yet it becomes imputed with the idea of difference. This why whatever of the self is reflected in the intellect becomes visible outside via the consciousness and the senses (as the world). (198)

The individual acts only a little as also knows only a little (leaving the rest undone and unknown). As such, there must be a certain factor other than kalā and vidyā which determines what to do and what to know as well as what to leave out undone and unknown. This factor is known as raga, attachment since it draws the attention of the individual towards the object of action and knowledge. (199-200a)

This element of attachment is not sheer negation of detachment, since even in detachment there is an element of attachment, as is to be traced a subtle sense of attachment even in the state of detachment. (200b-201a)

The individual remains calculating his role as the doer in the framework of time. Therefore, it is obvious that doership is associated with action and that wherever there is the sense of time, it cannot be associated with the act of calculation. (201b-202a)

It is determination which serves as the factor of decision what to understand and what not from within any group of tasks (and hence becomes known as destiny). (202b)

Vidya, raga, niyati and kāla are the four products of kalā having their locus in the subject of enjoyment and suffering on account of themselves being filled with the sense of oneness with that locus. (203)

Maya, kala, raga, vidya, kāla and niyati, these factors are said to serve as the coverings of consciousness in reducing the status of the individual from Siva-hood to that of the bound self (pasu). (204)

Anu, individual, is formed through contraction of consciousness to the extent ranging from abundant to the little culminating even in its total absence. The factors of its limitation are maya, kala, raga, vidya, kāla and niyati in the form of word, form, taste, smell and touch known as puryastaka. (205)

It has been observed in the Śivatānu Śāstra in a different way that the coverings are common to all selves and its purity though essentially of a different nature, becomes one with them. (206)

The coverings have the likelihood of being burnt by the rays of the fire of the knowledge of one's Śivahood and hence it needs to be understood as different from the consciousness. Since, however, it colours the consciousness by getting mixed with the latter to the extent of non-difference from the same, it is regarded as identical with it. Due to the agency of māyā and the Lord both being operative on it, the coverings take a threefold form. One as owing to the operation of the Lord, second owing to the operation of māyā and the third owing to its own force of covering. (207-208a)

Due to association of the covering with kalā in all its smoothness as well as with the vidyā like a light from behind a cover, the animated individual develops the will to enjoy. (208b-209)

Consciousness involved in the experience of pleasure and pain differs from the pure form of it as lying implicit in the individual. Hence rāga arises as the colouring of a piece of cloth. (210)

Since the individual is not willing to forsake the joy of the worldly sense of pleasure and pain having been entrapped in the malice, the covering gets confirmed on him owing to the accession of the three gunas on his psyche. This is how the individual reduced to the state of an animal (limited experient) due to having got entrapped by maya, kala, avidya, etc. falls below his face turned downward in the deep pit of experience of pleasure and pain. (211-212a)

This is why malice as born of the operation of kala, etc. has been characterised as chaff on the corn of the individual's psyche. (212b)

Thus gets explained the partial role of the element of kalā in involving the individual in the act of experiencing pain and pleasure as the subject. (213)

The partial role of kalā in the act of individualisation is obviously limited to only the object of experience as its adjective which gets externalised in the form of the pradhana, Nature. (214)

(As against this) is it not feasible to contend that the kalā gives birth to both enjoyer and the object of enjoyment together simply as two aspects of one and the same reality to get separated (subsequently) as per their mutual agreement? (215)

If the enjoyer and the object of enjoyment were to be considered as to have got separated (even subsequently) from each other, there would not be any possibility of their assuming the respective roles and maya, too, would have nothing to do, (since the individual having freed from the responsibility of the agent of enjoyment and suffering both would have to be admitted as a liberated one). (216)

Now as per the texts like Raurava and the rest of the kind, kalā is said to have given birth to rāga and vidyā simultaneously and then to the avyakta, unmanifest. (217)

It is true that this sort of sequence is obvious from accounts like the above, even then, however, it is only the consciousness as the subject to get coloured which is required to pre-exist the act of colouring. (218)

In spite of all these probabilities, what we have elucidated here is the real state of things in regard to the Reality which does not admit of any sequence in it and if at all, that may be understood as the reversed form of it. Therefore, one need not raise doubt in what the texts tell us. (219-220a)

Thus, it is obvious from sheer experience that whatever is going to turn into pleasure, pain and stagnation (moha), ought to have been initially the state of balance amongst these kinds of variation. (220b-221a)

Experience of pleasure ought to relate to the satoguna, as it is of luminous nature which is said to generate joy while experience of pain should relate to the rajoguna which is of the nature of action and is a state of mixture of light and darkness. Stagnation is the nature of tamoguna which is obstructive as it lacks in luminosity. (221b-222)

These gunas display their effect having become agitated, since without getting agitated, anything being of different nature, ought not to start activity initially. This is why in the discipline of the thought concerned (i.e, Sankhya) the gunas are treated as representing the state of Prakrti other than the original. (223- 224a)

(In our system of thought) states of creation (bhuvana) have been shown as different from the gunas. (224b)

The possibility is that the Lord, due to being of absolutely independent nature, would have agitated the Prakrti quite abundantly for the sake of the individual of instable nature. (225)

Herein lies the answer to the objection why is it that the Prakrti does not become operative on liberated individuals in the form of creation of imbalance in them. (226)

In comparison to gunas, intellect is malice-less from all around. Therefore, the light of the purusa becomes reflected in it almost in its original purity. (227)

The reflection of the light of consciousness falling on the intellect, gets manifested in a twofold manner that is, through the senses in the form of the outside world and through a channel other than the senses, namely, contemplative ideation and reflective vision, etc. Such a mode of consciousness getting reflected in the intellect, serves decidedly as its mainstay of awareness. This awareness of the light of consciousness, proves clear enough to generate the sense of the real, inanimate nature of the intellect notwithstanding. (228-229)

In spite of receiving the reflection of the Purusa in the form of illumination of consciousness, the intellect becomes blurred owing to its contact with worldly objects. Hence the ego-sense arises in it in the form of 'I' in regard to action as well as understanding. (230)

The five kinds of prāna operating in the body accrue out of agitation in the ego-sense and keep the life sustained otherwise the individual ceases to live. (231)

Ego-sense is the 1-centric state of the autonomy of the pure Ātman which is different from egotism on account its being a sheer reflection in contrast to the latter being something created as is obvious from the use of the root kr, to create in the formation of the word ahañkāra. (232)

Until now we have reflected on the role of egotism as an instrument. Now, as regards its nature, it is of three kinds, namely, as dominated by the three gunas, sattva, rajas and tamas separately. (233)

From the satoguna-dominated aspect of egotism is born the agent of enjoyment and suffering along with manas and the five senses which are as follows. (234)

Role of manas is common to all the sensory objects. This has been admitted by all the schools of thought while the creatorship of all the tanmātras is accorded to the ego-sense. (235)

Awareness, assertion and wishing are the functions of the intellect, egotism and manas respectively. The necessity of admitting these three as aspects of the antah-karana, internal tools of the psyche, apart from the senses arises out of the difficulty that the senses cannot play the dual role of sensing objects from outside and getting interiorised simultaneously to accomplish the tasks of awareness, assertion and wishing inside. (236)

Prāna cannot be treated as an internal organ of the psyche since it is inanimate and needs someone else to stimulate it to put in effort, will and be aware of. This is obvious. (237)

(To counter the suggestion why not to accept a uni-aspectual concept of the internal organ the author contends that) since determination, I-sense and imagination are not uniformly a single kind of function, therefore obviously there is the necessity of admitting all these three aspects of it. (238)

The intellectualism of the Sāṅkhyas in regard to the insensibility of the intellect stands cancelled herewith since on account of being an aspect of the internal organ like the manas, it, too, cannot afford to be insensible as is the case with the Pradhana, Nature. (239)

The ego-sense plays its role in the reception of the sensation of sound by virtue of being receptive of the tanmātrā of sound while that of the reception of the sense of smell by virtue of being receptive to the tanmātrā of touch. (240)

(The opposition contends that) the senses should be regarded as physical also on account of the limitation of their receptivity to a particular kind of sensation each. (As against this suggestion the author observes that) as each act of perception bears the sense of 'I-ness' such as 'I hear', 'I see', 'I smell', etc. the association of the senses with the ahaṅkāra becomes established. (241-242a)

An instrument's instrumentality lies in its proneness to the receptivity of the stimulator of the doer as a part of his personality. If the instrument were to be regarded as absolutely other than what is connected with him, how can it play the role of the instrument as the role concerned depends on the stimulation of the doer? On admittance of stimulator other than the doer, there would arise the flaw. (242b-243)

Therefore, the doer through the application of his autonomy creates bifurcation in his body and makes use of the active part of himself as the instrument of action. (244)

He makes use of a part of himself (such as the senses and the antah-karana) as an instrument of action and knowledge considering them as other than himself as an axe. (245)

Therefore, like the impure wisdom serving previously as the instrument of knowledge, the same role is played by kalā in regard to action. (246)

Now, in texts like Mataṅga Sastra, kalā has been said to be the doer. In view of this state of things in regard to kala, it is but justified to accept the instrumentality of vidyā. wisdom. (247)

I suggest the following as an answer to this objection. It is doership which requires the instrument to accomplish the task concerned. In the absence of the doership, there is no necessity of any instrument whatsoever. (248)

This is why vidyā has been kept apart from the uncommon instrument. In the absence of

vidyā, instruments other than it have no relevance for being. In the absence of kala, there is no scope for the being of vidyā. As the roles of doer and knower are interrelated both kalā and vidyā are said to be the main instruments at the disposal of Purusa. (249-250)

(It is owing to this kind of relationship between vidyā and kala) that sometimes lacking even in organs of sense and action, as in the blind and the lame, scarcely does it happen that they do not see form or become motionless. (251)

However, in regard to understanding, the person deficient in the special organ for it, makes use of the capacity of the common one, as is exemplified by the blind seeing only the common form. (252)

Thus, it is owing to its relatively closer contact with the tanmātrās that have been born from the ego-sense the organs of action, namely, vocal organ, hands, feet, organs of evacuation and procreation. (253)

‘I speak’, ‘I receive’, ‘I relinquish’, ‘I release’, ‘I go’, in these statements ego-sense which is invariably involved is expressive of one’s capacity for action and that is the organ of action. (254)

It is owing to the source of action lying in the ego-sense that even the handless person gets served the task of hands though the main organ of action for this is the hand with all the five fingers remaining intact. (255)

When the task of receiving gets accomplished through the mouth, mouth itself needs to be considered as hand in this case, as any action is impossible without the use of the instrument. (256)

Lacking in the capacity to serve as the instrument, sense organs also would become devoid of purpose. The act of seeing is dependent on the organ of sight, for example, as it is an action. Indeed, it is surprising that the followers of the school of logic (Naiyayikas) do not accept the instrumentality of feet in the task of movement. (257-258a)

Moving, flinging, talking to oneself, contracting and expanding all these five functions involve action as is evident from the use of respective verbal roots in this account grammatically but in the Nyāya Philosophy (Logic) they are regarded as qualities, gunas. (258b-259a)

Action presupposes the tool as is obvious universally. To contend that knowing does not involve any action is obviously a display of blindness (to the actual state of things as is done by the Naiyayikas, followers of the school of philosophy of logic). (259b-260a)

Therefore, my teachers in the Matañga Śāstra (namely, Aniruddha and others) have rightly held that the organs of action pervade the entire body as is the case with the organ of touch and become located to particular points on it relating to which specialised functions get used to be discharged. (260b-261a)

Now, since there are so many other actions besides those five accomplished by the five organs of action, and hence, therefore, the respective points on the body involved in those actions also need to be given the status of such organs. Against this contention, the difficulty is that on admittance of it the number organs would get inflated uncontrollably. (261b-262a)

Now authorities like Khetapāla and Sadyojyoti also have expressed their views that the organ should be considered that which is the special means of a particular action and not anyone else associated with the action distantly. (262b-263a)

This, however, is not sufficient to pacify the pain of thirst of the query raised by us, since peacocks do not get satisfied with a small quantity of water and that also polluted. (263b-

264a)

In this regard our answer is the same which has been spelt out by respected Sambhunātha as it is clear, sublimated by direct experience and enforced by pure wisdom. (264b-265a)

In view of the two common features of all actions, namely, taking and giving, meant for resting within oneself, external actions are of four kinds for the completion of which we are provided with four organs of action, namely, organ of evacuation, hands, feet and organ of procreation. For the sake of accomplishment of the internal action depending on prana, we have the organ of speech, vāk. (266b-268a)

Thus, have been made out in brief the characteristic features of all kinds of action with all their peculiarities. Any feature of action other than these has nowhere else been observed. For what purpose which organ is meant, this is the determinant in this regard. (268b-269)

This is the circle of action of exclusive nature. Organs are cooperative amongst themselves and those are foolish who mistake the same cooperation as dilution, sāñkarya. (270)

This group of organs is said to have been born of the rajas aspect of the ego-sense. As distinct from this, the group of five tanmatras, essences of the gross elements, is born of another aspect of the ego-sense, namely that which is dominated by the tamoguna which is of the nature of covering the self as the enjoyer. This aspect of the ego-sense is known as the source of the elements and hence is said to be the cause of them. (271-272a)

Manas, buddhi, organs of sense and action (all these are born of the sāttvika aspect of the ego-sense) with the involvement of the rājasa aspect of it as the factor of interconnection (between the organs and the elements). (272b-273a)

Some other authorities hold that manas is born of the rājasa aspect of the ego-sense which is obvious from its efficiency in making the entire group of organs conduct its business as also from its quick mobility. As distinct from them, some contend that both the kinds of organ, namely, those of action as well as sense, along with the inner being are born of the sāttvika aspect of the ego-sense and derive their interconnectedness from the rājasa aspect of it. (273b-275a)

Followers of Khetapala, on the other hand, hold the view that the group of senses of action is obviously born of the rājasa aspect of the ego-sense as it is the rajoguna which is of active nature. (275b-276a)

As against it, the previous text, namely, Mālinivijayottara Tantra holds that while manas is born of the rājasa aspect of the ego-sense, all the organs of sense and action are born of the sāttvika aspect of it. This view appears justified. (276b- 277a)

For instance, while the senses, on account of being extrovert, end up in their function with perception and expression, the power of the manas is applied to managing the same internally. (277b-278a)

It has been stated by my teacher that action is a result of the efforts put in by the senses and the inner being of the subject in coordination with each other. (278b-279a)

As regards the tanmatras, their root lies in the tamas-dominated aspect of the ego-sense. There is no difference of opinion amongst the schools of thought that they serve as the object of perception. Whichever kind of smell, good or bad, might be coming to our noses, in any case arises from the earth. The universal of smell is the gandha-tanmātrā. (279b-281a)

It is pervasive but not eternal as it is an effect and is liable to get merged into its cause. This needs to be taken as applicable to other tanmatras, namely, taste, form, touch and sound. (281b-282)

(The reason behind the admittance of tanmātrās is that) as they are mere specific attributes, they must presuppose their substantial bases. For instance, sound in all its varieties arises out of the sound-tanmātrā which in itself has its base in space as the carrier of the sound. With the addition of the touch-tanmātrā to that of the sound, the latter assumes the form of air. This is why air is the bearer of sound and touch both. (283-285a)

Some authorities contend that sound alone is the attribute of space, as the existence of air depends on space. (In answer to this contention the position is that) on account of the being of the later elements in their prior ones, there is inseparable relationship between air and space. When sound and touch get mixed with form, the agitation generated by the mixture results in the emergence of fire. In the same way, when taste is added to these three, the result is emergence of water and with the addition of smell to those four attributes is born the earth. This is the way the elements have emerged. (285b-287)

Since the earth has emerged out of the agitation generated by the mixture of the five attributes sound, etc., it has been always considered as possessed of all these attributes. (288)

This status of the earth becomes perceptively proved by the fact that nowhere is the earth bereft of these attributes. (289)

As is the case with the upholders of the dualistic view of relationship between the substance and the attributes that a piece of cloth having different kinds of figure drawn on it remains one and the same, even so is the case with the earth imbued with all these five attributes. (290)

As drawings appear as one on a large piece of cloth even so appears the earth to the view of yogins in the integrality of all its attributes. (291)

As the earth is imbued with all the five attributes from smell to sound in a variegated form, it appears differently to the observer as one as well as many depending on the psychic status of him. (292)

This is why variation in the outlook towards things is said to have come from differences in the psychic statuses of the observers. Use of the sixth grammatical termination between the substantive and the attributive terms (that is, relative), is due to the intellectual or psychic difference from individual to individual concerned. (293)

Therefore, it has to be admitted that substance is nothing apart from the attribute. As such, there need to be admitted several kinds of smell, form and taste on the earth as well as touch and sound. For instance, touch is of three kinds, namely, hot, cold and bereft of the two. Sound is also of different kinds and so are touch, form and taste. Examples are cold, white and sweet. Peculiar kinds of sound are produced in water. Neither hot nor cold is the touch of the earth. Peculiar also is the sound produced by air. In space also sound produced is of the kind of letters and words as well as of the nature of echo. (294-297a)

Contention of the followers of Kanāda (Founder of Vaiśeṣika philosophy, anuvada, atomistic theory) that there is no attribute of touch in word is not acceptable since this is contrary to experience. There is nothing to contradict the statement: 'There is sound in the drum' (as being struck it produces sound) (297b-298)

Mere presence of the source of sound is not sufficient for the reception of it (as the same requires the organ of reception, that is, the ear). In our view, the cause of that organ is the ego-sense, particularly in its aspect dominated by the rajoguna. This is obvious from its receptivity of sound and inclination to move to the point wherefrom the sound is being produced. (299-300a)

Those (followers of Kanada) who hold that it is the last echo of the entire chain of sounds

which reaching the ear-drum of the listener like the chain of vibration in water, generates the sense of hearing the sound, need to explain how is made possible the listening to sound of a drum being played upon from a distant place (as this process of listening involves gradual attenuation of the pitch of it in course of transmission from one step of sound to the other). (300b-302a)

(Another difficulty in this contention is) the retention of the senses of distantness as well as closeness of the source of sound in course of its transmission from sound to sound from a distant or close point in space since the sound produced by the sound is not expected to retain its sense of distance or closeness in the process of its reaching to the ear-drum of the listeners. (302b-303a)

It is not tenable to suppose that this is made possible owing to the pervasiveness of the initial sound. How is it made possible for the listener at a considerable distance to listen to the sound in the same form from close quarters and that, too, in spite of vast difference in the sharpness of the organ of audition between the two listeners in favour of the closer one particularly when the sound concerned has not undergone any qualitative or quantitative transformation in the process of transmission. (303b-304)

This view of the Naiyāyikas has been refuted on various grounds by others (such as the author of Jyotsna). As such, it would be improper to cause injury further to one who lies injured already. No scholar would like to do so uselessly. (305)

Whichsoever element lies above whichsoever beginning from the earth is permeated by larger quantity of the attribute than what gets manifested in its lower one. (306)

The relationship of pervasion and being pervaded by amongst the basic constituents of the Reality that has been explained here in this context is based on the quantum of the attribute as prevailing in a relatively higher degree in the upper than in the lower. As such, the basis of it is neither causal relationship nor any contingent factor. (307)

This is evident from the case of raga, attachment, being pervaded by vidyā and kalā without any causal relationship between the first with these two elements. In the absence of which what has no possibility of coming into being, that is said to pervade the latter. In our philosophy there is no place for contingency. Therefore, here one needs to understand the relationship of pervasion and being pervaded by in terms of the degree of quantity of the attribute in ascending order. (308-309)

Whatever is higher in the degree of attribute is said to lie above the lesser in that respect. Relative height and pervasion have been explained clearly in the Mālinivijayottara Tantra. (310)

This is how having drawn its light of consciousness from the state of Śiva and having assimilated the same to itself, the entire row of constituent elements of the world has got permeated by that light in regard to its own respective attribute with the climax being reached in the emergence of the earth with the consolidation of the attributes in it. (311)

Thus is formed the body of the respective element from water up to Śakti in keeping with the principle of the relationship between the agent and object of pervasion in regard to the quantum of the attribute concerned with this difference, however, that while Śakti goes on becoming stronger subsequently, Siva does the same in course of ascension. (312)

This has been explained in detail in the Parātrīśikā. He who is interested in all such details needs to look for it there. (313)

Thus has been accomplished amply well exposition of the constituent elements of the Reality. (314)

CHAPTER - 10

Tattvādhvan - Analysis of Basic Essences of the Path of Tattvas

Trika Sāstra is characterised by mystery and variety of sub-divisions of entities and principles involved in its formulation. (1)

In this Sāstra known as Trika, divisions and still further sub-division of principles and elements of their respective groups have been discerned. (2)

Beginning from the root in Siva and ending with the individual, in view of the degree of ingression of the forces and forceful into each other the relevant principles and entities are divided into fifteen. (3)

Beginning from purusa and ending with kalā and including the pralayakala, the number of divisions reaches eleven without taking the count of their pairs. In the same way, there are nine divisions of māyā and seven those of kalā (4)

So are the mantras and their presiding deities divisible into five and the Lord of presiding deities of mantras in three forms. Siva, however, remains indivisible owing to His being solidly a sheer mass of the light of consciousness. (5)

Seven are the factors imbued with the force, namely, Siva, Mantra Mahesvara, Mantresvara, Mantra, Vijnanakala, Pralayakala and Sakala while their Forces are fourteen. (6)

By adding to these fourteen forms the own form of the earth, all become fifteen. The three forces referred to already in the form of the knower, process of knowing and the object of knowledge have been settled as really the forces of the Lord Himself. (7-8a)

Out of these three forces, the transcendent one is the knower represented by Siva Himself, the higher and the lower are combined forms of the standard of knowledge while Śakti stands for her own form in the shape of the object of knowledge. (8b-9a)

In the determination of these forms of the combination of Śiva and Śakti the earth stands out as all inanimate having nothing to do with the knower and the standard of knowing, etc. (9b-10a)

The capacity of the earth as the object of knowledge of the agents from kalā to Siva remains dominated by the possessors of force who are always aware of their possession since the forces become awakened in them. This kind of knowledge is of seven kinds adding the same number to the earlier seven ones raising it to fourteen. (10b-12)

One who is under the limitations of kala, his standard of knowledge remains limited to vidyā. He lives a commonplace pattern of life noted for dominance of force in him without any capacity to break through this limitation. In layakala, the standard of knowledge becomes prominent while in jñānākala the same standard reaches the stage where its vidyā and kalā both come to the point of getting removed along with the impure knowledge, asuddha vidya, arriving to the point of complete elimination along with its impressions. (13b-14)

Coming to predominance the pure knowledge śuddha vidya, has the potentiality of operation as the instrument of mantras and having been awakened gets associated with its effects (on the psychic being). (15)

The standard of knowledge of those who have become rulers over mantras needs to have become rid of the impressions of māyā and kalā both while the same standard has the possibility of getting transferred into the force of the Śakti in the Mantra Maheśas. (16)

The will-power of Ívara characterised by exclusive autonomy serves as the instrument of knowledge and action in Śiva. (17)

The status of knowers from Śiva to the individual comprises seven ones which being divided into categories, that is, those in whom the force remains downgraded and those in whom it becomes awakened counts to fourteen. (18)

The locus of ownership remains confined to the personality of the knower himself (without affecting the status of the object of knowledge). Does it make any difference in the status of Caitra by someone's statement that 'I know Caitra' and then someone else's observation that 'I know Caitra as he was known to Maitra'? (19)

Now, what is obvious from these two statements is that the only difference between them is the locus of the knowledge of the object of knowledge and no way does it affect the object itself, as is the case with the knowledge of something blue in colour. (20)

If knowableness were the natural quality of any object, the object concerned ought to be known to everybody automatically as is the case with a blue pitcher (whose blueness, for instance, is imperceptible to the blind). (21)

An object of knowledge gets associated with its quality of knowableness by virtue of the power of knowledge in the knower. However, this statement requires some specification as is the case of relationship between the cloth and its weaver. (22)

If the quality of knowableness were to be changed into unknowableness as is the case with the sky-flower, there would occur the flaw since the knowableness of any object would come to depend on the being of the object concerned (and vice versa). Under such a circumstance, nothing would be there to be known resulting in the fall of the entire universe into the state of swoon. (23-24a)

Now, if the form of the object of knowledge were to be considered as having been shaped by a fraction of the adjunct of the knower, known as knowableness of it, this would not stand the test as is the case with this knowledge itself. The difficulty would be that if the same would be taken as confined to a particular individual, it would remain unknowable to others, and on the contrary as pervasive to all, it would not be available to particular individuals in its particularity. Therefore, it would have to be admitted that there is no such a quality as knowableness independent in itself but just an aspect of the arousal of the awareness. (24b-27a)

Reception of the object of perception is awareness within the perceiver of the object concerned as exposed before him. This is the knowableness of the object of perception (confined to the perceiver rather than being anyway inherent in the object). (27b-28a)

In this regard our response is as follows. If knowableness were not an inherent quality of the object of knowledge, it is likely to remain unknown even after undergoing the process of perception as recounted in the previous verse. (28b-29a)

As in spite of being known as possessed of a stout bottom etc., a piece of cloth cannot assume the same shape though being equally knowable, even so the knowledge being inherent in the knower notwithstanding, how can it be possible for the objects bereft of knowableness to come under the purview of knowledge? (29b-31a)

This idea would lead to a terrible travesty of the entire outlook as not only the object of knowledge would have to be admitted as shorn of knowableness but the consciousness also bereft of the power of luminosity. For instance, if the lamp of mind and senses were to be made shorn of the power of illumination, the entire world would virtually become asleep leaving nothing to be illumined (nor to be perceived). Similar to the light of lamp is the luminosity of objects imparted by knowledge. (31b-33)

Here arises a unique situation in regard to knowledge owing to which we cannot but have to dance. Therefore it has become necessary for us to elaborate on the sense of the expression, artha-prakāśa. (34)

This expression may be interpreted in two ways, that is, as a copulative compound and alternatively as a relative one. In the case of being taken as a copulative compound, it would mean the object and the illumination while in the case of being taken as the relative it would amount to knowledge of the object. (35)

If the use of the sixth termination in the word artha be admitted as in the sense of the nominative case, it would be difficult to avoid the difficulty. If, therefore, it is taken as used in the objective sense, the causative would have to be admitted as involved in the usage. (36)

As such, we have to determine as to what is the object to be illumined. If that object is bereft of light, it would have to be taken as amounting to nothing. (37)

(In answer to the query) what then is the significance of the usage of the causative in this context, (the answer is) the causative sense becomes main if applied to the animate and sheer formal when applied to the inanimate. (38)

If a person named Caitra, even though capable of moving by himself independently, is made to go to a certain place, being asked for his coming, he is liable to answer to the enquirer in this regard that he has been sent by his employer. (39)

His employer, too, having been aware of Caitra's capability of going to the place concerned, says that he has made him to go. (40)

Thus becomes obvious the basic relationship between two animate entities as the mover and the moved. In the same sense may operate people in the actual life also. (41)

'The shooter sends the arrow.' In this usage, the shooter invests the impression of movement in the arrow and, therefore, just analogically is said to have instigated the arrow to meet the target (and not really since being inanimate the arrow cannot be instigated). (42)

'The wind makes the peak of the mountain fall.' In this usage both the instigator and the instigated are inanimate (and, therefore, neither of them is liable to come under the purview of the act of instigation). As such, the act of instigation between them is obviously the result of imputation of the role of the subject and the object on them by the visitors of the scene. (43)

In this way is explicable the usage of the causative form of the expression in the case of inanimate objects. Let us stop with this much deliberation on this topic since it has already been detailed by me elsewhere. (44)

Therefore, illumination of the object by its knowledge also must be analogical. Illumination of the object in this expression is analogical to the falling of the peak. (45)

In analogy, some cause of it is a necessity. 'Wind makes the peak fall', in this statement cause is the action of the wind. It is due to that action that the association between them comes to an end and the peak falls. In the case of illumination of the object by knowledge, however, the latter does not make any change in the object at all through its act of illumination. Under such a state of things, how can analogy and that also being a non-entity, be fit for being treated as an analogy? (46-48a)

(In response to the above objection what needs to be understood is that) the known object in this context, too, does not get illumined anyway actually but only analogically in the same way as happens in the statement: Manavako'gnih, child is fire. Does the child burn anyone like fire? Not at all. This usage is out and out analogical (in view of the child's sharpness in understanding as well as movement). (48b-49a)

The root causes behind the characterisation of the child as fire is its quality of sharpness, etc. and that is real. What truth after all lies behind the act of knowing as a fact of illumination? (49b-50a)

This is obvious that the analogy is appropriate so far as the animate is concerned. This, however, is of the nature of superimposition which, too, is dependent on the being of the agency of the counter-association which, too, has not come into being till date. Consequently, knowledge as the parameter of animateness has remained devoid of illumination, standing in need of being illumined by something else (like the Atman, self). (50b-52a)

Now the problem is whether the illumination of the object concerned is somewhat like the same by knowledge? (52b)

Do these arguments not carry any weight here too? (53a)

By means of which flame the lamp illuminates the object by the same it illumines itself also. That, however, is not the case with knowledge. (53b-54a)

The lamp is sufficiently possessed of the property of illuminating the objects. In the absence of that property common to both the lamp and the object, the latter would not have been subjected to illumination at all. (54b-55a)

This is why the Parama Śiva, as discussed already has been considered as sheer light. As He goes on shedding His Light, the universe goes on assuming its form as His obvious body. (55b-56a)

As blueness spreads its illumination, so does spread out the object its knowableness which is of existential nature. (56b-57a)

In reconciliation of the two mutually contrary opinions regarding the event of knowing an object as propounded by Kumārila with the assertion that knowledge of the object is based on the element of revelation (prakatata) inherent in it, and by Prabhākara that the same has its basis in the consciousness inherent in the knower, we admit that both are correct from their own viewpoints and, therefore, unification of both the viewpoints is the necessity. (57b-58a)

This may be elucidated by the case of a thief looking at a precious possession of Caitra and while intending to steal it out of greed does not dare to grab it out of the fear that he has been seen stealing it by its owner. Another elucidation of it is the case of a damsel and her lover thinking that the former has looked at him lustily from the corner of her eye, and, therefore, his body has got drenched with ambrosia. (58b-60a)

(It is obvious from the above instances that) the knowledge of an object is not merely awareness of it but involves in it the will for the corresponding action. If the same were not to involve the will for action in regard to the object, knowableness of it as its inherent quality rather than just as a contingent function, would stand annulled. (60b-61a)

Concerning your (opponents') argument that on the acceptance of knowableness of the object as its inherent quality, all would be known to all, we have to state that acceptance of this objection would go against you as misuse of a weapon is likely to harm its possessor himself. (61b-62a)

As regards our standpoint, we hold the view that Śiva alone is self-luminous and it is He who forms the source of illumination of all (out of His sense of independence and self-sufficiency and hence acts as the determinant in regard to knowledge as well as existence, sat and cit). As such, nothing else needs to be uttered in this regard. (62b-63a)

As regards the statement that the particular object is blue and therefore is a pitcher, such a statement is made almost out of ignorance and is mistaken to be true only by the ignorant. (63b-64a)

Blueness essentially is the colour of the body of Rudra, the deity of the fire of dissolution. It does not apply to the colour blue as perceived by individuals; then if the question arises whether it would turn into yellow. The answer to this question is that this, too, is not possible. If it looks blue to someone, it ought to be limited to him alone particularly as confined to his determination at last. (64b-66a)

If you agree with the formulation that the knowledge of a particular object amounts to be illuminated as such by the tool of understanding, you need also to agree with the view that this knowledgeableness is existential (bhaviya). (66b-67a)

We do not agree with your viewpoint that the knower is different from the object of knowledge. As against this viewpoint, we hold that whoever acts as the knower of what, forms the body of that knowledge in the form of his own personality. (67b-68a)

The opposition seems to have crossed the limit of deftness in asserting the point again and again that on agreeing to the viewpoint that knowledgeableness is existential, knowledge of everything would become common to all. In fact, knowingness of one does never become precisely the same of anyone else. (68b-69a)

What decentralisation lies in holding knowingness as existential? Indeed, by sticking to this point of view, the flaw gets annulled. Its status is also not kindred to that of the blue, etc. Knowingness, in fact, is that attribute by virtue of which the entire world becomes existential. Indeed, the whole knowableness becomes substantial on account of its inherence in existence. (70-72a)

You utter as per practice in the world that existence is derived from non-existence; inherence is derived from the unassociated and the associated; the last is derived as a particular via elimination of what are not eliminated; so is the case with whiteness making the black white. Similar is the case of the moving according movement to the stagnant. In the same way, objects such as blue, etc., being unknown, enter into the class of the known by virtue of the entry of the attribute of knowingness into them. (72b-75a)

Knowingness appearing by itself as blue, etc. should reveal itself automatically as equipped with the quality of knowingness, in spite of being shorn of the quality of revealment. (75b-76a)

When the entire world rests in the illumination of consciousness, there is no necessity of anything else to bring the illumination of awareness to it as it lies fulfilled in all respects already. (76b-77a)

As the entire spectrum of the world is being revealed in all multiplicity by Lord Siva, likewise needs to be taken the attribute of knowingness such as the blue, etc. (77b-78a)

Thus gets established the existential character of knowingness without any sense of repulsion. Still, however, the problem remains to be settled that when knowingness beginning from Siva to the unenlightened individual is all the way uniformly one, what is the necessity for dividing it into fourteen kinds? (78b-79)

(In response to this objection, the author observes as follows): When the completely existential status of knowingness is being spelled out, it is to be understood as being done directly by the Lord Himself. (80)

Now when all this division into part and whole as well as of order and disorder is being tolerated with by according to it the status of the creation of the Lord out of His magnanimity, what purpose is served by adding to it the idea of further divisions of kinds and varieties? (81)

(In answer to this query, the author observes as follows): the secret of our system is that whatever when and in what form reveals itself (we take it as such). (82)

'I know this as informed about it by Caitra'. Thus one, two or many agencies may be involved in my knowledge about something up to Mantra and even the supernal Lord of all the mantras imbued with His force. Similarly may be the case of information about so many other things in the process of understanding. Thus emerges the peculiarity in regard to the understanding as well as action so far as numeration is concerned. (83-84)

(As an elucidation of this form of understanding is) the case of the audience attending a performance of dance and music attentively and consequently feeling bathed, as it were, in the sea of ambrosia. (85)

Even so happens in the case of the performance of wrestlers, acrobats, etc. before the gathering of onlookers who becomes completely identified with whatever is being displayed (in spite of all their individual differences). (86)

When a large number of people become satisfied each with a particular experience common to them all, what is that experience where this unanimity of satisfaction takes place? (87)

This point of unanimity of satisfaction is reached when the earlier dry state of individual experience gets transcended. (88)

Like the experience of unanimity on the ordinary worldly plane, the same kind of unanimity occurs rather in a profound measure in Saivism as has been pointed out in the Mālinīvijayottara Tantra. In this regard, one should remind oneself of the six varieties of the path presided over by the Lord with the involvement of His creativity in the task as also His experience of it. (89-91a)

Thus becomes proved the proposition that it is the property of knowingness of the existential entity which reveals itself. In the state of the entity's remaining unrevealed and self-contained lies what is known as its original status. (91b-92a)

After the removal of the adjunct, which is the cause of ambiguity of it, when the object gets restored to its original shape, therein lies its revealment in its real being. (92b-93a)

'I know the jar'. In this statement, the jar concerned is revealed in its original form rid of any adjunct. This may be claimed. Behind the claim, the idea is that the jar is known to the knower by himself without any aid whatsoever, including mantra, etc. (93b-94)

There may be a case in which something, though existing, and yet is not revealed to someone. For instance, the fire of dissolution must be there and yet is not knowable to us. So is the case with the sense of direction beyond the mount Meru. The case is different of the self-consciousness. In it, pure awareness of things gets reflected. It is not untrue to say that since anything is being revealed, therefore, it is knowable also. The truth is that its revealment should be knowable. (95-96)

Who is the cognisant behind the revealment of what is unknowable? This is the problem with the statement that this earth has fifteen attributes. So is the problem also with other elements including water, etc. up to the Unmanifest concerning the knowableness of them to the individual enwrapped in ignorance. (97-98a)

As regards the characterisation of the individuals known as sakala as associated with elements from kalā to dhara, it amounts to suggest to their remaining under the agitated state of six coverings of māyā, niyati, kala, kala, rāga and avidyā. As distinct from them, sakalālayas are those in whom these kancukas, coverings, have become attenuated while jñānākalas are those in whom these have become completely eliminated. (98b-100)

In spite of predominance of knowingness in him, the individual attributed as sakala, remains within the range of agitated kañcuka and hence within the fold of the fifteenth. (101)

As the boundary of the fifteen elements is admitted in the case of the earth, etc. on account of the predominance of knowableness in them, even so it ought to be accepted in the case of the knower also. (102)

Gross covert, beginning, contracted, expanded, pervasive, yellow, etc., stagnant, forceful, etc. are fourteen elements qualified by these attributes from the earth up to the unmanifest. These attributes are the cause of inanimateness on the path of emergence of prāna and body. This is why in the Mālinīvijayottara Tantra these have been characterised as accompanied by knowership. (103-104)

Wherever the Purusa still associated with the principle of kalā has got illuminated is conceived as an object of knowledge, what is really meant as that object is indeed the covering over him and by no means he as the knower. (105)

Therefore, the Purusa still associated with the principle of kalā is bereft of knowership and hence also that of his status as the thirteenth on account of elimination of the principles of Śakti and the possessor of Śakti from him. (106)

The knower with an attenuated form of kañcuka then gets raised to the status of layākala though still he would continue to remain occupied by the element of māyā. Statuses of vijñanakala, etc., would continue to get upgraded likewise. (107)

Since the element of māyā is an object of knowledge, representing the state of attention of the kancuka, that, too, is the object on account of its identification with the kañcuka which is due to its extreme subtlety. (108)

Here the Purusa gets elevated to the status of the vijñānākala and becomes rid of the kancuka and hence the pure knower. In this state of absence of kala, he remains covered by māyā and thus his status gets elevated to the eleventh position in the hierarchy. (109)

When the vijñanakala, person in whom special knowledge becomes prominent, becomes the object of knowledge and his kancuka gets eliminated, resulting in the awakening of wisdom, only mantras serve as the agent of knowledge. (110)

When those mantras themselves become objects of knowledge, the knower becomes their Lord and he, too, attains the status of the object of knowledge owing to arousal of complete wisdom in him. (111)

Due to arousal of complete wisdom in him, he becomes the knower of the status of Mantra Maheśvara and further gets elevated to the ultimate status of Śiva the self-illuminated with the awakening of the still higher wisdom in him. Thus, he becomes the knower of everything with the sense of identification between the knower and the known. (112-113a)

Siva is the knower of the highest order in whom objectivity has completely been eliminated as He is the self-luminous Lord of everything. (113b-114a)

(At this most primeval state of being) if we fail to admit the being of anything self-luminous and think of emergence of light from darkness, there will necessarily occur the flaw resulting in the admittance of the entire world as completely asleep. (114b-115)

In the face of this danger, admittance of Śiva's self-luminousness becomes a necessity requiring nothing else to support this contention. Individual's conscience is the highest measuring standard conceivable. This has been stated right in the beginning. (116b-117a)

Now, in self-luminous Siva also there is a kind of objectivity insofar as there is prevalence of the relationship of instructor and instruction as related to Him. (117b-118a)

This is true. He has been created by the Supreme Lord such as imbued with objectivity so as to act in the role of Mantra Mahesvara, etc. beyond His regular activities. (118b-119a)

There is no harm in taking Him as such but by no means as limited in His consciousness. Admittance of the combination of subjectivity and objectivity is quite understandable in what is perfect, apparently self-contradictory though. (119b-120a)

In spite of His being imbued with the objectivity of that sort also, there is nothing in the entire spectrum of the reality which is shorn of His presence so as to remain fruitless on contemplation on Him as such. (120b-121a)

He Himself has stated in the Mālinīvijayottara Tantra that as a whole there is no saksat, diversity in Siva. Use of the word sāksat in this context stands for 'as a whole'. (121b-122a)

Now, even though Siva may be uniformly one (on account of having consciousness as His body) but what the reason behind reference to Him is as imbued with the triplicity of knowledge in the form of Mantresa, Mantreśvara and Mahāmantreśvara. (122b-123a)

Of each one of Mantra Maheśvara. Mantresvara, Vjñāna-kevalī and Pralaya-kevalī innumerable kinds are possible to be made out as is the case with the Sakalas. (123b-124a)

Similar would be the case with the Layākala. When he would turn into the object of knowledge, his another phase would become the knower of the thirteen kinds apart from the nine getting annulled. (124b-125a)

Similarly, when the Vijñānākala would become the object of knowledge, his another phase would become the agent of knowledge, and thus he, as the knower, would assume eleven kinds rather than be limited to nine. (125b-126a)

So is the possibility of multiplication of Mantras and Mantreśvaras. Having become objects of knowledge, they would become nine and seven rather than would remain seven and five. (126b-127a)

It is obviously true in regard to those who are enwrapped in the element of kalā but decidedly not true in the case of those who have got free of it. (127b-128a)

As regards the category of these Sakalas, along with the possibility of innumerable subdivisions of them, in their main divisions they are as many as fourteen. (128b-129a)

Though varieties are there amongst the Layakalas, yet only in the form of impressions (samskaras) to be specified by those who are free of the element of kalā. However, varieties are quite obvious in the case of one who is enwrapped in kalā. (129b-130a)

As regards the Vijñānākala and others of the sort, there is no variation amongst them at all except for such which comes to the fore on account of the autonomous nature of Śiva. (130b-131a)

In view of their difference from those who lie still enclosed in the grip of kala, the Lord did not speak of variation into varieties of thirteen, etc. in regard to those in whom the range of kalā has been transcended. (131b-132a)

Now the problem is how to accept the knowingness as an existential property when Pralayākala and Vijñānākala are entirely unaware of whatever is taking place outside themselves (like the sleeping snake and the yogin in the state of samadhi respectively). (132b-133a)

Now listen to what I am going to tell you regarding the oneness of consciousness in this state of things. When consciousness is implicit even in the inanimate, not to talk of those animate beings who lie on the verge of getting awakened. When the occasion for his awakening would arrive, one whose adjuncts have been eliminated would certainly get awakened in his consciousness. The awakened state of his inner being is of two kinds, namely, contemplative (mantratmaka) and existential (bhavaya). (133b-135a)

Proceeding along the line of sādhanā as preached by Vaisnavas and allied systems, by virtue of their emotional and sentimental approach for self-elimination, aspirants may get awakened and attain the state of mantra and the Lord of mantras, short of autonomy, however. Being deluded by their attachment (to a certain state of being), however, they get degraded from their samskāra of the state of layākala to the worldly life itself. (135-b-137)

Even a jñānākala may get awakened into the state of Mantreśa and Mantresvara sometimes and at others he may get degraded to be reborn. (138)

His rebirth, however, may also be of two elevated kinds as in the form of a man of special knowledge and in the capacity of a yogin. (139a)

In the Mālinivijayottara Tantra, it has been stated by Lord Siva that the Lord of Creation created eight vijnana-kevalins, (namely, Aghore, Paramaghore, Ghorerupa, Ghoremukha, Bhima, Bhisana, Vamana and Pivana). (139b-140a)

Therefore, when the potentiality for knowledgeability gets awakened in them, it forms the basis of their special understanding. (140b-141a)

This may be elucidated in the form of a young lady's dream that, though completely asleep, my lover would decidedly come, look at me and would be united with me and gets exhilarated beyond measure. (141b-142a)

In the same way, while creating the layakala, etc. Śiva also contemplates on the ground of this kind of potentiality in him that the potentiality concerned would be actualised in the form of experience of delight in the same measure as it lies in them. What form the experience would take is rather beyond the range of imagination. (142b-144a)

As would be the quantum of awareness in the person concerned so would be the quantum of delight in its depth as well as clarity. Memorable or not, the experience would by no means be rid of joy. (144b-145a)

A lover lying in deep sleep embracing his beloved feels himself as her enjoyer and so even after getting awakened. (145b-146a)

Although shorn of imagination, a person comes to have a look at a beautiful lady of integrity and incidentally happens to think of her worthiness of being an object of his enjoyment. The very idea of his enjoying with her makes him immediately exhilarated. (146b-147a)

Having seen the same lady at the same time, though equally capable of the same kind of experience in regard to that lady, there happens to be another person who does not undergo the same experience of exhilaration. Which one of the two deserves our appreciation and which one our condemnation! (147b-148a)

It is a matter of common acceptance that the outlook of the persons concerned plays the role of the determinant in such cases besides the sameness of the cause. This fact gets elucidated here by the differences in the responses of persons concerned. Placed under one and the same circumstance, while one feels rejoiced, the other immersed and the third remains absolutely unaffected. (148b-149a)

Due to difference between force and the enforced from each other, there are other differences also created by them. Thus, there is no end to differences and sub-differences. In this endlessness of differences lies the peculiarity of creation, etc. (150-151)

As regards physicality, there is no comparison between this world on the one side and the other world such as Visnu's and Rudra's on the other. In view of this, nothing needs to be uttered about other worlds in themselves as well as means of enjoyment available there. (152)

As such, although we are incapable of detailing out all the kinds and sub-kinds of the worlds in all their varieties, just think of whatever is being made out by way of exemplification. (153)

On multiplication of seven kinds of the knower and the same number of their forces with each other, we get forty-nine varieties which can be extended still further. (154)

Since all is pervaded by all in our system, in the knower of the category of sakala, layakala, etc. all other categories are essentially possible. (155)

Let these differences remain ambiguous due to lack of clarity, yet obviously since the differentiator behind them is the Lord Himself, those differences get multiplied further via multiplication with each other. (156)

If the main number of varieties of entities emerging out of multiplication of the forces and

the forceful mutually be multiplied further by that of water, etc., we cannot but reach endlessness eventually. (157)

Even the forces working behind the operation of the senses like eyes, etc., if taken into account in their both manifest and unmanifest states in the individual enveloped in the element of *kala*, *sakala*, obviously extend the number of varieties further. (158)

In the same way are mentioned the varieties and sub-varieties of other kinds of subject, namely, *layakala*, etc. due to the presence of impressions created in them in their earlier states of being moreover in their active as well as attenuated forms. (159)

Decidedly different is the nature of knowledge as is received in the state when the power of reception is lowered and hence indifferently lacking in momentum. Different from it is that knowledge which is received with momentum of the act of reception via immersion, expansion and brooding. The kind of knowledge received via these latter processes is of a different quality in its effect. (160-161)

When a particular capability gets superseded by another one, it results in the emergence of another kind of knowledge as happens in the case of supervision of sight by audition in the player of *vīṇā* (as he plays on the strings without looking at them). (162)

Disappearance and appearance of capabilities on account of replacement of one by the other or from within each other consciously or unconsciously extend the variety of differences. (163)

Thus has been elucidated the difference of varieties in regard to elements like the earth, etc. including its state of being a pitcher, etc. (164)

In this regard also, there is an element of oneness of the object with the subject. Thus, a pitcher becoming an object of knowledge of an individual enwrapped in the element of *kala*, itself gets enwrapped in that *kalā*. (165)

Insofar as an aspirant remains contemplating exclusively on *Śiva*, he appears as *Śiva* Himself. Until the end of that contemplation, he shares oneness with *Śiva's* body. (166)

Now is being shown the integrality of the element of earth having explained the principle of the fifteen components. (167)

The light which illumines in the form of the entire world is Lord *Śiva* Himself and hence the earth also is Brahman according to this viewpoint. (168)

Those are *Mantresvaras* who as per the wish of *Śiva* offer *siddhis* to those who aspire for such *siddhis* which are related to the element of the earth. (169)

Those who are undergoing the process of stimulation are known as *Mantresā*. Mantras serve as the content of their stimulation. *Vijñānākālas* are those who having practised yoga relating to the earth according to the provisions of *Śaivism* are as yet to attain the state of eternal constancy. It is exclusive of those who have done so under the ambit of the dualistic disciplines such as *Sāṅkhya* and *Vaiṣṇavism*. (170-171)

Pralaya-kevalas are those who have got dissolved while remaining as yet in the process of such practices and hence in the state of sound sleep as it were. (172)

Absorption with the reality is an obvious precondition of reaching the state of sound sleep. Otherwise, the state of dream cannot arise. (173)

There are also different kinds of sound sleep, such as clean and unclean as is obvious from the expressions of people following their sound sleep, such as someone's observation "My sleep was pleasant" as distinct from someone else's "My sleep was unpleasant." (174)

Such statements are not expressions of memory nor are even any kind of knowledge of any actual object as is obvious from their having been made immediately after getting awakened. (176)

Those whose inner being is engrossed in the manifestation of maladies born of actions of maya, attachment with worldly things, and are confined in their birth and rebirth to the earth alone are sakala called also as pudgala. (177)

Sevenfoldness of the forces lies in the application of the forces of them in their respective functions which arouse agitation in them. (178)

Siva is of the nature of eternal consciousness and is imbued with three kinds of forces which are desire, knowledge and action. They assume the form of the receptor out of their autonomous nature and hence get consolidated in the forms of Mantra, Mantreśvara and Mantramaheśvara and while remaining in themselves they lie quite indifferently. However as a result of the effect of attainment of them, they assume the form of receptors and begin to play the roles of Mantra, etc. (179-181a)

Thus, the role of the knower is of seven kinds. With the play of these roles, the standard of knowingness also (pramanata) gets divided into as many kinds. Out of these kinds, which aspect of it becomes bereft of the nature of the receptor, gets degraded to the status of the individual. This is the way of the formation of the triad of pasu, pāśa and pasupati, that is, the individual, the force and Śiva as the Lord of the force. (181b-182)

The wise man needs to talk of diversification of this kind in regard to water, etc. also. This mode of diversification would normally be applicable to all cases. (183)

This has been indicated in a summary form in the Mālinivijayottara Tantra when He observes that though He remains the undivided same everywhere, functionally He undergoes the states of wakefulness, etc. as also those of forms of gross, subtle, etc. in keeping with the awareness (of the aspirant). (185-186a)

Now is going to be discussed the group of elements involved in prāṇa. Here also divisions are the same fifteen as imparted by Sambhu. (186b-187a)

All objects of knowledge here in this world involve sixteen moments (ksana) each one from amongst them extends for two and one-fourth finger-ends covering thus as a whole the length of thirty-six finger-ends. (187b-188a)

Out of these sixteen moments, the initial one is supremely non-dual, indivisible and abounds in the sense of exhilaration (rasatmaka) while the second one is experienced as the point of emergence of the receptor. The last, on the other hand, becomes one with the object of knowledge and thus represents the state of restoration to one's own real being which is indistinguishable from its immediately preceding one which has become identified with the object of knowledge. (188b-190a)

The group of six moments from the third onwards is optionless (nirvikalpa) moving towards options and hence is of the nature of coverture. It is understood essentially as of the form of Śiva and hence as one with the supernal force. (190b-191)

The second one is the intermediate group of six moments, a mixed state of the higher and the lower with the state of option getting manifest gradually. (192)

In the first group of six moments the three forces will, knowledge and action when take a quick shift from the state of predominance of force to that of predominance of the forceful, they become six. (193)

In the case of second group of six moments also the same sort of change occurs though via

the path of receptivity. Having become affected by attachment, the forces remain here mixed up with the higher and the lower. (194)

Though the forces of willing, etc. enjoying the ascendancy of autonomy in the first six moments get narrowed down in the second six ones, yet they remain imbued with the supernal form of the Being here as well. (195)

This process of preservation of the former step along with the development of the novel one goes on taking place gradually which is also demonstrated by people discrete and enlightened. (196)

There are some who make this division differently by adding one moment to each one of these groups oriented to the object and subject of reception and raising the number of moments in each one of them to seven. (197)

This is a matter of subtle experience in which only those need to be regarded as authoritative who are actively involved in the attainment of practical experience and intellectual calculation of the steps crossed. Any discourse in this regard is, therefore, useless. (198)

This is the process of prāṇic sādhanā beginning from earth and ending with access to the root of all in Siva. What has been made out here is strictly in keeping with the tradition of the teacher and the taught as well as the sacred texts concerned as also within the confines of the established number fifteen in this regard. (199)

With decrease in the difference between the individual as an aspirant oneness with Siva, the number of moments also goes on decreasing. It results in decrease of options and clarity in the state of optionlessness. (200)

These decrease and increase take place in the same way as it happens in the case of a sufferer from pain moving towards the state of joy gradually and comes to even forget his state of pain. (201)

In the same way, with the elimination of the state of option, the awareness concerned with the options also gets attenuated on account of the force of the state of optionlessness. (202)

On account of decrease in the options, the ultimate truth also becomes bereft of options with the consequent revelation of the consciousness in its true form. In view of this, it is imperative for the wise to pay attention to this advantage. (203)

Understanding the nature of consciousness which interconnects the object and the subject and being attentive to its intensification via sādhanā which has been talked about here are capable of fulfilling all aspirations of the aspirant. (204)

In this way, via the process of elimination of moments in twins at one instance which create the difference between the individual and the Supreme Being, the aspirant at last comes to elimination of all but two (representing Śiva and Śakti). (205)

Thus, at the stage of prevalence of Śiva (Sivāveśa), only a couple of moments remain there one of which is absolutely pure and perfect while the other represents Śiva and Śakti together embodying all knowledge and action. (206-207a)

The yogin who has immersed himself in the practice of elimination of the breath-moments can know as well as accomplish anything. This has been stated by respectable Kallata also when he observes that elimination of breath-moments results in the awareness and power of accomplishment of all whatsoever and that elimination of the earlier leads to the emergence of the later. (207b-208)

In the initial breath-moment lies all-round perfection unified into one leaving nothing else to be known or accomplished and rendering both knowing and doing absolutely contentless. (209)

Therefore, wise people prefer this initial breath-moment, bear as does all potentiality of manifestation in it, for the sake of siddhis of all kinds including omniscience. (210)

The same force of Śiva is said to manifest itself on concentration on the third, etc. breath-moments resulting in elevation of the aspirant to the status of Mantra, Mantresa, Mantra Mahesvara, etc. in the same order. (211)

By virtue of exclusive concentration on these points one after another prevalence of the related siddhis comes into effect automatically. (212)

As the factor of distance between the eye and its object creates obstruction in perception in the form of fadedness of the vision, even so happens in the consciousness due to obstruction of the multiplicity of breath-moments. (213)

As the difference between Śiva and the consciousness of the aspirant decreases with the lessening of the number of intervening breath-moments, even so grows closeness between Him and the consciousness of the aspirant. This is why Śiva is said essentially to obtain everywhere and available to His aspirant anywhere. (214-215a)

Herein lies the truth of the statement that there is no necessity of any effort to get entry into the consciousness of Śiva (but for the elimination of the distance) since as would be an increase in the distance, so would grow the necessity of the effort. (215b-216)

This is why those Śaivites who have delved deep into the mystery of the School maintain the futility of any emotional ideation, etc. in realising Śiva. (216b-217a)

This is quite obvious practically from what happens in the world. One has to put in some effort in being aware of the jar, etc. and by no means in experiencing the state of joy. (217b-218a)

Closeness to consciousness is termed as internal in which case consciousness gets revealed while externality lies in getting away from it. (218b-219a)

What happens in the world, though close to ourselves, does not appear as such but rather as extremely distant to us. Thus, what is close to us, if not experienced as such, how can we know it intimately? (219b-220a)

There is no involvement of gradually in regard to consciousness as it happens in the case of the seed, sprout, creeper, leaf, flower and fruit, etc. In the case of the seed, etc. there is gradually in the manifestation of one from the other inasmuch as it is from the seed that grows the sprout and from the sprout the creeper, etc. Normally, however, this gradually remains unadmitted. Rather it is usual to say that all have grown out of the seed. So is the case with consciousness (giving birth to all) out of its all-round perfection. It is said to be the cause of all on account of its all-pervasiveness. (220b-222)

Now if the process of breathing were to start even in this jar, it would not but find full relief only in merger in Śiva as its seed. (223)

There is no place for any kind of gradually in getting one with Śiva. Whatever gradually appears to obtain among the states of Mantra and Mantresvara, etc., that all is due to the relativity of closeness with respect to oneness with Him in the case of non-dualism and closeness in the case of duality. (224-225a)

Contemplating always on this pattern that all is a manifestation of Bhairava Himself, the

aspirant takes no time in attaining the state of oneness with Him preceded by the sense of Lordship over the entire spectrum of consciousness. (225b-226a)

The kinds of breath that have been revealed by me here are guarded in their secrecy by the presiding deities of Khecari and hence their revelation has been made in compliance of the permission of Sambhu. (226b-227a)

Peculiar is the nature of the consciousness which emerges via progression on this line of spiritual practice and is denominated in keeping with the particular state in which it is availed of. (227b-228a)

Wakefulness, dream, sound sleep, the fourth and the transcendent are the names of the steps taken by one and the same practitioner. (228b-229a)

Within this framework of the reality beginning with the earth and ending with Siva, if the knower is one and the same, he has necessarily to pass along all these states which have been brought to my awareness by Śambhunātha. (229b-230)

The locus of establishment can never be establisher himself. What comes to us as the object of our sensibility is known as the jagrat, awakened. (231)

Beings named as Caitra, Maitra, etc. essences such as earth, etc., denominational words and the reality which they stand for, knowledge knower, object of knowledge and the consciousness itself, all these are the locus of establishment and have been termed as the awakened. (232-233)

For example, establisher is one who appears as Nīla from within outside in the form of the resolve as such. As against him, what appears as Nīla only outwardly can by no means attain the status of the establisher. (234-235)

In Caitra, as he appears, the bodily aspect of his being is known as abuddha, unawakened while what serves as the standard of knowledge in him (that is his prāṇa and consciousness), is known as awakened buddha and prabuddha and the element of pure knowledge in him is known as suprabuddha, fully awakened. These are the four stages discerned under the awakened category known as pindastha, bodily. (236-237)

Out of the four states of consciousness, namely, awakened, dream, sound sleep and the fourth, each one of them is again specified by its four sub-states of each interpenetrating the other. The fifth state of the transcendent, turyatita, however, has been kept apart from them on account of its pervasion of all of them, but why? (238-239a)

It has already been stated that the bodily aspect of the being has four states involved in it, namely, awakened, ignorant, knowledgeable and more knowledgeable and supremely knowledgeable. The awakened state is the main and the locus of understanding those other than this being variations on it. (239b-240)

That part of entities known as bhūtattva, constituent elements of the being, which serves as the burden of the locus, has been called pindastha, located in the body with the sense of one's identity with it (as stated) by the Mālinīvijayottara Tantra. (241)

What is popularly known as awakened is called (in yogic terms) as pindastha. This name has been accorded to this state of consciousness for the sake of yogin's control over it. (242)

The yogin practising oneness with what he is standing on is known as pindastha as limited form of matter is what is called as pinda. (243)

Those yogins are called all-round auspicious, sarvobhadra, who have access to the centre of all kinds of knowledge and hence everything has become their object of understanding. (244)

As the wise yogin moves onwards in his understanding of the entire world as pervaded by an all-inclusive being, the illumination of his consciousness goes on expanding. (245)

In talking about the states in regard to dream, etc., three ways of denomination are used, namely, popular use, yoga and knowledge. (246)

The state of dream has its base in the state of wakefulness. It comes in the category of the known. It also refers to the happening of the past. It is knowable by taking to the path of options. (247-248a)

In the state of wakeful sleep the aspirant looks towards the world with the same eye as the ordinary human looks towards his dreamy figures in that state. (248b-249a)

The state of wakefulness (of the common man) is like one observing the world in the state of immersion is pure imagination, dream, ideation, memory, madness, etc. (so unrealisable it is). (249b-250a)

That is the core of the state of dream in which what is extremely ambiguous in actuality appears as doubtlessly clear. Then and here the subject becomes sure of its pure subjectivity. (250b-251)

There, too, needs to be conceived the prevalence of the principle of four-foldness as was applied in earlier cases. These are the features of going and coming (gatagata) extreme diversion, suitability and getting fully established. (252-253a)

Here also svapna, dream, conveys the same meaning which it does in the popular use. It means immunity from receptivity to external stimuli and objects. Pada means confluence of prāna and determination. While prāna is the starting point of all the pathways to spiritual pursuit, determination is the stimulant of it. This is known to yogins as such. (253b-255a)

It is imperative for aspirants to overlook all whatever is available from outside and freely concentrate on whatever emerges from within. This is the state of dream in the popular sense. This is the main locus of understanding while the state of dream is contemplation on that understanding. (255b-256)

The shadow of the Ultimate Reality which is the supreme object of our understanding is the axis of our knowledge (in the form of prana, determination, etc.). Therefore, it is considered as the stable body of it which, indeed, is the seed of the creation (lying silent in our inmost being) and hence is called as the state of sound sleep. He acts as the seer in both the states of wakefulness and dream. Since He keeps Himself immune to receptivity of objects, He is regarded as lying in sound sleep. (257-259a)

It is on the analogy of the sound sleep of that Supreme Being that wise people have called the corresponding state on the individual scale as sound sleep. On account of being the state of sound sleep, it is immune to receptivity of the objective world. Its equanimity is its silence. This state of being of the Knower is characterised as that of sound sleep. (259b-260)

Form is termed as rupa, because it makes the object visible. Rūpastha is that yogin who has established his oneness with that visible form. As a result of his self-identification with that form, there arises indifference towards that form in his mind. Due to assimilation of the object with the self, there occurs contraction in the object resulting in the loss of its universality (261-262)

In the state of indifference towards the object, their root forms remain intact along with roots of their adjuncts in four forms, uḍita, stimulated, vipula, manifest, santa, quiet and suprasanna, fulfilled. (263-264a)

As regards the position of the content of knowledge over and above the knower, due to

progression towards the state of fulfilment and hence departure from the state of indifference, there comes in the state known as the turiya, fourth, as also Sakti-samavesa, the state of absorption in Sākti. (264b-265)

That consciousness is self-luminous. By some yogins it is said to be entirely independent of the object, subject and standard of knowledge. Consequently, it involves three stages in it. (266)

The object of knowledge gets assimilated to the standard of knowledge while the standard to the knower and the knower to the consciousness playing the role of the reservoir of knowledge. This consciousness is the Supernal Brilliance enlivening the totality of the spectrum of Being. (267)

Prama, knowledge, is ultimately the consciousness transcendent to the object subject and standard knowledge. All these three factors are only the door leading to it and hence dependent on it. As such, I look at it as pathless in itself. It is self-luminous absolutely independent of its awareness (involving the knower, the object of knowledge as well as the standard of it). (In view of all these attributes) this consciousness is the fourth. (268-269)

On actualisation of one's self-identity with that Consciousness arises the knowership, on ingression into it the objectivity and on ingressive closeness with it the standard of knowledge, all these three process being the fruits of Its grace. (270-271a)

There are two stages in the fourth state of consciousness, namely, anāmayā (blemishless) and savyāpārā (active). The state of elimination of the distinction of the knower, known and knowing is called blemishless, while reception of grace in the same capacities is known as active. (271b-272a)

The states of wakefulness, dream and sound sleep also are determined in view of the quantum of play of the force of the Lord in them. While the states of wakefulness and dream are characterised as the lower, and that of sound sleep is regarded as the higher (the fourth is considered as the transcendent). (272b-273a)

On account of being based on form as well as its indifference, the state of tending towards perfection gets surpassed by the state of absorption in the Sakti. (273b-274a)

Due to tending to perfection, the yogin looks towards the world as assimilated to himself in all its wholeness. On the same account, this state is known as pracaya, integral. (274b-275a)

In this fourth state of consciousness, there is no possibility of any further distinctive comprehension of it which is the precondition of such a distinction. (275b-276a)

The states of wakefulness, dream and sound sleep are prone to such distinction on account of their precedence of this fourth state. The force operating behind these preceding states is known in the Trika Śāstra respectively as manonmana (nullification of manas), ananta (infinite) and sarvārtha (inclusive of all). (276b-277)

The state of consciousness transcendent to the fourth is that of perfection, limitlessness and unmixed delight. It is also known as the Supreme State (parama pada). (278)

This state is inaccessible to yoga as it lies beyond the reach of contemplation, bhāvanā. How can there be any possibility of contemplation which is limitless and unknowable? Due to its inaccessibility to any device such as yoga, the Lord has left it unnamed. (279-280a)

Owing to its nature of pure consciousness as also perfection and ultimacy, this state is known as maha-pracaya, largest collectivity. (280b-281a)

Owing to its perfectness, there is no scope for any kind of distinction in it. It is for the sake of elimination of any such possibility that it has been left unspecified. (281b-282a)

Characterisation of it as constantly manifest, is indicative of its omnipresence, as what is one can never and by no means be differentiated from itself. (282b-283a)

To utter that in the state transcendent to the fourth state of consciousness, there is one specification that it is constantly manifest, is a statement of sheer foolishness. As such, there is no possibility of distinction in this state. (283b-284a)

Therefore, in the Mālinivijayottara Tantra it is stated that the state of padastha is lower (to the Supernal). The Supernal Force is transcendent to form and notwithstanding its participation in action, it is blemishless. (284b-285)

Transcendent to the entire five-foldness and as sheer brilliance of illumination lying in the inmost being of oneself is Śiva through the knowledge of whom the aspirant gets redeemed. (286)

This is what my revered teacher Śrīśambhunātha has revealed to me in this sublime form whose darkness of ignorance had already been removed by the moonlight like spiritual illumination of Śrīsumatinātha. (287)

Now hence onwards is going to be elaborated upon what others, such as the author of Išvara Pratyabhijñā have explained the spectrum of the states of wakefulness, etc. in their own ways. (288)

Waking is the state of consciousness in which the external form is received by means of the senses in its vividness again and again which lies there in all its continuity. (289)

The state of dream is the form opposite to the state of wakefulness as it is the creation of self-resolution. It is the object of sufferance of only those who are known as layākala as they are shrouded by the ānava and kārma malice. (290)

As sound sleep is the state of complete ignorance and hence incapable of variation in sufferance in the form of pleasure and pain, in it what is experienced is just the joy of being. It is the state of jnanakala, immersed in sheer knowledge of being. (291)

Though involving differences at its different stages, the state of sound sleep is uniformly one characterised as a mixture of animation and inanimateness. As distinct from it is the fourth state of consciousness in which Mantra, Mantreśvara and Mantramaheśvara all the three states of being come to the fore. (292)

All the ideations along with their corresponding realities endure their being more or less until entrance into the awareness of the being of Bhairava. On the entry into that being, however, they dissolve their individualities and become indistinguishable from one another. That state of transcendence of the fourth, along with all its fifteen-foldness gets reconciled into the oneness of Siva and Śakti. (293-294a)

In this whole spectrum of the reality covered by the foregoing analysis, whatever form is vivid needs to be taken as the state of wakefulness, whatever is unstable is to be taken as the state of dream, and whatever is ambiguous is to be regarded as to belong to the state of sound sleep. As distinct from these three states, whatever appears as the interlink of these three states needs to be regarded as the fourth state like the sumeru of a rosary. (294b-296)

As distinct from all these that state needs to be considered as the transcendent which has got rid of the entire division and distinction by means of arousal of the sense of non-dualism.

This mode of association needs to be followed everywhere in this regard. (297)

It is imperative for the wise man to apply this mode of approach on the occasion of dissolution in regard to the state of wakefulness, dream, etc. everywhere. (298)

Together in the Lord Himself who is by all means perfect; His consciousness stands for the transcendent state, delight for the fourth, wish for the sound sleep on account of playing the role of the ground where seed is sown, His power of knowing stands for the state of dream while the power of action for the state of wakefulness. (299-300a)

This has clearly been stated by Lord Maheśa Himself in the Mālinīvijavottara Tantra. According to it, Siva, Śakti and the individual enveloped in Māyā represent the state of wakefulness in the midst of the thirteen-fold division of the reality, pralayākala and vijñānākala stand for the states of dream and sound sleep respectively while the fourth state of consciousness stands for the Mantra, Mantreśvara and Mantramaheśvara. As distinct from all these, Śakti and Śambhu represent the state of transcendence. (301b-303)

In the division into thirteen principles, the state of wakefulness would remain constant as it did earlier. In the calculation of the state of dissolution, pralayakala, will also be included the states of dream and dreamless sleep along with vijñānākala and its power. While pralayakala represents the state of dream, vijñānākala stands for that of sound sleep. The vijñānākala would also include Mantra, Mantreśvara and Mantramaheśvara, Sakti and Śambhu along with the five states of Sakala, etc., jagrat, svapna, suspti, turīya and turiyatita, would stand for their Lords. (304-305)

The division into seven entities is inclusive of Mantra, Mantresa, Mantramaheśvara, Śakti Śambhu and the five states of consciousness. (306)

The division into five entities is inclusive of Mantra, Mantresvara, Mantramaheśvara, Sakti and Sambhu along with His three forces, namely, knowing, willing and doing. (307)

Even though one, Siva is found in five forms, namely, action, active rulership, rulership in the form of instigation, retreat from desiring and self-contentedness. (309)

Thus, we have shown the path (leading to transformation of the individual into Śiva) in detail.

NOTE ON VERSE 4:

There are seven states of pramātr.

The first is known as sakala. It is the state where perception is of the objective world instead of the subjective and is also known as the state of prameya, the state of knower of the objective world. The second is known as pralayākala which is the state of negation of the objective world where only two mat as remain namely, mayiya, and ānava. Here the perceiver does not experience the state of void but that of deep sleep or swoon where there are neither dreams nor perception of the objective world. These two states are prominent in an ordinary individual and are the field of three malas, namely, mayiya, karma and ānava.

The third state is called vijñānākala where the aspirant experiences awareness but this awareness is at times active as well as inactive. In this state the perceiver is afflicted by ānava mala which is also known vijñānākala pramātr śakti.

In the fourth state all the malas vanish; it is known as mantra-pramatr, a state of śuddha-vidyā while the fifth state is that of mantreśvara wherein the aspirant experiences the state of Iśvara. The sixth state is that of Sadāśiva known as mantra-maheśvara where the experient experiences his 'I-ness'. The seventh is the state that is established in transcendental 'I' and is known as Siva-pramatr-śakti.

Mālinīvijayottara Tantra has described these seven states for the benefit of the aspirant. It is also known as pancadasa-viddhi, the method of fifteen-fold for ascent and descent.

In our three states of consciousness, i.e., waking, dreaming and deep sleep, there is a gap. The gaps between the waking state and the dreaming, and dreaming state and the deep sleep are important points since herein transition takes place from one state to another. An ordinary person is not aware of these gaps but the yogin is mindful of these gaps since these gaps are the state of felicity or turīya. (Similarly in our thought-process there are also gaps between one thought and another. Instead of suppressing his thoughts, the yogin concentrate on these gaps and through these gaps transcends them. Even these gaps can be observed while breathing-in and breathing-out. By observing the gaps in-between breathing-in and breathing-out, prāna and apāna collapse giving rise to udāna or we may say that idā and piṅgalā merge into susumnā. These transitional gaps are important for the yogin to reach the higher state of consciousness.)

Turiya is always present in all the states all the time in the form of gaps from nijānanda to cidānanda and consist of various phases of nimīlana samadhi, subjective samadhi. And finally it is transformed into unmīlana samadhi, which is the state of supernal consciousness.

In terms of fifteen-fold ascent, the sakala is the state of nijananda; vijñānākala that of nirananda; parānanda that of suddha-vidya, brahmānanda that of Isvara, mahānanda that of Sadasiva, cidānanda that of Śiva and finally, jagadānanda that of Parama-Siva

CHAPTER - 11

Deliberation on Time and Kala

In keeping with the permission of Śambhu the path of kala, distinction, is going to be deliberated on. (1)

As was done in the course of deliberation on the forms of creation that different groups were put forth with their respective characteristics and denominations followed by distinction within them of different classes as each different from the rest of the same group, even so separating a particular class of beings from the rest is known as kalā in Śaivism. (2-3)

Some authorities have contended that kalā is the subtle and inner power which defines the specific nature of things as is the case of denomination of the earth as dharanī on account of its function of supporting the existence of all whatever lies on it. (4)

In the case of the example of the earth as quoted, there is nothing significant between the two views as in our view the means of inference is by no means a general as against the position of the Naiyāyikas. (5)

Some authorities think that kalā is that category of reality which has been conceived by Śiva to stand for the time suitable for the reception of initiation, etc. easily. (6)

(As an answer to the above proposition) the author states that since time is created by the Supreme Lord, it can neither be ephemeral, nor untrue nor does it leave any scope for choice of any other occasion. (7)

Retreat, nivr̥tti, obtains in the earth, stability in the unmanifest, knowledge as well as silence in the end of ignorance. (8)

Transcendence of peace is the state of Śiva. The Parama Śiva is also transcendent to time. Definitely, therefore, there is no scope for any kind of classification or calculation in Him as He obtains everywhere besides being the source of autonomy. (9-10a)

On account of His autonomy, He has retained inseparably with Him His attribute as the knower to be imparted to His aspirant through instruction so as to get ingressed into Him. The Lord is expressly conceived as the harbinger of awareness. This is why presence of kalā in Him is nothing but appropriate. (10b-12a)

Anda is the basis of the stability of division in the creation. It is an enclosure insofar as it stands for the extremity of Śakti. (12b-13a)

Although statement has been made earlier that there is division of worlds in the concept of Siva, yet there is no place for any enclosure in Him as He is unbounded. (13b-14a)

Now, apart from the earth, since forces of both the prakṛti and maya, too, are unbounded, there should not be any possibility of spheres, andatva, in them. (14b-15a)

Our teachers have said that since the five elements such as earth, etc. are perceptively there before us, it is but natural for us to think that there is nothing besides them to play the role either of the object of knowledge or of the standard of knowledge in its concrete or subtle form or even in the form of the knower. (15b-16)

On account of the agent of knowledge explicitly emerging from within them, the entire group of thirty elements play all these roles of object, subject and standard by themselves through participation variously by themselves in the act of manifestation. Beyond this diversion of multiplicity amongst them, all is conceived as purely the night of ignorance. (17)

This process of participation of these elements via the four stages (of wakefulness, dream, sound sleep and the fourth) results in the emergence of the action, means of action, standard of action and actor) ultimately ends at the fifth state of access to Siva (in the state of the transcendent consciousness) characterised by autonomy of will for progress. (18)

In the well-known texts like Kalottara, etc. it has abundantly been stated that it is by these five elements that the entire world is pervaded. (19)

On the same account, it has been stated in the text known as Pañcatanu that beginning from the earth, which has been born right now and ending with Isa, all including water, fire, air and space, (are the basic elements obtaining the world). (20)

The element of Siva, therefore, needs to be regarded as self-dependent and the void of void. That which is the basis of all divisions, self-dependent and pure consciousness, is the thirty-seventh element in that row known as bearing the name Parama Siva (21-22a).

In keeping with the logic in the determination of the states of the reality, there does not seem to lie any impropriety in terming the Supernal Consciousness as the additional thirty-eighth principle in this row. (22b-23a)

In this vision of the high-souled, there is no fault. On the elimination of whatever is realised as the manifest form of the reality, what comes to the fore in the centre of our being has been determined as the thirty-sixth principle. (23b-24)

What that thirty-sixth principle is kind of or is it not anything at all? On the arousal of this doubt, it is indicated as that, which, indeed, is of the nature of the continuum of consciousness-delight, autonomy and appears the thirty-seventh leaving no scope for any further query. (25-26a)

If any further query arises in regard to that reality, the answer would ultimately be that it is the same consciousness and if for the sake of fulfilment of the requirement of satisfaction of ideation, it is termed as the thirty-eighth, then also it would coincide only with the same thirty-seventh again. (26b-27)

Indivisibility, autonomy and consciousness are the features obtaining in common in all the entities excepting for the pure knowingness which is peculiar to only Siva. (28)

In the earth there is smell, in prakṛti there is taste, rasa, in māyā there is form. These sensibilities obtain in these entities in the subtle to subtler form. In keeping with this order obtaining in these entities, there must be some sort of sensibility of touch at the end of them for which yogins have keen aspiration. In transcendence of that sensibility of touch lies consciousness in the form of pure space. Having ascended to that state, the yogin gets

access to the Supernal Consciousness which is self-luminous. (29-31)

In course of the yogic practice, first of all emerges bindu, point followed by sound, nada, form, rupa, and taste, rasa as objects of agitation but not touch, sparsa, according to the statement of Spanda Sāstra. (32)

In view of Lord Siva, as expressed in the Mālinīvijayottara Tantra, the qualities of the five elements respectively are supportance, obtention, awakening, purgatory and space-giving. Practising (meditation) in keeping with the sense of these words on the respective elements, the practitioner gets rid of the burden of his body. (33-34a)

The method of getting eased up to the five elements has been explained. Now is going to be explained how to get eased on the three subsequent planes. The Self obtains up to the plane of vijñanakala, vidyā up to īśvara while the remaining stretch belongs to Siva, the Supreme. (34b-35)

These two divisions are based on only distinctions amongst the entities. As such, they are only varieties of the path making the same complete the number of them as six without making any transgression on it. (36)

Nature, prakṛti, Person, puman, Dynamics, yati, Time, kala, Maya, principle of creation, Vidya, principle of knowing, Isvara, God, Sadāśiva and Siva are the nine principles-cum-entities on which is based the principle of six paths. The wise one needs to speak on the same pattern in regard to the view of eighteen constituent factors of creation. (37-38a)

Mainly as per the wish for the locus of enjoyment (bhoga) as also in view of any other desire, initiations are innumerable in number and kinds. (38b-39a)

The Lord, however, has enunciated uniformly only one mode of initiation within the range of the doctrine of thirty-six principles both in summary and detail. (39b-40a)

Śambhu has recommended the mode of initiation into the non-dual principle only in the case of the teacher who is himself very well enlightened and the disciple has crossed the barrier of the desire for enjoyment. (40b-41a)

The Lord is continuing to divide His oneness into the multitude of entities and beings by means of His force of autonomy, however, without getting Himself anyway divided and yet remains resting in His undivided oneness. (41b-42a)

Thus have been explained the kinds of the path from the viewpoint of their tangible, subtle and transcendent forms as also that of their locus, essence and modes of variation and participation in the process of objectification. Now is going to be elucidated their subjectification in triple forms. (42b-43)

The element of the standard of knowledge obtaining in the knower assumes the form of pada, locus, owing to ingression of understanding into it. The same pada becomes mantra when removed from its locus due to some sort of agitation in it. As a result of it, the knower stops from speech and remains completely silent and settled within himself. (44-45)

Complete silence on the part of the aspirant does by no means amount to his complete stoppage from contemplation. Indeed, his contemplation is of the nature of standard of knowledge rid of the agitation of the ordinary human life. Therefore, as per the principle of the Trika system, mantras and padas are almost one and the same in their statuses, while the Supreme Being is rid of agitation as well as movement. (46-47)

On desertion of indifference and lack of descent of agitation, the sacred path of letter ought to turn towards the knower which previously was termed as pramā, knowledge, which is shorn of division on account of perfection. (48-49a)

In the Śaivite system of spiritual practice each consonant from k to ks stands for one of the elements along with each one of the sixteen vowels including what stands for emission and thus all of them totalling thirty-six. (49b-50a)

In this regard, so far as the dynamics of the Śakti is concerned, its source as Siva has already been explained. For the sake of its easy understanding on the part of the student, now I propose to put it before him collectively. (50b)

I, Abhinavagupta, have presented the details of the six paths summarily for the sake of easy understanding of my students in the form of these three verses in the meter known as Āryā. The details are as follows:

Pada, Mantra and letter are represented by a single letter ks. The sixteen states of being, pura, are those as beginning from Rudra and ending with Virabhadra. The earth stands for the retreat. The elements (constituting the universe) are thirty-two as beginning with water and ending with the Unmanifest. Twenty-three is the number of the letters in the alphabet beginning from h and ending with ñ which represent these elements. Fifty-six are the states of being. Five are the mantras. Seven is the number of constituent elements from the Purusa to Māyā. Corresponding to them are the consonants from j to gh. Twenty-eight are the planes of being (bhuvana) of the lower category. The three fires stand for the letters g, kh and k and represent knowledge, Śakti and Siva as also the mantra separately. The number eighteen stands for the kalā known as śāntā. The one tattva (essence) is indicative of Śiva and Śakti combined into one. (51-53)

This entire group of six paths exists in oneness with Bhairava. It obtains enjoying autonomy, sharing the same with His independence. (54-55a)

The path of mantra is embedded in the knower. This has been elucidated as such. For example, when the object of speech becomes engrossed by contemplation on consciousness, and thus becomes engaged in deliberating on the knowledge and protective action of Siva, due to the play of the Śakti, the Force in its entirety, getting rid of its form of the standard of knowledge, consciousness assumes the role of the path of Mantra. This is how having played the role of the standard of knowledge, it assumes the form of the locus of the path. (55b-57)

For instance, the knower comes to rest in his process of knowing by combining several letters together. The process of combination involves gradually both in placing as well as in pronouncing while conceiving of the resultant novel meaning is oriented to the objective of enjoyment. Consequently, it assumes the form of the standard of knowledge. This has been explained to us by our teacher. (58-59)

There is no possibility of any knowledge without combining of letters (into words). (60)

The path gets related to kalā on account of involving in it the process of calculation. In the process of transformation of anything into the object of pure knowledge, no matter the same be subtle or gross, the teacher of this philosophy needs to pay attention to the point of the change of the course from the essential to the spacial. (61-62a)

The path of letters, varnadhva, needs to be taken as that state at which the knower, standard and object of knowledge as discussed above, become coincident in the form of sheer knowledge. (62b-63a)

The entire group of fifty letters bearing within it and thus enjoying the taste of the awareness of all the denominations reposes in the consciousness, being imbued with unlimited force. These letters are created along with the co-born entities up to the earth. Remaining contemplating on the ground of their consciousness on all those meanings, it is they who indeed are the real bearers of the consciousness. (63b-65)

Such innocent knowers as children, birds and animals who have remained so far ignorant of

indications, they as well, having received this inner awareness bearing with it the essence of all impressions in their own ways become peculiar knowers. (66-67a)

In this limitless spectrum of the natural consciousness embodied in these letters indications becomes fixed to the extent as to get their indicatory character transformed into the actuality of the objects they are indicative of. (67b-68a)

Lacking in its access to the consciousness indications go on being created one after the other without finding any point of rest and thus stand the danger of the fault like a child being made to understand something by way of indication. (68b-69)

Indicating by fingers do not generate awareness sufficient to bring conviction since variation in understanding has its root in words and serves as the spirit of meaning intended to be conveyed. (70)

Thus, the role of alphabet is such as to convey the definite sense and, as such, it serves as the companion of consciousness in its act of contemplation. (71)

Only those letters need to be regarded as independent of indications which are imbued with the power sufficient to generate the intended sense as their burden of awareness. (72-73a)

Foolish is he whose capacity of understanding remains blunted even after listening to instructions of others and hence does not deserve the status of the knower. (73b-74a)

Such a foolish man may repeat the particular word like a parrot however in its right context awaiting out of his autonomy prospect of reaching the state of understanding of its real meaning which alone would generate the corresponding awareness in him. (74b-75a)

He who is capable of breaking the knot of argument of the opposite side resulting in the arousal of his own understanding in the matter concerned in regard to the group of letters presented in the form of sentence, etc., needs to be regarded as the real knower and winner of the contest. (75b-76a)

As the knower proceeds transcending the level of his original understanding stage after stage, excellence after excellence of consciousness goes on manifesting before him. (76b-77a)

Break through and entry into the original reflective power of consciousness occurs following merger of the earlier impressions of ignorance into the subsequent ones serially. (77b-78a)

Along with the initial unfoldment of the talent when persons get established in the reflective genius lying inherent within them, they are sure to develop into poets and orators (to be recognised as such) all around. (78b-79a)

So long as he remains reposed in the abode or light of consciousness rid of the adjunct of indication and calculation, what does he not know and what can he not accomplish? (79b-80a)

This is how the utility of letters has been recognised for the sake of getting accomplished in oration as well as in the display of the skill of all-knowingness which has been obtained by him as inherent in him. (80b-81a)

As has been stated in the Siddhayogīśvarī Text by the boon-granting Śiva mysteriously that this is why these particular letters have been kept secret as distinct from those which have remained open to all. (81b-82a)

Thus what appears purified in respect of its knowledge, knowingness, knower and the object of knowledge is the path in all its six-fold-ness which is coincident to one's body. (82b-83a)

On the act of purification having been accomplished even in one respect the worthy teacher needs to understand the same in all respects. (83b-84a)

In case of inability to purify all aspects of the personality, the teacher needs to purify their subtle forms. On the seed-form getting purified, no more would it be able to prolong its continuity. (84b-85a)

Purification of the disciple amounts to breaking the continuity of impressions concerning the acquisition, ownership and enjoyment of objects of desire, and redirecting the desire from them towards getting gradually oneness with Śiva. (85b-86)

Thus, it is evident that these purifying mantras are of peculiar forms as they are meant for purifying the disciple in both the left and right aspects as well as in regard to the doctrine itself. (87)

There are three orders in the setting of the mantras relating to Siddhā Mālīni known as anuttara trika, transcendent triad. They all are capable of granting everything in every way, however, with the specification of the priority of someone somewhere and subordination of the rest in that case. (88)

Therefore, in the Mālinivijayottara Tantra in regard to their usage in the ceremony of purification, the priority and posteriority of different mantras has been settled. (89)

The purificatory nature of the mantras is effective in the case of the triad of the goddesses of Malini, that of the gods, eight-foldness of faces and limbs of the bodies leaving apart only the door, structure, base tradition of teacher, system of arms, and the guard of the people. (90-91)

Whatever has been said above in regard to the purification of the path and purifying force of mantras, that is associated with oneness with Siva's autonomy. This has been laid down in sacred texts. (92)

The entire world is getting reflected in the Supreme Lord who is eternally constant as a reflection appearing in the mirror without having any existence apart from the actual. (93)

In the space-like consciousness of Siva is appearing the entire variety of entities like bodies, etc. like the appearance of snake, rosary, wave, etc. in the eye of the worldly people. (94)

The incidence of death appears as a sheer dream to the individual at the prime state of his childhood as also the possibility of entering into another body after death. (95)

In the state of dream also figures appear as actual due to the power of reflection in consciousness even without any possibility of occurrence in actuality. (96)

As pieces of stone found on the river-bed in Śālagrāma are adorned with peculiar figures appearing on them, even so entities from Māyā to the earth have engraved outlines of various sorts of figures in the core of their being. (97)

Towns, oceans, mountains, etc. are the follow-ups of the principle of wish of the Supreme Lord being in themselves neither real nor unreal, neither cause nor effect. (98)

On account of the eternal consciousness acting as the factor of determination in the course of the acts of dissolution and creation in all its autonomy (all this in the form of the world) is taking place in the space of consciousness of Bhairava lying there in His freedom. (99)

Since Bhairava is sheer consciousness one and the same without any possibility of division in Him, the notion of self-assertion in the individual is the sole factor of appearance of division in the entire spectrum of entities. (100)

No matter whatever standard of knowledge be applied, we cannot prove the role of anyone else besides the self-proved consciousness behind the creation of dreams. So needs to be understood in the creation of everything. (101)

While playing in the garden of peculiar scenes and scenario (as the world is), he who understands that it is I myself who is all these entities, ideas, elements, etc. gets relieved (and ultimately redeemed). (102)

‘I was born like this and died like this’, this is the peculiarity of life and death sketched out by oneself on the wall of one’s own consciousness which remains immune to life and death. (103)

The idea of the outer world and this world is barely notional in the context of consciousness as there is no scope in it either for time or space. (104)

This creation would have been born in all its tangibility and hence it is not sheer consciousness. This assumption would require the answer as to who is its bearer and by what is the entity that is holding it in its place? (105)

Under the assumption of the elements, bhuta, having been born of the tanmātrās as the basics and the products of them, we cannot but end with the admittance of the consciousness-force as the bearer in the form of Siva Himself. (106)

Therefore, it becomes obvious that consciousness itself is the creatrix and sustainer of everything being Śiva Himself. From her are born and on her are sustained all the entities. As such, she is neither sustainer nor creatrix. (107)

The universe needs to be contemplated as a creation of sheer imagination and as self-sustained. This is why it does not fall down. (108)

Idea of the earth that ‘I am dense’, etc. is the secret cause of its earthiness. When ultimately it would come to the motion that ‘I am sheer consciousness’ it would get dissolved into Bhairava-hood. (109)

Just as blueness in the gem as well as in the rainbow is merely notional, so appear entities of the world in Śiva and really neither do they ever arise nor subside. (110)

Whether this act of creation has taken place in space or in time? On this disquisition, the fact is that even space and time are creations of the Lord by virtue of His being pure consciousness. (111)

In the body measuring just three and a half fore-arm-lengths and during just a prahara, three hour’s time, dreams appear covering peculiar expanse of space and duration of time. (112)

Therefore, we think that moment has no real entity. In single moment of action so many acts may be accomplished hurriedly. (113)

On account of this being the fact, those who hold the view of moment as the last contracted form of being, need to apply the same formula to the present context and see whether they themselves have not lost in nihilism. (114)

Our Lord Siva by virtue of His autonomy is capable of turning into nothing whatever is in existence as well as bringing into existence whatever is non-existent at the moment. (115)

This is why the Supreme Lord has been declared as of universal form annulling the possibility of the earth, etc. as separate from Him. (116)

On account of all this having been explained earlier itself, there is no necessity of going through the same details anymore, hence, it is now the time to stop from getting defiled by

projecting ourselves outside. (117)

This is how we have concluded our deliberation on the path of kala, etc. (118)

NOTE ON VERSE 14:

There are four spheres, domains or anda:

1. Sakti-anda: It is the first step of creation and is also known as the pure creation since at this level the Śiva-tattva is apparent. Śakti gradually descends from ananda (bliss) to icchā (will), jñāna (knowledge) and kriyā (action) simultaneously creating the duality in creation. Duality, at this state, is only conceptual but there is no division or limitation. Except for Śiva-tattva, Sakti-anda contains all the pure tattvas — sakti, Śadāśiva, īśvara and śuddha-vidyā.
2. Māyā-anda: Sphere of māyā causes obscuration and forgetfulness of the pure essence and divine nature that was inherent in Sakti-anda. Thus, it acts as the factor of limitation of Sakti-anda by covering the pure creation with five kancuka, making it appear limited in space and time, partial, limited in knowledge and power of action. It contains seven spheres from māya-tattva to purusa-tattva.
3. Prakṛti-anda: It projects the world as perceptive to the limited human consciousness and contains in itself the śakti of individual soul (purusa), prakṛti-tattva, buddhi-tattva (intellect), ahaṅkara tattva (ego), manas tattva (sense-mind), jñānendriya (five power of senses), karmendriya (five organs of action), tanmātrās (five subtle essences) and lastly four mahabhūtas, elements – ākāśa, vāyu, tejas and jala, tattvas.
4. Pṛthvī-anda is the culmination point of creation, i.e., solid matter and it is the only constituent (tattva) in this sphere. It has a special status since it is the home of kundalini śakti and contains in essence all the tattvas.

CHAPTER - 12

Anavopaya - Transformation of Individual to Siva-hood

Now is being given exposure to the original utility of the path, adhvan. (1)

As this entire spectrum of the path has its basis in consciousness, so it extends in the body in the form of nullity, intellect, prana, net of nerves as also in the external world in the form of the emblem, statue, fire, place of fire, etc. all around spreading in an ordered form and separately in disorder also. (2-3)

The aspirant needs to contemplate on the entire path extending from the inner consciousness up to the world all around as one's own being from its limited individuality to the state of absolutely autonomous state of Śiva-hood. (4)

We cannot dismiss that it is He who is being reflected in all forms everywhere without any division in Him not to be questioned about this even in the state of dream. (5)

The aspirant should look towards his body contemplating how the entire universal path including time, space, action and events in all their forms and variations are vibrating in it turning it into the locus of all these vibrations. (6)

Looking towards himself like this the aspirant becomes refulgent with the divinities on the universal scale, deserving to be meditated on, worshipped, satiated and thus owing to having been possessed by the state of Siva, he becomes redeemed. (7)

Practising like this, whatever may come to his sight, no matter, be it a jar, piece of cloth, emblem, bare piece of land, book or water, and wheresoever places, he should become one with it (contemplating on it as a manifestation of his own Self which ultimately is Śiva Himself). (8)

At that level bestowal of all things as one with oneself is the real form of offering while thinking of oneself as all-inclusive is meditation. Follow-up of oneself steadily without any tremor and integrally along with contemplation is to turn oneself into the locus of japa. Whatever objects are offered with this frame of the inner being, result in dismissal of ownership being transformed into the rays of which the offering turns into oblation. (9-11)

As the Nandīśikhā has remarked, the aspirant who does like this and looks towards all with the sense of equanimity, he, as it were, is engaged steadily in the observation of the vow of

pure equanimity. (12)

Worshipping, meditating, offering of oblation and observing of vow, in this way, have been extolled by teachers in the past as the perfect state of absorption, samadhi. (13)

In the context of performance of worship and japa, etc., in the external as well as internal ways, so far as the use of object is concerned, there is neither any rule of provision nor that of negation. (14)

There is no necessity of purification of imagination, worship on meeting points of day and night, sandhya, etc. in this regard. This has been stated in the Trika Sūtra in detail that anyone can perform these acts irrespective of being conversant with rules concerned or not. (15-16a)

Whensoever, wheresoever and howsoever the Consciousness Force pleases, then, there and that may serve as the means as well as mode of the worship. (16b-17a)

In the worship of the Consciousness Force one needs to make use of anything irrespective of the consideration whether it is worldly or other-worldly. As regards the necessity of tremorless-ness, this needs to be fulfilled steadily by throwing it out forcibly. (17b-18a)

In howsoever manner and through the application of whatsoever means, orderly or disorderly, doubt gets removed from inside, one needs to put in effort to that end. (18b-19a)

Presiding deities of senses and organs of action need to be propitiated by means of even prohibited objects. As per the Bharga Śikhā Śāstra even Vira-vrata may be made use of. (19b-20a)

Doubt, defilement of consciousness, diffidence, constriction, etc., are causes of lodging the practitioner in the prison of the world with the necessity of getting enclosed within the bony frame of the body. (20b-21a)

Mantras are of the nature of letters while objects are products of the intermixture of elements and living beings are made of the stuff of consciousness. As such, where is there any chance for any kind of adulteration? (21b-22a)

Thus, in case of impossibility of any kind of adulteration, there is no scope for any kind of doubt in course of the spiritual practice. Restraint from doubt is the easy way to removal of doubt. (22b-23a)

In the texts like Sarvacara, Viravali, Niśācara and Krama, etc. it has at length been stated here and there that doubt gives rise to diffidence, and hence it is the source of obstruction. (23b-24)

Honourable Utpaladeva, the teacher of our teacher has observed that we pay obeisance to the path of Maheśvara Śiva which has acted as the thunderbolt on the (evil of) doubt. (25)

For the sake of making available to the disciple the highest state, here has been shown the atomic path, anavopaya, in detail for the wise to take to. (26)

CHAPTER - 13

Deliberation on the Descent of the Force of Consciousness - Saktipāta

Here is going to start deliberation in various ways of descent of force with regard to the worthiness of the aspirant, his identity and the mode of getting the privilege of. (1)

Certain authorities have already put forward their respective views concerning the phenomenon of descent of force. I am, therefore, required to expose and refute them followed by presentation of my own view on it. (2)

Whatever is there before our sight is of the nature of pleasure, pain and swoon and hence of discordant nature. (Being a sheer effect) it needs to have been born of some cause. That cause is the unmanifest, avyakta, consisting of (the three gunas) known as sattva, rajas and tamas and is inconscient, and an effect like the jar, etc. having Prakrti as its cause. (3-4)

That Prakrti is inconscient as she gives birth to all the inanimate entities ranging from kalā to the earth. Since she is incapable of giving birth to anything by herself, she must have needed stimulation by the Lord, the stimulation amounting to fertilisation. As such, she must be the object of enjoyment of the Purusa due to being enjoyed by whom she has given birth to entities of various kinds of unborn status. (5-6)

Since the Purusas are unspecified by time, why is she not responsible for their birth? Impressions of past actions being the cause of birth, what was the basis of their coming into existence? If it is argued that they were redeemed, muktanu, right from the beginning, what

was the ground for their having been redeemed even right from that beginning since impressions of action are not eliminable without having been suffered? (7-8)

Since there is gradually in the fruition of impressions, they cannot be enjoyed or suffered all at once. Therefore, there is no possibility of getting transformed from the state of bondage to redemption at one and the same moment. (9)

If it is posed that impressions can be eliminated by means of knowledge on account of the intervention of God, the question is what is the basis of God's intervention in the law of action? If it is replied in terms of virtue acquired through observance of righteousness in the form of right action, the problem is that there is no such action which may give rise to knowledge. If any action may result in knowledge, the knowledge would be bound to fall in the lot of fruits (10-11)

Is there any probability of the effect of one old action burning down the stock of effects of a subsequent group of actions? Since the Lord is rid of both hatred and attachment, such discriminative intrigue on His part is impossible. (12-13a)

Thus, there is every probability of knowledge (as well as action done without craving for result) burning down the net of actions, since action accomplished with the craving for attainment of heaven, etc. is accompanied by ignorance. Ignorance has the probability of getting eliminated through knowledge as well as a result of action done without craving for the result. (13b-14)

On admittance of the necessity of knowledge as the pre-requisite of elimination of the effect of action, such pious acts as fasting, etc. may have the probability of generating evil effects and rendering ineffective results of evil acts. (15)

On admittance of ignorance, ajnana, as absence of knowledge, one would also have to admit that at the primeval stage there was complete absence or loss of knowledge, which is not possible at all. (16)

There is no knowledge, as such, which was not into being before its awareness, as no such item of knowledge has ever been revealed. On admittance of the view of complete absence of knowledge at some early stage, all individuals would have to be accepted to have been dumb and fool like the jar, etc. at that stage. (17-18a)

If we accept this view of complete absence of knowledge in persons yet to be born, this view would get extended to even liberated individuals since before his birth, he himself was not in being and the knowledge grew in him only after his birth. (18b-19)

How it is in the case of liberated individuals that knowledge is not required to be born in spite of the fact that they as well have to be born with respect to their bodies, etc.? That is due to impressions of their actions having been eliminated already and that also on account of elimination of ignorance in them prior to it. If it is asked as to how ignorance might have got eliminated prior to consciousness coming into being, the answer is that ignorance has not even prior presence in them and not to talk of being born subsequently. (20-21)

Why birth of knowledge is not possible in redeemed individuals in spite of the fact of the birth of their bodies, senses, etc. at all? This is an arrow of wheel destined to move round and round killing all shades of views whichsoever. (22)

If ignorance were to be considered as the state of elimination of knowledge, then it would have to be regarded as ever-existing even in redeemed individuals as a result of operation of the factors such as maya, etc. (23)

On the other hand, if ignorance were to be admitted as false knowledge instead of absence of knowledge, then it turns into the co-cause of all actions one has to accomplish. (24)

Now the question concerns regarding the stage at which the causality of the faultiness of the knowledge involved in its accomplishment is understood. Is it at the time of enjoying or suffering its consequence or right at the time it was being created? In the case of admittance of the latter alternative, the fault would go to the action involved in the accomplishment. (25-26)

If we accept the prior position, there would be the problem of explaining the start of the new creation following the dissolution on account of total absence of body, etc. at this stage nullifying, thus, the role of the faulty knowledge in its accomplishment. On acceptance of the latter position, on the other hand, when, where and by whom the action would have been done, they all would be treated as companions of the fault. In this latter event, no one would have the opportunity of getting rid of the responsibility of doing the action all by himself. (27-29a)

In spite of being knowledgeable if someone fails to accomplish the task due to ordeal of the stock of impressions of his previous actions, what would be the remedy available to him? (29b-30a)

If faulty knowledge may be possible naturally in liberated individuals in the state of dissolution why can it not be possible in Siva also? (30b-31)

The lack of the power of sight that has been attributed to the prakrti which is the object of change is in the form of two causes, namely, narrowness and isolation (32)

So that the prakrti might show herself to the purusa and the latter might get redeemed, the prakrti manifests herself from mahat to the earth by getting reflected in it the light of the purusa in the form of intellect which is known as her purpose of the enjoyment. (33-34)

I am sheer intellect imbued with the attribute of change and who is there beside myself, these points of understanding are the cause of association of them with each other. Both these purposes of them having been served through their association, now the prakrti ceases from producing anything in the interest of that particular purusa considering him as absolutely unattached with her. (35-36)

Now, (the question is raised from the side of the opponent) which one from amongst the two, the prakrti or the purusa, is to be attributed with the disqualification of blindness or both of them together? This needs to be explained. (37)

What is the length of the period of enjoyment prior to its end with the rising of discrimination? On the rise of the power of discrimination, the problem is whether the insight of discrimination (between the purusa and the prakrti) arises only personally or collectively? Is it concerned with only one life or all the previous lives? Is it likely to continue until all the future lives or would remain restricted only to the present life only all variations of time notwithstanding? (38-39)

If discretion were to be born within all simultaneously due to presence of a certain peculiarity in the state of the contact between the Purusa and the Prakrti being eternal, what would be the difference between the state of bondage and redemption? (40)

Therefore the argument of indiscretion between the Prakrti and the Purusa as the cause of ignorance as per the Sāṅkhya logic itself does not fit well in this context. Without the concept of ignorance, ideas of bondage and redemption do not get justified while ignorance does not find justification neither in the unification of the Prakrti and the Purusa nor in their separation. (41-42a)

Since the Lord is absolutely transcendent to the phenomena of both bondage and liberation, He cannot be subjected to them in spite of the operation of the māyā and karma on Him. (42b-43a)

Therefore the word ajnana, ignorance, needs to mean to wise people something like a coverture of individuals, atomic as they are being imbued with the attributes of knowership and action. (43b-44a)

It is in terms of coverture that is understandable clearly the nature of ignorance in all its integrality as there is no scope for any division in it. (44b-45a)

What is the source of this ignorance? Is it māyā? If so, how is it that she is effective somewhere and not in the case of liberated individuals? (45b-46a)

If its effectiveness is conceived in terms of some prior association, such an association is not available (to any stretch of imagination). Indeed, it is due to absence of any point of its origin, it remains eternally constant. On the admittance of its oneness all over, however, it would need to have become the same in the case of all the individuals including, of course, the liberated ones also. (46b-47)

Ignorance cannot be dismissed as a non-entity as it is effective in action as well as in coverture of the consciousness. Still the problem remains in regard to its association with the self since there is no ground for this association. (48)

Therefore, ignorance would have to be admitted as one and the same principle associated always with the self known, however, differently as the inconscience, malady, ignorance and cause of the sprout of worldliness. (49)

When the inhibitive power of ignorance would get the illumination of the rays of Śiva. the atomic centre of consciousness in the aspirant would manifest from within it the forces of knowledge and action culminating in oneness with Him in the same way as the solar gem, sūryakānta mani, becomes as luminous as the sun on getting the contact of the latter's rays. (50-51a)

Due to the rays of Śiva falling on the inner being of the aspirant via the force of obstruction peculiar changes take place in the manifestation of the being. These changes in the psychic state are known in the Sāstra as Sakti-pata, descent of the spiritual force. (51b-52)

To delimit malady only to this much, is not proper. This has been discussed earlier in another chapter and, therefore, it would be fruitless to bring in the same here again. (53)

What is this maturation of the malady kind of? Does it imply elimination of all other obstructions? If this alone is considered as the malady (creating obstruction between Siva-hood and the individual ignorance), elimination of it, would imply purification of all together. (54)

If, on the other hand, the malady is taken to be confined to individuals as also beginningless, it also needs to get eliminated (for all at one stroke) the elimination being caused by its proper cause. If the cause of its elimination be determined as a certain action or wish of God, at least there is no such action in sight. So far as the effectiveness of the will of God in this regard is concerned, being autonomous, why should it be effective in a certain case and not in the rest. There is no reason to impute such a discrimination on His behalf. (55-56)

If the elimination of the malady be considered as having taken place without any cause behind it, it ought to have got eliminated previously as well, since its issuance of the same result even a moment subsequently would involve admittance of it as something durable. (57)

What is eternal and hence independent of any cause of its birth, does not meet end. So far as its prior elimination is concerned, this is absolutely a non-entity and hence it needs to be left to remain as such. (58)

Now, maturation of the force of malady may amount to stoppage of its effectiveness. If so, this nature of it ought to be applicable equally to all like the effect of poison and fire. (59)

As regards the assumption of the revival of its effect, that has got to be taken as similar to that of poison and fire. As such, even those who are redeemed need not to be taken as redeemed. We do not understand the mystery of the force of this kind of power of obstruction. (60)

If this power of obstruction be taken to be obstructive of the individual's power of knowledge and action, by virtue of its sheer presence, it would annul the very possibility of Śiva as well as of liberated individuals. (61)

On the supposition that the malady may be effective in the absence of any contact, this would result in the admittance of the fact of becoming and perishability of the Selves (which, indeed, is inadmissible). (62)

Individual Selves are not just resort of knowingness and activity since on obstruction of these inherent attributes of them, they would lose their being itself. (63)

To cover anything amounts to render it invisible and by no means to make it look otherwise. However, covering of knowledge through ignorance is not akin to covering the jar (by means of a piece of cloth). (64)

If knowledge were to cover anything, the same cover would become knowledgeable and the covering would become purely nominal. (65)

Who is the user of the power of obstruction? If he is God, does He use the power with some end in view or just aimlessly? This question has already been answered. (66)

If he proceeds in the act of covering on the ground of some sort of akinness to anything, the shape of the model due to similarity with which the object in question is intended to be covered needs to be spelt out. (67)

It so happens in course of suffering or enjoying the result of one's actions that two actions of opposite nature get annulled amongst themselves. This is the case of similarity in this context. (68)

The Lord has an eye on that malady and its timing and thus stops the incident of bearing the relevant fruit of both enjoyment and suffering. (69)

This answer is not acceptable. There is a definite graduality in actions of pure nature, vicious or virtuous, and those of mixed character. The same graduality separates the fruition of the acts. This being so, where is the scope for the fruits to inhibit each other? (70)

In the case of inhibition of the results of both these kinds of actions, the individual concerned is likely to die well before the decision regarding his age and caste. In such a case, what would happen to his soul (in regard to his next birth)? Is Sankara afraid of the consequence of determination of his age and caste in his next birth and has kept the result reserved for the time being? (71-72)

It has been found in hundreds of cases of yogic practice that the practitioner coming to the state of nullity of the experience of exhilaration and suffering both but by no means one of getting absorbed in the delight of Siva. (73)

If the answer to the above objection be that the Lord does so in view of the immensity of the glory of time, the question would be what is that time kind of which forces Him to do like that? (74)

If the period of enjoyment of the result of past actions as well as the bodies of the enjoyers

and their actions were to be regarded as beginningless as well as endless, that period would become available to all in common. (75)

Under this supposition what will happen in view of anyone from amongst these three factors of being limited to a beginning; that the particular individual would have enjoyed existence for one kalpa of time and the other for a couple of them and hence there would arise some sort of disparity of enjoyment. (76-77a)

Under this presupposition, the peculiarity of the variety of action and result in the form of the look of the world would be lost. (77b-78a)

Then it would be difficult to explain how the individuals, irrespective of having been covered equally by the beginningless malady in regard to their power of understanding and action and hence having been equal in their respective statuses, have become peculiarly divergent in their actions. (78b-79a)

Now if by way of solving this problem the role of the force of instability were to be adduced here, even then it would be difficult to account for the divergence in the quantum of pleasure and pain as met in the world. If the divergence were to be explained in terms of impressions of actions of beginningless status, the question would shift to that new ground itself as to why of the divergence there also. If answer be in terms of destiny and attachment, the question would be why to accuse them for these disparities. The will of God does not depend on anything. Therefore, it cannot be held responsible for any kind of discrimination. (79b-81)

Admittance of bare beginninglessness of the world's working as such is sufficient to counter all arguments against it. Therefore, there is no necessity of attributing the disparity of enjoyment and suffering in the world to any kind of malady. (82)

Until māyā engrosses the individual, there is no possibility of action on his part. One cannot engage himself in action until he has some aspiration behind it. The relevance of malady lies in instigating him to get inclined to act as per the requirement of the occasion. On māyā being accepted as the beginningless cause of action, in this way, there is no necessity of bringing in anything like malady in this regard. (83-84)

In case of futility of the concept of malady in the creation of disparity in the world in its usual run, the same kind of futility of it should be accepted in the case of liberated individuals also. (85)

If the law of action does not remain the same from the beginning to the midway owing to its peculiarity, what is the guarantee for its remaining the same in future also in the form of the self as well? (86)

On admittance of irregularity in the law of action, the entire law of causality in regard to bondage and liberation would also have to collapse while the fact has been settled that ignorance leads to bondage and knowledge to liberation. (87)

When there be a case of two sorts of action of opposite nature annulling the effect of each other, there needs to be brought in a third action as the remedy of the opposition. Where then is any scope for bringing in anything like Śiva and Śakti as the solution? (88-89a)

In case of barrenness in the yield of the fruit of a set of two actions of opposite nature, and continuance of the same state in case of other actions also there is the danger of continuing the same state of fruitlessness in future also until at last the moment of death of the individual may come and yet the same state of tug-of-war may be remaining continued resulting in the liberation of the individual leaving behind, thus, rendering all the principle of descent of force into a matter of sheer imagination. (89b-92a)

Now the question is that if any action other than these two may bear fruit meanwhile in the

state of tug-of-war between these two, why anyone else may not do the same? (92b-93a)

If perchance those two actions get redeemed of the curse of fruitlessness owing to removal of the obstruction, what will happen to the bar on their fruition? (93b-94a)

Homogeneity in action arises out of the nature of the action itself and is not subjected to gradually. It is this homogeneous nature of the action which on the will of Siva forms the cause of the descent of force. (94b-95a)

What may serve as the cause of the stoppage of the descent? Homogeneity of action cannot be effective in this regard since what it had to do, has already been accomplished. So far as the causality of the wish of the Lord in the regard is concerned, this aspect of His role is sure to remain the same as earlier. (95b-96)

In this way, any number of other probabilities conceived in regard to the will of the Lord, such as whether the will of Him is eternal or ephemeral, cause or not, etc. get cancelled on account of their attribution of any evil design to Him. (97)

Those who claim that the Lord makes the force descend on account of practice of renunciation, detachment from enjoyment, acquisition of righteousness, power of discretion, practice of association with noble persons and noble ideas, worship of the Lord, continuity of practice, being encircled by dangers, anticipation of danger, appearance of the symptom of some such danger on the body, service of the Sastra, completion of the quantum of enjoyment as well as suffering, knowledge and period of glory, all such imputations of motive to Him need to be dismissed as has been done already. These imputations levelled against Him suffer from a large number of defects such as intermixture, collectivity, severalty, commonality besides irrationality. Therefore, I fail to understand what this mode of descent of force is. (98-101)

Under all this travesty of understanding about the descent of force, I cannot but take resort to what has come out of the mouth of my teacher Śambhunātha as the glorious medicine capable of serving as a remedy against the poison generative of delusion and swoon. (102)

The Lord is autonomous, pure consciousness, of the nature of illumination and capable of concealing Himself sportively and reappearing in the form of innumerable atomic individuals. (103)

By means of His own action of assuming all possible alternative forms, He binds Himself by virtue of His autonomy. All this has been made out already in different chapters of this work. (104)

Herein, indeed, lies the greatness of His autonomy that besides assuming the atomic forms, He again comes to Himself encompassing all atomic forms well within Himself in all their purity as inherent in Him. (105)

Here in this system there is no necessity of any other Person accomplishing the task of liberating the individuals from the shackle of bondage whomsoever He chooses. (106)

If the Lord Himself be capable of accomplishing all this and of that aptitude, there is no necessity of bringing in anyone else as the motivator of Him in this task. (107)

The most revered teacher of our teacher (Somananda) has stated in the Śiva-drsti that in the state of five forms of accomplishments of Śiva as stated therein (creation, sustenance, dissolution, concealment and benediction of grace), where is the necessity of ascribing to Him any other motive or a group of motives? (108-109a)

In spite of the individual's real nature having been concealed, the autonomy of his activeness remains intact. This autonomy of action remains so for the sake of his remaining active all through. (109b-110a)

Indeed, it is the will of the Lord to conceal Himself which becoming operative serves as the fundamental cause of accumulation of the impression of action as well as formation of the malady of action in the individual's inner being of the status of beginninglessness. (110b-111a)

Imperfection of the Perfect is, indeed, His desire for self-concealment. It is due to being associated with this desire of Him, that the force of instability becomes a malady. (111b-112a)

Since anything like this cannot happen without the imperative of Śiva as pure self-illumination, therefore, He needs to be regarded as the cause of all this. (112b-113a)

In this way, in all these three acts of Him, that is, creation, sustenance and dissolution, He needs the help of māyā. It is His requirement of māyā in carrying out His desire for self-concealment and atomisation which results in turning the process and the action into a malady in spite of the involvement of the will of Śiva Himself behind it. (113b-114a)

In the case of the individual where Śiva is reflected in His own form, there is no more possibility of malady and impression of action remaining intact in him. In the absence of the very cause of individuality, how can the latter remain in him? So is to be understood the case of māyā also. Therefore, it is the self-luminous Śiva who serves as the cause of the descent of the force. It is sheer His autonomy which serves as the cause of the manifestation of the homogeneity in the case (leading to the descent of the force). (114b-117a)

Those who devote themselves to Śiva without any ulterior motive in complete disregard to their status of family, caste, body, age and action, they become worthy of the descent of the force. Distinct from it is the case of those who cherish devotion to Him for gaining a certain objective. That is not applicable to aspirants of redemption. (117b-119a)

In regard to the dual objective of enjoyment and liberation both, the fact is that while enjoyment may need performance of righteous action due to specification in the quantum of enjoyment but liberation does not require anything like this. (119b-120a)

That individual is taken to be a deserter, tirobhava, who in the absence of any reflection of Śiva-hood in him poses as if he is imbued with that reflection and thus after getting the mantra, etc. leaves the School. (120b-121a)

In the Sara Sastra, Lord Śiva Himself has observed about it as follows: The individual is at liberty to enclose himself with virtuous or vicious notions as he chooses resulting in his landing himself to any state of being from the lowest avici state of hell to the highest state of Śiva-hood. Indeed, it is Śiva Himself who binds Himself by means of the concerned group of forces as well as liberates Himself. He Himself is the enjoyer as well as the knower, enjoyment as well as the state of liberation, the Goddess as well as the Lord. He alone is the state of immortality (represented by the unique syllable Om) like heat inherent in fire. Bondage and liberation as two ends of the reality are His modes of self-manifestation. (121b-125)

It has been observed in the Nisakula Śāstra also that those who entertain wrong notions, suffer from malice and delusion and hence are unwise. O Dear Parvati, what can a particle of dust falling on a piece of crystal or the sense of blueness attached to space do to it? What one needs to do is to get rid of the doubt of the malady. (126-127)

My teacher of wisdom, vidya-guru, has written in the Pramāna-Stuti Darśana as follows:

“The propounders of the doctrine of illusion conceive of the descent of force as a result of automatic stimulation independent of the will of the Lord during the interval of the period of prevalence of righteousness and end with that of unrighteousness and vice versa.” (128)

The light of homogeneity of descent of the force has been considered as consolidated each in a threefold mode, namely, intensive, middling and mild and the same again getting divided into three with the mutual intermixture of these states. (129-130a)

The intensified state of the intensive kind of descent of force results in the fall of the body followed by liberation while the same in its middling state brings in homogeneity resulting in the removal of ignorance in entirety. Owing to this state of removal of ignorance the individual is enabled to understand by himself his states of bondage and liberation. This great knowledge in its intuitive wake does not require help of anyone conversant with the Sāstra. (130b-132)

The teacher as the moon removes the entire darkness of ignorance of the disciple by means of the rays of his intuitive knowledge and brings to an end his ignorance as well as suffering and makes him look at that teacher with wide open eyes delightfully and surprisingly. (133)

There are two types of pupil, one accomplished by himself and is known as samśita while the other getting educated with the help of the teacher known as śisya on account of the former's role as the subject of the process of education while the latter as the object. The śista is considered everywhere be it the context of his knowledge of the smrtis, time inborn talent in the understanding of the meaning of the texts. The denomination of samśita implies doership of the act of learning while śisya his role as the object of the act of the same act. So far as the fundamental act of learning is concerned, no living being is completely bereft of it. (134-135)

In spite of sharing in that talent in common with all living beings, however, there are grades in the magnitude of the capacity of learning with respect to steadiness as well as frequency of vibration. (To remain up to the mark) the learner needs to exercise his reasoning, conversance with the texts, guidance from the suitable teacher, discussion and constancy of practice, etc. (136)

The unsteadiness in the acquisition of knowledge may get gradually consolidated into steadiness automatically in a certain instance while in other cases it may require recourse to certain devices. (137)

Inasmuch as the teacher strives to develop the capacity of intuitive learning in the student gradually, his excellence as the teacher and competence in the discipline goes on increasing. (138)

In spite of having acquired his fund of knowledge in all its profundity from elsewhere, whatever he comes to understand through his intuitive power, adds to his credit of excellence in Śiva-hood. (139)

A teacher who is imbued with the power of intuition is not required to observe the conventional rules laid down in regard to the discipline concerned including bathing, progeny, etc. as he has become possessed by Śiva Himself who is the root cause of all knowledge whatever all kinds of samskaras, impressions of nobility, being meant for the same possession by Him. (140-141)

Along with the variation in the degree of his solidity and quantum of vibration in him, he, too, is capable of becoming a teacher of his own sort through the observance of austerity, japa and help of a certain teacher as assisted in the modification of his samskaras, impressions. (142)

As has been stated in the text Vajasaniya, beginning from the suggestion that he should

drench his body until he gets established (in the stream of the system) and thus he would come to be regarded as initiated, abhisikta, even without any use of the water of the jar from outside. (143-144)

The same view of initiation of the kind has been expressed in texts like Sarvavira and Brahmayamala, etc. by the great Lord Himself, needing no more to elaborate on it. (145)

In this way, does there remain anything which may not be availed of by means of the intuitive knowledge? This has been claimed by Patanjali in his Yoga-Sūtra through his observation prātibhādvā sarvam. (146)

Some other thinkers have said that such an intuitive teacher is alright only in the case of students who are selfless but not for those who are interested in the result. For the sake of this latter kind of students, only that teacher is suitable who has become a teacher by virtue of observance of traditionally approved rites. This is the grand law of Nature that it does not stop its operation until the result of the action has been produced. Accordingly, it is only that teacher who proves to be fruitful who has observed all the preconditions necessary for acquisition of the wisdom. (147-148)

Our teachers like Somananda, Kalyāna and Bhavabhūti and others who went into the essentials of things, have characterised this viewpoint as untenable. This is obvious from their mention as such in the Trīśikā-Sāstra-Vivṛti. (149-151a)

The established knowledge available via intuition is the gem of ideation. In the absence of such a precious element in knowledge, all other kinds of knowledge would fall short of achieving their goal, since their respectability rests in scoring that goal. (151b-152a)

He who understands this in its essence, his initiation leads him undoubtedly to liberation without the offering of the oblation of sesumum indicum and purified butter. He who knows this, without having ever come across a mandala, becomes accomplished, a yogin and really initiated. He is regarded as conversant with all the rules of sacrifice even without having understood anything of them. All this has been made obvious by statements of the Lord Himself in the Trīśikā-Sāstra concerning knowledge, initiation and the reality. (152b-154)

Methods of acquisition of knowledge and initiation, etc., are useful only for him who is shorn of knowledge. As such, let us stop with discussion on it right now to be taken up in its proper context subsequently. (155)

Though teacher and Sastras, etc., have their own importance in the context of acquisition of knowledge quickly yet intuition is the supreme amongst all of them as it is the fulfiller of all aspirations in that regard. (156)

From amidst the two ways of acquisition of right knowledge, that is, methodical and unmethodical, it is the latter which leads to the highest goal, this has been established in proper contexts as per the occasion. (157)

That teacher is highly beneficial who is equipped with power of intuition as well as self-culture acquired through effort since both these attributes are complementary of each other. (158)

If someone happens to develop the power of liberating the entire world by way of his effort to liberate himself, that would be like a firefly, gem, star or moon becoming as luminous as the sun. (159)

It is with the view of developing the genius of the teacher and the taught to this extent that we have authored this Śāstra. He who would aim at this objective, would be the teacher (in the real sense of the term) leaving behind the rest as mimickers. (160)

Due to dependence on the guidance of others, people generally do not manifest the power of intuition inherent in them and do not know the reality without the help of them owing to mildness of the descent of force on them. (161)

In the Kirana Śāstra it has been stated that some people get enlightenment from the teacher, some from the Śāstra while a few develop it from within themselves while the rest get insight through action. (162)

Some of the students become qualified through knowledge while some of them through action. In the Nandiśikhā Tantra this has been elucidated in detail through a dialogue which is being presented here. (163)

Since Siva lies beyond indication, how can He be elucidated? Having been enquired like this by the Goddess, Sambhu replied as follows: (164-165a)

There is only one means of getting rid of what is worth being free of and evolving the intuitive knowledge, O Dear. That is discretion. (165b-166a)

When anyone becomes furnished with intuitive knowledge, he not only becomes redeemed himself having got free of the malady of māyā by virtue of descent of the force but also may liberate others. (166b-167a)

Now the question is as follows: While previously it was stated that liberation may be attained through initiation but now it is being said that the same may be available by means of intuitive knowledge. Why is it so? Having been questioned like this, the Lord responded as follows: 'One gets liberated via initiation as well as intuitive knowledge, O Dear!' (167b-168)

'The difference between the two means of redemption, however, is that while redemption of the disciple through the teacher involves dependence on him, intuitive knowledge as the cause of bondage and liberation both has to be revealed from within the aspirant himself as his inmost nature in the form of his aloneness.' (169)

(In response to this answer of Siva, the Goddess asks as follows:) 'Now the problem is that while liberation through aloneness has certainty about it on account of the involvement of the Supreme Reality in it, the same is not the case with it because of its dependence on as many as three agencies, namely, the individual, the Force and Śiva.' (170)

The fact in this regard is that there is involvement of three factors, the individual, the Force and Śiva. From amongst them, the individual is subject to bondage, the Force is the means of bondage while Siva is the agent of bondage. Sources of this wisdom are the teacher, the text and the individual's intuition. From amongst these three sources of the wisdom, wisdom acquired through self-discretion is said to be the best. 'Please tell me, O Lord, how discretion works in this respect.' (171-172)

Having been enquired like this by the Goddess, Śiva, as the primeval teacher, replies as follows: Out of the factors Śiva and the text, the aspirant needs to learn through the device of questions and answer the secret of the intuitive wisdom and examine its pros and cons in the light of the intuitive wisdom and thus may become accomplished in that wisdom.' (173-174a)

Intuitive knowledge is that which evolves by virtue of having been cut asunder the bondage through the sword of initiation and contemplation on the instruction of the text. (174b-175a)

The intuitive knowledge is likely to sprout in all its glory like the seed sown at the right time drenched with water frequently and brightened in its splendour like a firebrand covered with a layer of ash having been removed through the practice of yoga, sacrifice, japa and instruction of the teacher. (175b-176)

This kind of discretion is extra-sensory. Being subjected to discrimination, it develops in the form of the wisdom of the individual, the bondage, the Lord and the knowledge (for the redemption) automatically. On sprouting of the intuitive wisdom from this background, it gets manifested via the channels of speech, sight and the auditory organ and whatever is dependent on them, O Beautiful Lady! Taking recourse to the higher wisdom, the aspirant needs to liberate himself from these fascinations like one blowing out the flame of the lamp on the advent of the daylight. (177-179a)

The practitioner, in whom the power of discretion has developed, may perceive through consciousness sounds from far afar, direct his consciousness on the right target, grow himself extraordinarily and thus display peculiar feats in several ways. (179b-180a)

Such a practitioner becomes indifferent to all sorts of allurements out of his exercise of discretion towards everything whatever as also owing to having become possessed of the sense of Siva-hood. So much has been laid down in the texts, regarding his power, O Beautiful Lady, as to be capable of envisioning Śiva inside as well as outside like one seeing one's reflection in a mirror. (180b-182a)

The person who is imbued with the discretion between what is acceptable and what deserves to be rejected ought to meditate on his own consciousness. Whatever has been said (in praise of) siddhis, accomplishment of extraordinary powers is meant only for winning over the confidence of the people in the Ultimate Being amounting to convincing them that through faith in Him alone they can get liberated. (182b-183)

It is through contemplation on Him that one has the possibility of getting redeemed. Whatever has been stated to you, (O Lady) is concerned with the distinguishing feature of the man of intuition. (184)

While practice for the capability of being effective in cursing as well as benediction the practitioner, indifferent towards such powers makes use of them to liberate himself as well as others. (185)

Owing to contact between the physical elements and the senses the individual is sure to remain wandering in the world while having got imbued with the power of intuition, which is known as Sakti, Force, he has the prospect of getting the Force descend on him culminating ultimately in his assimilation into Śiva and crossing the ocean of the world. (186-187a)

The Goddess asks Him again as follows: '(My Lord) you have characterised the knowledge as acquired from the teacher as sensory while the same as born of the power of discretion as extra-sensory. How is it possible?' (187b-188a)

Being questioned like this, the Lord answered as follows: On account of being inanimate the intellect remains affected by impressions of inanimateness as fetched by the senses. (As distinct from it) the wisdom born of intuition eliminates the inanimateness of it followed by submission of it to the illumination of Śiva. Limited luminosity is the characteristic feature of the inanimate. (188b-189)

Manas and intellect, indeed, are not different in their basic character unless they get mixed up with a cause of an entirely of different nature. Being penetrated by the Force of the Lord, however, they become promotive of discretion. (190)

Without coordination of the manas and the intellect, there is little possibility of acquisition of knowledge, O Dear! They assume the subtle form of śakti through the penetration of it into them. (191)

Discretion bears with it the sense of nobility by virtue of being purificatory of all the ideas while intellect being of triple nature, namely, the highest, middling and lowest, as well as on account of being accompanied by the extraordinary powers like anima, etc. is binding,

inanimate and sensory. (192-193a)

‘What is the utility of initiation into the system and practice of Śaivism when liberation is attainable via intuition itself?’ asks the Goddess. (193b)

(The Lord replies as follows in response to this query) I have to say that initiation is a necessity particularly for the sake of children, childish and women who get redeemed through it from the shackle of worldliness and get awakened on the path of Śiva-hood. Thus, it serves as the means of liberation of them. By virtue of initiation they get redeemed of the shackle having the possibility of getting purified in their ideation as born of discretion. (194-195)

Even though having read the text those who are incapable of understanding its sense, for them the dialogue between Śiva and the Goddess may bring clarity to their understanding. (196)

In the text Nisatana, it has been observed that out of the three sources of knowledge, namely, self, teacher and the Śāstra, it is the knowledge evolved from within oneself which is foremost and is capable of taking one across the sea of options. (197)

Mantra, self, elements, materials, divinity and essence all these six are the alternative sources of knowledge which get reconciled ultimately into the self-knowledge. (198)

According to Mālinivijayottara Tantra, the aspirant needs to internalise whatever information and insight is available through these sources and wait for that opportune moment when as per his worth Śiva’s Force named Śānta would descend on him and would prove liberating via his assimilation into Śiva. (199-200)

Having said this much on the topic, Śiva moves on to the topic of intensively intensive form of the descent of the force in the case of some rare one whose ignorance gets removed via it. (201)

Being possessed by the force of Rudra, the aspirant of liberation surrenders himself to the will of Śiva and happens to be brought to the proximity of the teacher for the sake of fulfilment of his aspiration for liberation as well as desire for enjoying the course of life. (202)

Due to having placed Himself at the disposal of the teacher, and thus having satisfied him by his service to him, the aspirant gets initiated by him to the discipline of Śāṅkara. From that moment onwards immediately or after the lapse of the time due to his credit for enjoying life, he, on the fall of the body, has the possibility of departing to Śiva. (203)

The duration of time intervening between the surrender to the teacher and attainment of liberation is something dependent on the intensity of the contemplative will of the aspirant to make himself deserve oneness with Śiva. It is irrelevant to raise the question as to why the same was not spelt out any earlier, because the experience of oneness with Śiva is unique even if guided by its own law which is coincident to its occurrence itself. (204-206a)

The force of time manifests itself into the divisions of the past, present and future owing to the reflection of Śiva in it with all His autonomy and by no means as a factor of unification of the individual with Him as that power lies in Śiva Himself. (206b-207a)

Śiva’s great power of covering lies always associated with the individual. While that power remains covering the essential being from the individual’s sight, His power known as Śāntā serves the remover of the covering for his self-realisation. (207b-208a)

Agitation in the Self of the individual is due to its experience of difference from Siva while His force known as Śāntā is unifying. Due to its close association with that force, the Self remains possessed of that force and gets relieved of its atomism and becomes restored to its Śiva-hood by virtue of that force. (208b-209)

Here also there may be two possibilities: the individual may get relieved of his individuality immediately or subsequently involving immediate fall of the body or after an interval of remaining bodily inert like a log of wood, etc. (210)

(As against the second alternative as mentioned above) the liberated Self remaining possessed of the extremely intensive Force, retains his being enjoying all what is available in life, however, with the core of his consciousness directed towards the supernal consciousness. (211)

Up to this point, this text is obviously devoted to discussion on the extremely intensive form of descent of Force while the subsequent part of it is scheduled to deal with the medium kind of intensive descent of Force. (212)

When the inner being of the individual is in its contracted form, consciousness lying in it remains mixed up with ignorance. On the contraction having been dispensed with, there is the illumination of the real Self. (213)

At this stage the aspirant becomes possessed of the force of Rudra whose symptoms are steady devotion to Rudra; accomplishment of mantra', control over all the elements, reaping the fruit of all undertakings; power of composition and appreciation of poetry and capacity to understand all the śāstras. All such capacities may develop in him in their specific orders collectively or severally. Wise persons are likely to relate these capacities with the state of enjoyment and liberation as per their predilections. (214-216)

This part of the text ends with deliberation obviously on the middling kind of the intensive descent of Force. The other part of it dealing with the mild kind of intensive descent of Force begins from here. (217)

The aspirant of liberation imbued with the mild kind of descent of the Force of intensive nature gets inclined to meet a true teacher under the stimulation of the will of Śiva. The main features of the teacher are mentioned in the Mālinīvijayottara Tantra as spelt out by the Lord as follows: (218-219a)

(The teacher should be such) as to have realistic understanding of all the essentials of the doctrine like myself by virtue of which he may throw light on the effectiveness of mantras. Having been looked upon, honoured and touched by whom gladly, aspirants may be redeemed of sins born of evil deeds done during the last seven lives. Moreover, he should be such as to have been initiated by such a teacher under the stimulation of Siva, disciples may get the desired result and attain the state of blemishlessness. (219b-222a)

What the Reality is and who the knower of it may be when such a query arises in the mind, one may become keen to meet the teacher out of stimulation within oneself or on the advice of some friend. (222b-223a)

Out of such a curiosity arising in one's inner being, the teacher, indeed, is availed of circumstantially who may be imbued with the descent of the force on him or at least be cultured enough for the reception of it. (223b-224a)

The teacher is made available to the aspirant immediately or gradually depending on his exclusive keenness for him or just partial. He needs to take initiation from such a teacher in the sādhanā of Śiva-hood as soon as possible. By virtue of this knowledge-bearing initiation he comes to understand the philosophy and practice of getting one with Siva and thus having realised the Siva inherent in his inmost being he becomes one with Him and comes to be

understood as redeemed in life. (224b-226)

The teacher makes him aware of the relationship between the body and the consciousness which is obviously necessary for his attainment of the state of Śiva by getting free of his sense of oneness with the body. All this is made possible via verbal communication, association, glance, deliberation on relevant texts, transmission of cognitive force, instruction in sameness of behaviour towards all, consideration of breath as an oblation to the fire of consciousness, use of mantra, application of posture, mudra, and its significance, etc. as a whole or severally and the process of interiorisation of breath, prāna. Having become furnished with all this knowledge, the aspirant makes himself deserve the adjective 'redeemed' even though bodily alive. (227-229)

It has been stated in the texts like Ratnamālā and Ratnamālāgama that the moment the aspirant is taken out of the state of option and placed in the state of optionlessness, he becomes liberated only with his body remaining functional mechanically as usual. (230-231a)

In the Śrīgama Śāstra it has been mentioned that having attained this state, the aspirant is not expected to fall victim to any kind of doubt regarding his liberation on occurrence of pleasure or pain to the body disregarding it only as a matter of enjoyment or suffering of the result of actions of the past. (231b-232a)

Assumption of body is the result of actions done in the state of ignorance in the previous life. It is due to those actions that even wise people get bound by the body. (232b-233a)

Since there is the sense of collectivity behind the factors of birth, duration of life and enjoyment or suffering as the cause of getting embodied, all these are treated together as a unit in the immediately previous verse in the form of karmanā which is the instrumental singular form of the word karman. (233b-234a)

The teacher needs to arrange for the immediate redemption samskāra of the aspirant close to breathing his last by means of the use of his practice of yoga, understanding of the secret of the doctrine, power of transmission to the other body, redirection of the focus of consciousness, method of interconnecting the breaths known as prāna and apāna and their combined flow in the form of udana, its offering as oblation to the fire of consciousness or through the application of the force of mantra meant for cutting the thread of bondage. (234b-235)

In this regard, moreover, the way out is that on the period close to death the aspirant should not do any such act on account of which there may be obstruction in the process of purification of his inner being. (236)

It has already been observed that if he is dissociated with the prāna by the use of the force of mantra, meanwhile he would have to suffer the consequence of the rest of his action. Therefore, even after suffering the consequences of his actions, he would have to take rebirth for the sake of getting redeemed of the samskāras and becoming liberated. (237-238)

Therefore, it is imperative on the part of the teacher not to subject him to the process of initiation known as pranahari, stoppage of breathing, until being sure of the end of his life; otherwise the act would contravene the provision of the Lord. (239)

Thus has been explained the intensive kind of descent of force in all its three varieties, namely, intensively intensive, middling intensive and lowly intensive. In regard to the middling intensiveness, it needs to be mentioned that if this initiation is accorded to the aspirant before his sense of oneness with Śiva has become firm, he would have to wait for his oneness until the end of his life. (240-241a)

It has been observed in the Niśātana Tantra and Yoga Sañcāra Tantra that, in this case, due to the option lingering still in him, the aspirant would have to wait for his oneness with Śiva

until the end of his life. (241b-242a)

In the case of the mid-middling kind of descent of force, the truth is that since along with his keenness to become one with Śiva, he at the same time still cherishes the desire to enjoy life, he can become one with Him only after his complete enjoyment of the pleasure before the end of life. (242b-243a)

In the case of the weak-middling kind of descent of force, the aspirant has to enjoy the fruits of his concentration on Śiva of his present life in the next followed by oneness with Śiva. (243b-244a)

Here, too, there is gradational difference from aspirant to aspirant both in regard to the duration of time in terms of sooner or later as well as in terms of the quantum of the felicity available to the aspirant. (244b-245a)

As regards the prospect of the aspirant of Śiva-hood lying at the steps of intensively mild, milder and mildest, cherishing side by side the desire for enjoyment of life, the Divine ultimately brings them, too, to Śiva gradually with the difference in the quantum of the joy in terms of the main, excessive and ordinary intensity. (245b-246a)

The author of Mālinīvijayottara Tantra relates the expression *yiṅāsuh sivecchaya*, aspiring for oneness with Śiva, with *ajñāna*, ignorance (Tantraloka 13.201-202) and shows the possibility of its availability through the middling-intensive kind of descent of śakti. (246b-247a)

It is only when the aspirant under the stimulation of the intuitive power wishes keenly to come to the proximity of the teacher that he is brought to him. (247b-248a)

All aspirants imbued with the intuitive power do not come to the proximity of the real teacher. This is the sense of the term *yiṅāsuh*, willing to go to the teacher, used in the text and this is not to be taken in any other sense. Indeed, it is only when he becomes stimulated by the power of Rudra that he wills like that. (248b-249)

Thus it is obvious that only when he becomes discrete enough as a result of being completely filled in his inner being with the right kind of knowledge that he becomes keen to meet the teacher for the sake of tallying his viewpoint with that of the teacher for getting it confirmed. (250)

It has been stated in the first chapter of Nandīśikha Tantra by Lord Maheśa Himself that when there is arousal of aspiration for Śiva in the inner being of the individuals and they become imbued with the sense that they themselves are Śiva, being initiated by the teacher, they get liberated. Sheer initiation turns them into achievers of what they aspired for. The part of the text beginning from verse No. 203 is concerned particularly with those who are imbued with the mild intensity of the force. (251-253)

Lord Śambhu has delineated nine forms in the descent of the power of intuition. It summarises the entire essence of the Lord of consciousness and delight. (254)

Luminousness is the highest form of the descent of the force since it is rid of all kinds of adjuncts. When the same becomes mixed up with adjuncts of enjoyment it gets degraded to the lower state of it. Still, however, it, too, culminates into oneness with Śiva. (255-256a)

In both these cases of descent of force, there is no place for action, etc. as they are intervened by the role of *māyā* instead of having been allowed to remain in their pure state in every respect. (256b-257a)

Those Rudras who lie within the fold of *māyā* as also who lie above it, they get transformed into Bhairava following the lapse of their responsibilities by virtue of their force of

consciousness. Those, however, who lie beyond the circle of māyā and have no such adjunct attached to them, attain siddhi on account of the descent of the force immediately. (257b-259a)

Now the question is that when devotees of Siva are said to attain accomplishment in mantra, etc. by virtue of worship, japa, meditation, and the like actions, how can they be regarded as having nothing to do with action? (259b-260a)

One need not think like this. Since such devotees have already crossed the barrier of maya, they do all this disinterestedly as a matter of just spontaneous inclination of them which need not be elaborated upon any further. (260b-261a)

When action, homogeneity of action, detachment, maturation of malice, etc. are due to the will of the Lord, they should be regarded as the result of descent of the force itself. (261b-262a)

Japa, etc. are also bare manifestations of the creative will of the Lord and on no account are actions of the individual which is fixed for indication to that form of the act which is accomplished with the expectation for some lower kind of gain out of it for the enjoyment of the doer. We have no role to play in such a usage of the word 'action'. (262b-263)

So far as the response to the query of the why of the keenness for the enjoyment in the individual is concerned, it has already been given in the form of the peculiarity of the behaviour of the illumination of the Lord who out of His autonomy conceals Himself, binds Himself, enjoys as well as suffers as the agent of the action and thus manifests Himself in a variety of peculiar forms, however, without getting Himself affected by the malice and action, etc. (264-265)

Siva's power of action is that which operates in the individual as the factor of bondage having inhibited his real form and immediate yielder of result when known in its essence. (266-267a)

The word siddhi in this context amounts to undivided stream of self-consciousness which is the immortal Goddess of enjoyment, liberation and autonomy. (267b-268a)

Whatever shade of Visnu, etc. lies in the Lord is really Her own manifestation being made there by Her in the capacity of the force of māyā. As the source of the force descending on the individual, she provides all the enjoyments short of Śiva-hood. (268b-270a)

As a king ruling under an emperor showers favour on anyone, even so Visnu and other deities prove beneficial to their devotees by virtue of having been empowered by the Lord. (270b-271a)

By virtue of the descent of the force lying in the womb of māyā someone from amongst the aspirants may become discriminator between the Prakṛti and the Puruṣa under the ambit of the Prakṛti herself may very soon rise to a higher state from the range of kalā and prove to be the knower of the difference between the Puruṣa and the maya. (271b-273a)

The person dwelling under the limiting adjunct of kala, the power of limitation, getting rid of the impressions of action becomes jñānākala while earlier he was dwelling under the jurisdiction of it. (273b-274a)

He, however, does never descend down to the bottom of māyā known as prakṛti- budhna. Going down to that state, he becomes the subject of creation under the instigation of Ananta. (274b-275a)

One who has attained the status of vijñānākala by virtue of elimination of malice from him, moves further to the status of mantra, mantreśvara and then that of Sadāśiva. (275b-276a)

Descent of the force of consciousness in the form of intuition from the Supreme Lord eliminates the malice known as ajnana, ignorance, and becomes promotive of Śiva-hood. There is no other way which can bring in this state. (276b-277)

In the Svachchanda Tantra, there is a reference to three hundred views in this regard while the Nisātana Tantra adds sixty-three over it including the Vaisnavas, etc. The fact, indeed, is that it is only knowledge of Śiva which can afford Śiva-hood to any aspirant. (278-279a)

The topic of descent of the force of consciousness in the form of intuition has been subjected to discussion only up to the state of attainment of Śiva-hood, otherwise, there is nothing which lies beyond the range of the authority of Śiva. (279b-280a)

There is no scope for Vaisnavas, etc. in this practice as they are dualistic while this one is non-dualistic leaving them far behind. (280b-281a)

On account of Śiva's autonomy, if they are inclined to get one with Śiva, they would require a twofold initiation following upgradation of the emblem of Śiva etc. (281b-282a)

In order to eliminate bad odour from a used jar, it has first to be made free of that odour and then is to be brought in use which is not required in the case of a fresh one. Herewith ends deliberation on descent of the force of consciousness. (282b-283)

In the same way are understandable provisions of texts like Mataṅga Śāstra and Kirana in this regard. To avoid too much burdening of the work, everything is not discussed here. (284)

In the Purāṇa also it has been stated that it is by virtue of devotion to Him that devotees attain siddhi, complete oneness with Him, on account of having been filled mentally with emotions and sentiments concerning Him. (285)

Exactly in the same way, dependence on action, etc. is prohibited here. Imbibing oneness with the Lord is the way to self-purification and restoration of one's completeness within as a result of which Lord Śiva manifests His luminosity automatically. (286-287a)

Restoration of the individual to Śiva-hood is a great spiritual accomplishment which is scarcely possible in Vaisnavism and allied systems apart from devotion to Śiva. (287b-288a)

In regard to those systems Śiva alone is not the cause of oneness with Him but also complete self-purification amounting to getting free of adjuncts like action, etc. by virtue of which devotees attain the highest state of siddhi the same being its very spirit. (288b-289)

Most respected Utpaladeva, our grand teacher, at the time of initiation has prayed to the Lord as follows: "O Lord, on the occasion of showering your grace, never do you make any discrimination. What ordeal is making you delay in manifesting your luminosity to me?" (290-291a)

By making use of two words karhi and cit, 'by no means ever', the grand teacher has expressed his idea of 'indiscriminateness' of the Lord in according favour of grace to the initiate as also the rarity of the opportunity of the initiation and His sense of indifference in regard to the aptitude of the candidate. (291b-292a)

The second part of the grand teacher's prayer, i.e., 'making you delay in manifesting your luminosity to me' indicates to the peculiarity of the process of descent of the force of consciousness and its proneness to delay as well as immediacy. (292b-293a)

In the context of explaining the Mataṅga Sastra, honourable Aniruddha also has dealt with in detail the indiscriminateness of the Lord in the manifestation of His power of shedding the grace of descent of the force on the initiate amounting to unconditional self-revelation even

up to inanimate beings. (293b-295a)

The process of deservedness for the descent of the force of consciousness stands qualified by peculiarities of gradation, opportune moment, etc. These qualifications are acquisition of the state of Rudra gradually in parts as a result of which there is gradually in his coming up to Śiva-hood. Such an aspirant is known as samayi, conditional. There is someone who on account of being established on the path of purity obtained due to grief, putraka, initiation, may get initiated quickly. There may be another one who due to the obstruction of the period of enjoyment may deserve it sooner or later. There may also be someone who may have accomplished all his responsibilities including the five particular kinds of them. He may be a teacher himself fully established in the form of Śiva and discrete enough in regard to the consequences of enjoyment and liberation. Gradually as well as immediacy and limitedness as well as expansiveness are the peculiarities of the process of descent of the force of consciousness in the form of intuition. (295b-300a)

Gradual descent of the force as well as immediate has been mentioned in the Trika as also in the Vamaka, Dakṣa, Kula, Kaula and Hrdaya systems of Śaivism. They may involve jump, immediacy as well as irregularity. (300b-301)

In spite of having been initiated as per the fivefold system of the Bhairava Kula, an aspirant if conversant in the Trika system and has crossed the streams of baser tendencies may be initiated into this system. (302)

The texts like Sarvācāra and Sarva Hrdaya, the Lord Himself has stated that the gradations like the higher and the lower among the systems are in view of the appropriateness in the systems themselves as well as the practices. (303)

In spite of being initiated into the Vāma system, if a teacher is conversant with the theory and practice of the Reality, he deserves to be initiated again into the Bhairava Tantra. (304)

From the viewpoint of the motherly circle of Bhairavas, Śaivas, Vaimālas, Ārhatas and Kārukas all these are to be taken as individuals lying in the trap. (305)

In the Kula-Kāli system, particularly if the devotees are Vaiṣnavas, those who besmear themselves with ash are not considered to deserve initiation. (306)

In the Svachchanda Tantra it has been stated by the Lord Himself briefly that following the prescriptions of other śāstras does not prove fruitful. (307)

That aspirant is regarded as a teacher who has received initiation on account of fulfilling the preconditions of the system as also because of the descent of the force of consciousness on him. Thus, there is no scope for Vaiṣnavas, etc. in this system. (308)

If this knowledge were to be received by anyone deceptively or through overhearing and he might have to make atonement subsequently for the fault, we have nothing to do with all that. (309)

The student of such a teacher in spite of his aspiration for a beneficial result is sure to land himself in hell as a result of his service to such a fake teacher all his atonement notwithstanding. (310)

The deceptive way of reception of knowledge in this manner is neither demonstrative of devotion on behalf of the teacher nor towards Śiva nor even is congenial for descent of the force on the student. (311)

If the student of such a teacher were to understand the reality of the teacher incidentally, he

needs to return it to him as a matter of gift, leave his proximity and strive for receiving the real knowledge from a genuine teacher. (312-313a)

As a king confiscates the object of theft received from a thief, even so the man of noble intention should treat such knowledge regarding Śaivism received from a Vaisnava, etc. (313b-314a)

If a student of Śaivism does not get free of dualism in spite of having received initiation into this discipline, he needs to be treated as a fettered individual, pasu, though the best one amongst them. (314b-315a)

Kept intervened from Śiva by Siva Himself unfortunately, such a fettered individual has least possibility of attaining redemption. (315b-316a)

In the Svachchanda Śāstra it has been observed that those who are engaged in systems of spiritual practice like Vaisnavism, the force of māyā makes them wander in bondage under the craving for liberation. (316b-317a)

If a Saiva proceeds on the mixed path of Śaivism and Vaisnavism, etc. he is sure to have landed himself on a doubtful course and hence is definite not to reach anyone of the two ends. (317b-318a)

Such practitioner transgresses the principles of his own discipline as well as those of the other and consequently lands himself into obstructions. Therefore, he should not take to such a course. (318b-319a)

In the Gahvara Sastra, Lord Siva Himself has observed that the knowledge of Saivism does not prove illuminative in those who are engaged in other Śāstras. (319b-320a)

The Saidhāntika knowledge is not available in the Vāma system, the Vāma in the Daksa, the Daksa in the Mata, the Mata in the Kula and the Kaula in the Trika, however, the latter ones are implicit in their former ones each. (On account of this state of things, the Trika system needs to be taken as implicit in all the systems mentioned in this series). (320b-321a)

The limited cannot understand what is unlimited as he lies on the lower rung of understanding while he who is established in the infinitude lies above on the higher rung and is an authorised teacher. (322b-323a)

The teacher who is imbued only with the lower kind of knowledge needs to enter into the service of a teacher of the higher understanding so that the latter by virtue of the force of intuition which has already descended on him may quickly uplift him. (323b-324a)

As it is difficult for anyone living on the foot of a mountain to ascend to the top of it due to the obstruction of elevations and rivers without a guide, even so it is difficult for anyone lying on the lower rung of understanding to ascend to the higher state (without the help of someone of higher understanding). (324b-325a)

In spite of the availability of a teacher of higher understanding of the system, if someone chooses to take resort to a teacher of the lower category, he needs to be treated as a transgressor of the system and liable to restraint. Indeed, the worth of a teacher rests on his status in relationship to the descent of the force of consciousness on him. (325b-326)

Knowledge is of three kinds, that which is acquired through listening, that which is the result of contemplation and that which has been assimilated in the form of feeling, emotion and sentiment, bhāvanā. That which is the last one from amongst these is the best of all on account of serving as the cause of redemption. (327)

Having liberated himself from the elements and thus risen from the state of bondage of the force of division to the state of integrality, how can the aspirant elevate himself to the highest state of understanding of oneness with Siva without being transformed accordingly in his feelings, emotions and sentiments? (328)

By virtue of his practice of yoga, the yogin may have obtained control over the elements and via that attained such a higher state as that of Sadāśiva and hence may elevate the student up to Him by means of his knowledge acquired through practice of yoga. (329)

The state of accomplishment in the realm of spirituality, siddhi, the yogin has attained on lower elements, does not suffice to liberate anyone beyond furnishing him with objects of comfort such a wealth and wife. (330)

The yogin who has attained complete result of the entire course of his yogic practice comes at the most up to the state of Sadāśiva. As such, how can he redeem mortals directly by himself having assured the role of a teacher? (331)

Therefore, it is has been stated in Mālinivijayottara Tantra that having brooded over the relative worth of knowledge and yoga in regard to redemption, wise men have reached the conclusion that liberation is attainable only to one who has become wise by virtue of treading the path of knowledge. (332)

Therefore, the ultimate criterion of a teacher is to have acquired the real knowledge through self-experience. As regards, the classification of such knowledge as communicated to me by my teacher Sambhunatha, is as follows: (333)

The student keen to attain liberation should take resort to one as his teacher who might have acquired knowledge through self-experience. Anyone lacking in this criterion needs to be rejected even though made available. This has also been stated by Śiva Himself as follows: (334)

As a black bee in its craving for the smell of its choice flies from one flower to another even so the student in his attempt to find out the proper teacher needs to move from teacher to teacher. (335)

Why should a student take resort to a teacher for the sake of redemptive knowledge if the latter himself is incapable of delivering the same? How can we expect flower and fruit, etc. of a tree, O Goddess, which has lost its root? (336)

In spite of being in sight of higher and higher ranges of the path of spiritual wealth, he who remains stagnant on the lowest step, who other than him may be the worst killer of his destiny? (337)

He who aspires for the beatitude of life, liberation and true kind of knowledge at one place, needs to take resort to a teacher who might have acquired his knowledge through self-experience proceeding along the path of yoga. (338)

In the absence of such a teacher, the aspirant needs to take resort to the teacher who might be conversant with such knowledge as may be convincingly true and deep as well as redemptive in its effect. So far as the experience of the beatitude of life is concerned, for the sake of it he is advised to go to such a yogin who may be capable of redeeming him. (339)

In the case of unavailability of even such a teacher who may not be capable of according redemption beyond sheer instruction about it, one should go to such a teacher who may impart the instruction about liberation as well as make access to it. (340)

In the case of unavailability of an integrally all-knowing teacher, the aspirant needs to take recourse to several teachers in turns who may fulfil his aspiration for getting his entire circle

of special knowledge completed. Indeed, that aspirant of knowledge is fortunate who finds out such a teacher who may be cognitively as well as practically accomplished in all aspects of the true knowledge. (341-342)

Having derived the right knowledge from different sources including texts and teachers and having filled this sea of knowledge with the mixture of his intuitive insight with it whom may an aspirant of knowledge not take across the sea of the world seating him on the boat of his self-experience? (343)

My honourable teacher Kallata has stated as follows: "The long tradition of my teachers begins with Tapanā and ends with Motaka from each one of whom I have received instruction. As such, there is no dearth of teaching stuff in me " (344-345a)

I also have rendered service to teachers of such lower disciplines as Nyaya, Veda, Buddhism, Jainism, Vaisnavism, etc. out of sheer curiosity to understand what they had to tell us in regard to the Reality. (345b-346a)

The aspirant needs to go into contact with such disciplines as the materialistic, spiritualistic, transcendent and Karma-yoga in accordance with their rules and find place for them as per their standpoints in the contemplated holistic system as they, too, have embodied in them someone or the other point of excellence worthy of consideration. (346b-347a)

Primeval questioners like Narada, etc., were early Vaisnavas. Saugatas and Siddhantins also became gradually curious to understand the secret of moonlight of the Trika system. Therefore, the aspirant should never be suspicious of the multiplicity of teachers he may have to take resort to. (347b-349a)

The prohibition in regard to the teacher needs to be taken as follows: That foolish man should be treated as an outcaste who devotes himself to the teacher of a discipline other than his and to the discipline itself which is not his. (349b-350a)

He who is authorised in a particular discipline, is regarded as teacher of that discipline. He who is not authorised in the particular discipline is known as teacher of another discipline. (350b-351a)

As a ruler of a part of the country known as mandala engages himself to the service of another ruler of it with a wish to recover its rulership to himself gets lost even so the student aspiring for competence in some higher course of study devotes himself to a lower order of teacher and is put to a loss. (351b-353a)

Similar is the destiny of one who though engaged in the study of some such discipline which is concerned with the course of delusion, maya, wishes to gain competence in a text which is of higher order in its nature. It has also been stated in the text known as Ānanda that having undertaken willingly some such task which he disdains, the person concerned fails and then takes to another (with the same kind of dichotomy between duty and choice) is sure to fail again and again day by day ending up in landing himself in the hell known as Raurava, etc. (353b-355)

One who is an aspirant of attaining higher and higher states of being needs to abstain himself from the study of a lower kind of literature as well as from the service of the same kind of teacher. By virtue of the descent of the force of consciousness on him, he is fortunate to have been elevated in his objective of life. (356)

This is why Śaivite texts have provided us with the method of conversion of such people into Śaivism who have shifted to it out of conviction from various other Śāstras. (357)

This is also the excellence of Śaivism that it provides for acceptance in it for raising people upward step by step while anyone failing from it is not acceptable anywhere else. (358)

This is why there is no such provision as lihgoddhāra in the tradition of Vaisnavites and worshippers of Brahma in spite of all their claim of omniscience. (359)

In spite of their knowledgeability of the excellence of Śaivism with respect to the highest destiny of life, if some student comes to them for guidance they do not but instruct him as per their system on account of vested interest. (360)

The same kind of short sightedness incapable of facing the truth has been displayed by wise ones from amongst the followers of Brahma, Visnu, etc. also in their instructions. (361)

Thus ends the discussion on the topic of descent of the force of consciousness with the help of texts and reasoning.

CHAPTER - 14

Deliberation on the Rite as Prescribed in the Śāstra

Please explain the Supreme Lord's tendency of self-concealment. Since the Lord manifests Himself via the process of touching both the ends of creation, namely, determination and indetermination, He is characterised as autonomous. (1-2a)

Having taken resort to the determination of the relationship of action and result, the Lord engages Himself in creation, sustenance and dissolution as side effects (of existence, consciousness and delight). (2b-3a)

Since at the end of the great dissolution following the processes of creation, sustenance and dissolution everything gets dissolved into the state of infinitude, only the Supreme Lord as the Universal Self remains the sovereign ruler of all by virtue of departing from the determination. (3b-4a)

In the next round of creation and sustenance also He exists in all the sense of existence as such but remaining absolutely indeterminate. (4b-5a)

By virtue of His determinate character in the process of His self-concealment when He experiences pain and illusion, etc., then is born the process of action and result. Leaving apart the law of action in view of its being surrounded by pain and illusion He wishes to manifest Himself. He becomes mindful of the tendency of self-concealment. (5b-7a)

Due to autonomy of the illumination, the luminous also behaves as if it were shorn of luminosity; even so the bound also begins to show as if it were liberated. (7b-8a)

As an enlightened person (out of his tendency of self-concealment) behaves as if he was a fool though disliking the same at heart, even so is the pattern of behaviour of the enlightened. Vidyādhpati also has stated the same in his Mānastotra. (8b-9)

"Those who in spite of being initiated in your discipline take to the adverse path on account of delusion, certainly the illumination of your knowledge has not reached their inner being as the ray of the sun, the lotus flowers which have remained bereft of bloom." (10)

"In spite of having learnt whatever they were required to learn, and thus were expected to have ascended the lofty position of the Creator Himself, those who take to the wrong path, certainly the real message of the emblem did not reach their hearts like the flame of the lamp produced out of snake's marrow creating the sense of snake everywhere." (11)

"As a piece of copper transformed chemically into gold by the goldsmith cannot be restored to its stuff, similarly, one who has drunk ambrosia on the earth itself cannot be brought back to the state of thirst, hunger and experience of pain " (12)

Therefore one who falsely displays himself by means of mantra, service to gods, and worship, etc. as enlightened gets burnt by the fire of jealousy due to the suspicion of his

misrepresentation of himself. (13)

In this misfortune of him, possibly there is no role of anyone of his past actions on account of which he has happened to behave like this. What such an action may be and on what account it may bear resemblance with his present day misconduct? (14)

Therefore, it is due to the will of the Lord that he has fallen victim to this kind of delusion and has made himself subject to endless suffering. (15)

In this role of the Lord's will also there is the peculiarity of the consequence to be suffered in this world, other world or both the worlds. The misery to be suffered also has the peculiarity of delay and quickness. (16)

This kind of consequence of the will of the Lord gets exemplified by the fate of the people of the settlers of the town of Paulastya, namely, Kala, Kama, Andhaka, etc. amounting to their banishment involving suffering in this world as well as in the other. (17)

Another kind of banishment is the result of violation of the observance of the rule of discipline laid down by the teacher (on the occasion of initiation), as has been said in the text Ānandagahvara by the Lord Himself addressed to the Goddess that on account of violation the violator is destined to fall down to the life of raw meat-eater for a hundred years. In this respect also the punishment may be of several kinds such as mild and harsh. (18-19)

On account of the autonomy of the Lord, the victim of banishment may avail himself considerably of the benefit of the grace of the Lord through his own effort or via that of anyone else. (20)

Again, as a result of the grace and moreover as a consequence of repentance, etc. the individual may get initiated again leading ultimately to the possibility of his attaining Śiva-hood. (21)

The victim of banishment has the prospect of availing himself of the opportunity of the grace of the Lord even after his departure from this world through the help of his relatives, friends, and teachers via initiation, descent of force, etc. (22)

In regard to descent of the force of consciousness in the form of intuition also there are variations of quickness and delay, etc. followed by oneness with Śiva. (23)

Thus, in all these five acts of Śiva, namely, creation, sustenance, dissolution, concealment and showering of grace, lies implicit the role of Śiva in the form of consciousness. (24)

Yogins experiencing all these five acts of Śiva taking place continuously within themselves reflecting His autonomy within them amount to his remaining constantly engaged in His worship, japa and yoga of meditation. (25)

The aspirant should never indulge himself in worldly enjoyments, disdaining it as a matter of momentary show like magic. Enjoyment even up to Sadāśiva is a matter of bondage for those who care for their Self. Śiva-hood is equivalent to enlightenment, autonomy being its another synonym. The role of the potter in manufacturing pots is only secondarily his as the Lord as the primary manufacturer lies behind the seen as his consciousness. (26-27)

Having understood one's status as such, one should never take oneself as merely a fraction of Him. (On admittance like this, the problem may arise as to) why is it that the world does not go as per my wishes? (28)

The wish that world should move as per my wishes, is a desire stimulated under the presumption of the ego. Śiva Himself is the Supreme Lord in keeping with whose will the body, etc. have been created. (29)

It is via the ownership of this body going to Śiva that it has been accredited to you. In view of its impossibility otherwise, it is not liable to condemnation of any kind. (30)

It has been mentioned in the text known as Ūrmikaula that those who have gained competence in such extraordinary capacities as to move in the airy space, stoppage of breath, etc., they have lost their way in fog, etc. and hence should be taken to have gone astray from the object of their ultimate goal as well. (31-32a)

Wilful departure from the body is generally taken to enter into the state of liberation. In Sarasastras, however, it has been taken to mean access to the state of enjoyment. (32b-33a)

Please tell me where will he go when the Lord Himself obtains everywhere? Now, if the Lord is not all-pervading, He would get reduced to the status of a particular object such as is the case with a jar. (33b-34a)

A section of the scholarship tells us that the rite of utkranti, upward movement, amounts to mean the yoga by means of which the self of the individual is mobilised from one place to the other. This standpoint presupposes divisibility in Śiva who is not subject to it at all. (34b-35a)

As would be the result of transcendence from the earth up to the air by virtue of austerity, even so may be the consequence of elevation of them from space as well. In view of only this prospect one should not elevate anyone with the expectation of making him reach the Ultimate Reality. (35b-36)

What has been stated in the Mālinivijayottara Tantra as the definition of utkrānti is not meant for being taken as the means of liberation but for getting free from the desire for enjoyment. (It amounts to suggest that) one should become the body only when he has become completely established in his Self through japa, meditation, autonomous descent of force, etc. besides having become a renunciate. (37-38)

As regards the statement of Mahabharata, concerning Bhishma, etc. in the context of leaving the body, concerns the precondition of having become renunciate towards enjoyment. (39)

One who has made his body fully accomplished, siddha, through the practice of yoga, mantra, award of boon, drinking of ambrosia, etc., cannot leave the body via any other way except for the method as has been indicated herewith. (40)

It has been stated by the Lord Himself in the Mālinivijayottara Tantra that it is imperative for all those who are capable of looking into their inmost being and realise the external reality there to lake enjoyment as resulting in misguidance. (41-42a)

That would form the main part of initiation to the student capable of imparting to him Siva-hood by way of making him aware of the autonomy of His role in the context of the acts of creation, sustenance, dissolution, self-concealment and offering of boon to people. (42b-43a)

It has also been stated in the Nisācāra Śāstra that those who see the world as pervaded by the brilliance of the Force of Bhairava, having got rid of all other options in mind, become liberated in life itself right on the same day undoubtedly. As regards the destiny of those who have continued to cherish some other options in their minds, they, too, would reach Siva, however, after taking to initiation and observing the preconditions laid down therein for their self-purification. (43b-45)

Apart from being an old tree the world remains spared from consumption by the fire of the Supreme Brilliance of illumination due to simply having been intervened by the determinations of the individual. If even a spark of the pure consciousness were to ignite, the entire lot of its dead wood would be enough to burn it down out completely at the end. (46)

Thus ends deliberation on the rite of initiation as prescribed in the Śāstra. (47)

CHAPTER - 15

Detailed Deliberation on the Process of Initiation

Now, for the sake of fulfilment of the desire for enjoyment and aspiration for liberation, is being explained the method of performing sacrifice. In this connection, it is obvious that initiation itself serves as the means to both enjoyment and liberation directly or via formation of impressions, samskara, which is being dealt with here. (1-2a)

He who cherishes wish or aspiration for whatever, he needs to be associated with the task in view of the same objective; our teacher in course of initiation has directed us as also Siva in the Mālinīvijayottara Tantra that the teacher needs to engage the student by means of his power of mantra particularly concerning Śiva, as per his competence and liking. Being engaged accordingly, he does not falter in the accomplishment of the task assigned to him. (2b-4)

Anyone cannot become authorised in yoga relating to Śahkara or indeed in any kind of yoga without having been initiated. (5)

By means of initiation in Śaivism the student gets authorised to make use of mantra as also to attain liberation while in the statement of the Mālinīvijayottara Tantra the initiation has been claimed to be effective directly in the attainment of liberation. (6)

In another ancient text, namely, Matañga Sastra, it has been stated concerning proper initiation that it serves as a means to both enjoyment and liberation. (7)

Those who are keen to attain liberation but are incapable of learning the discipline

concerned, for them the easy way out has been suggested to take resort to the their teacher. (8)

This has been suggested as the way to liberation in the text known as Matañga Śāstra. However, the direct way to liberation is the knowledge itself as it is of that very nature. It has been stated therein that since essences are interrelated by the law of causality in acceptance and rejection, there is an obvious role to be played by the vidyapada, learning or wisdom. (9-10)

Those who are incapable of practice, intuition and discrimination, for them initiation, observance of vows and rites besides practice of samadhi are necessary provided all these are transpired by the will to understand. This is elucidative of the highest position of knowledge in this context. (11)

Knowledge is available from Śāstra which cannot be taught to anyone who is not initiated. It is in this process of making one worthy of acquisition of knowledge, lies the significance of initiation. (12)

Irrespective of the fact what kind of task the student gets engaged by the teacher in, the purpose behind his engagement needs to be acquisition of the knowledge which may awaken his consciousness, this has already been made clear. (13)

If, per chance, it happens that the teacher and the taught both happen to be accorded with some special ability by the Lord, there is no necessity of any initiation in their case. (14)

Thus, it becomes obvious that the relevant knowledge itself amounts to initiation on account of which the student concerned becomes aware of the content of knowledge of all the Sastras, as has been elucidated by the Parātrīśika Śāstra. (15)

According to the Mālinīvijayottara Tantra, the person who is imbued with the self-stimulated knowledge, needs to be regarded as the best order of knowledgeable person on the subject and hence a teacher. (16)

Whatever wisdom is contained in the Mālinīvijayottara Tantra has been revealed in it for the use of such an inquisitive person who may awaken the consciousness of his students as well as those who come into contact with him. (17)

In the Kiranāgama Tantra, it has been made out that someone from amongst the students deserves knowledge, someone action, someone initiation and someone practice of yoga. (18)

From amongst these students the gradation of excellence lies in the order of action, yoga, and knowledge, each one of the later being better than its preceding one and hence deserving more and more to become the teacher. (19)

The teacher needs to perform the rite of initiation having examined and conversed with the student from the viewpoint of the probability of descent of force of consciousness as well as his possibility of getting purified by that force (20)

In the Svachchanda Tantra it has been suggested that the teacher himself needs to enquire of the student as to what he wants to gain through his initiation so that he may accord it to him in keeping with that objective as the fulfilment of it depends on the priority of the nature of aspiration and the use of the mantra in keeping with it. (21-22a)

Mantra, mudrā (posture) and oblation are common for initiation of all the students. It is basically the aspiration each student has in his mind in course of the rite of initiation which makes the difference in the result with regard to the student as well as the teacher. (22b-23a)

Aspirants are of two kinds, Śaiva-dharmin and Loka-dharmin. Śaiva-dharmin are of the nature of renunciation towards the world while Loka-dharmin are aspirants of enjoyment in the worldly life and expectants of well being and seekers of avoidance of bad luck. The aspirant of liberation is seedless in regard to rebirth and is relieved of the obligation of rituals. So are children, childish, old men and women and those engaged in enjoyment and ill. The rest is the class of seeded ones who need to be initiated under the Saivite fold. (23b-25)

Those who are scholarly and capable of endurance in the state of contrariety of heat and cold, etc., their initiation is obligatory in regard to rituals and other preconditions. (26)

(At the time of initiation) impressions of previous actions of the aspirant of liberation and renunciate towards the world need to be taken account of thoroughly while the present actions need not be cared for. (27)

Abdication of the impressions of past actions of the aspirants is necessary for his attainment of the objective of oneness with Śiva having become relieved of worldly attachments. (28)

Abdication of the impressions of past actions of only bad kind should be done and not of those which are auspicious, since the initiation concerned is meant for life of enjoyment in the world rid of mantra and prayer. (29)

Following departure from his present body the aspirant of worldly life attains the state of siddhas of anima, etc. and having enjoyed the state of being of this kind he gets promoted upward to other higher states within the range of sakala and akala states, that is, within the range of sovereignty of kala, division, as well as its transcendence. (30)

Samayācāra is a kind of trap which needs to be abdicated in course of initiation for the attainment of the state of seedless liberation. By virtue of this initiation alone the aspirant may attain liberation provided he is devout towards the God and the teacher. What is known as the seedless initiation is immediately redemptive on account of providing abdication from all the three kinds of traps, namely, past, future and the present. (31-32)

If the purified aspirant leaves the body at the end of the rite of initiation, he attains the highest state. However, in the state of leaving the body in the position of his initiation having been of the seeded kind, due to the remainder of the impressions of his actions still lingering with his inner being, he falls prey to misfortune. Thus, it is imperative for one who has been initiated to maintain the trap of his obligations intact. (33-34a)

Having enquired of the student like this and having contemplated on his case thoroughly within himself the teacher needs to decide what kind of initiation would be suitable for him as per his aspirations. (34b-35a)

In regard to the initiation of the student having the prospect of descent of the force of consciousness on him, the teacher should not be negligent; this is the imperative of Śambhu. (35b-36a)

In the case of the student being poor, the teacher should perform the rite of his initiation with the use of his own money and in case of he himself being poor, the rite may be performed with only dūrvā grass and water or alternatively the student may take to begging. (36b-37a)

NOTE:

Dūrvā - Latin name: Cynodon dactylon, syn. Panicum dactylon, Capriola dactylon

English name: Bermuda grass, dubo, Bahama grass.

It is the most sacred plant of India next to tulasi and is sacred to Ganesa who is worshipped with it and is also used in Ayurveda as medicine.

The student should surrender the money first to the teacher no matter be it his own or acquired by way of begging. Through the surrender to the teacher, the money becomes purified and attains the status of an oblation. (37b-38a)

First of all, the student needs to see whether the prospective teacher is filled with the capacity of infusing into the student the emotion and sentiment of the autonomy of consciousness of Śiva-hood. If considered positive for the task, he should be accepted as the teacher since he would be capable of imparting initiation to him. (38b-39a)

The test for the understanding of the teacher's immersion in Śiva-hood may be several by way of being gradual and external such as bath, posture of the body and performance of worship, etc. Through keen observation of these activities of the teacher the student himself is likely to get himself gladly possessed of Śiva-hood. Having himself become Śiva, whatever he may wish to do, he may feel himself capable of it by virtue of having himself become Śiva which in itself is capable of affording one with the sense of liberation irrespective of any external means. Indeed, 'the teacher is Śiva and I, too, am the same', this kind of sense awakened in the teacher and the taught in all its firmness is the real liberator of the individual. (39b-43a)

The outer reality cannot be possible without the inner and conversely the inner cannot be sustained without the outer. Knowledge and action both serve as the medium of expression of the inner. This is why the Lord has elucidated like this in the Brahma Yāmala Tantra. (43b-44)

In the Ānanda Sāstra also it has been stated that the man of knowledge cannot be defiled. However, both bath and clean dress are satisfying to the people. (45)

In the order of purification of the knower beginning from the inner being, bath is the effortless way of purification of the tangible body. (46)

Real bath is to immerse contemplatively into the ocean of consciousness ignited by mantra, as it were, taking it as a flame of fire known as one of the eightfold bodies of the Supreme Lord and capable of burning the malice of the inner being. (47)

In that series of baths, the earthly bath would be performed (rather symbolically) by three steps and covering the same distance in traversing back to the point of start repeating mutely the mantra all the while at a place filled with dust raised by the movement of cows. This bath is supposed to bring stability to the aspirant. (48)

Besmearing of the entire body with clay dug out of the ground by means of an instrument empowered by recitation of mantra and taking bath from head to feet with water empowered by recitation of mantra and mixed with the stuff known as pañcāṅga and thus getting the body cleansed, the aspirant needs to take dips in water reciting the mantra known as mūla (para) with exclusive concentration. Having come out of the water, he should offer water to the deity of the sun who is the source of righteousness in space and fulfiller of aspirations of beings with recitation of certain mantras from the Mālinī. He needs also to offer water to other deities, Fathers, Seers, Yaksas, Rāksasas and other beings of the earth via the Sun since He is the source of life and virility as well as illumination. This is to be followed by recitation of the mantra dedicated to the Supreme Being as directed earlier with exclusive concentration until the arousal of the related awareness. This is considered as bath in water. (49-53a)

Having taken out ash from fire with the help of some implement reciting the mantra supposed to be remover of malice, besmear it all over the body particularly the head, face, heart, anus, genitals, etc. reciting the mantra meant for strengthening the organs followed

by sprinkling a handful of ashes over the head reciting the mūla mantra along with its accessories. After this, hands and feet need to be washed along with mouth followed by offering of water to agencies concerned and muttering of mantra. This is the procedure of taking the fire-bath. (53b-55)

Bath of air needs to be taken by way of moving in pleasant and soothing air filled with dust aroused by the movement of cows along with muttering of mantras. (56)

Taking walk in clear and extensively open sky with full concentration of mind repeating mantras brings purity of its own kind. If the same walk were to be imbued with showers falling from the clear sky drenching the body in the state of muttering of mantra; that would be a unique bath in space. (57-58)

Similar is the case of bath in the moonlight and the sunshine by taking it to be the illumination of Śiva by immersion in which all the malice of the individual is washed out. (59)

Self is the Supreme Lord. It is the boundless ocean. The entire world gets purified and hence would also become purifier by taking a dip into it. (60)

From amongst these eight kinds of bath each mentioned later is of a higher order than its preceding one. After each one of these baths, the aspirant is required to make an offer of it to the Divine with the sense of his oneness with It. (61)

On account of these eight kinds of bath, the thoughtful aspirant attains the following kinds of virtue in keeping with the nature of the kind of stuff he bathes himself in. The virtues respectively are endurance, expansion, removal of malice, virility, pervasion, righteousness, stability and oneness. (62)

Each one of these eight forms of Śiva is symbolic of the grace of Śiva. Through meditation of one's oneness with Śiva's forms in question the aspirant becomes one with Him. (63)

Same would be the method of performing the acts of bathing in relationship to such vital points of the body as the cakras, known as kanda, muladhara, svadhisthana, manipura, anahata, visuddha, ajna, etc. By taking bath in association with these centres, no matter extensively or briefly, the aspirant is likely to get the same results. (64)

For instance, according to the text known as Yoga-Sancara, in course of the earthly bath, the mantra recited should be addressed to the deity of the earth, to the deity of water in course of water bath, and in the course of same being related to Śiva, the mantra should be addressed to Śiva. (65)

In the Maryādā Śāstra also it has very well been elucidated that in the case of the earth, etc. this speciality is to be observed in keeping with the nature of the aspirant such as the Vira. (66)

If he is a vira, śivāmbu should serve the purpose of water for him, dust of the battlefield the same of the earth, dust of tempest that of air, ash of the cremation ground that of fire, forest as that of space, seeing of oneself in the orbs of the sun and the moon. (67)

Stability of the Self in all optional circumstances in course of taking bath, worship, etc., is the mode of bath of Viras in relationship to the eight kinds of body of Śiva. (68)

There is a ninth kind of bath also as per the text known as Triśiras. In this bath various kinds of wine such as sidhu, sura, etc. are used as water provided they be tasty, pleasing, sobering and good in smell. (69)

In course of bathing with wine, Viras, heroes, are recommended to perform five kinds of act, namely, observing, wiping, beating, pervading, concealing. (70)

In course of performance of these acts, sprinkling of the drops of wine also needs to be done as accompanied by the circle of mantras. This is to be done over oneself also with the fingers posed as the mouth of a jar. (71)

Drops of wine should also be sprinkled on deities with respect to the path of the body and prāna both. By means of this rite, the Vira, heroic aspirant, reaps the fruit of visiting all sacred places, performance of all kinds of austerities, performance of all kinds of sacrifice and offering of all kinds of donation. As a result of wine-bath, the wise aspirant has the prospect of becoming filled with the aspiration for redemption. (72-73a)

Wine is clearly related to Siva. All the mantras have their source in Śiva. There is no difference between Siva and Sakti as the rays of consciousness are manifestations of the force of consciousness. Since wine is the source of delight, it needs to be taken as filled with the spirit of Śiva. When an individual becomes filled with consciousness, he gets restored to his real form. (73b-75a)

That bath is no bath at all which is not accompanied and followed by mantra and dissolution. As bath enables one to perform posture and other actions related to it, the eight varieties of bath get bifurcated into two, external and internal. (75b-76)

Internal bath is that due to which the entire body of the aspirant gets filled with the stream of ambrosia raining down from the moon who lies above since each one of His eight forms lies in transcendence to the dvādaśānta by one and a half a finger-end's distance. (77-78a)

The aspirant may bathe himself in this stream one by one, or even in groups of two and three of the bodies. Thus has been explained the method of taking the bath as recounted by Bhairava for the sake of self-purification. Now follows the account of what needs to be performed after the bath. (78b-79)

Having become satisfied with the accomplishment of all this, the aspirant needs to proceed towards the house of sacrifice which is said to lie at the lonely place such as the top of a mountain, bank of a river, etc. (80)

The external locus of sacrifice is meant for some or the other kind of siddhi and by no means for liberation, while the internal is meant for unification of the prāna and the apāna from the mūlādhāra up to the top of the body. (81)

Both these spots of sacrifice are meant for siddhis rather than for liberation. The real seat of sādhanā of the real sacrifice is said in the Śāstras as different from both, the external and the internal as expressly lying outside the body. This has been elucidated by the Lord in Nisātana Śāstra. (82-83)

The highest seat of the Lord is located in Kāmarūpa which is the source of both the mobile and the immobile. This is also the common source of both the vindu and nada, that is, the point and the sound. (84)

The separate seat of sound alone is the Pūrṇa Giri on the right side while that of point lies on the left which is also known as uddayana. These three are the main seats of force. (85)

Following this much awareness, the aspirant needs to have understanding of the half-seat known as the form of sankalpana, integral contemplation. There are three secondary seats besides these and are known as sakta, kundalini and vedakala. (86)

These secondary seats are located at Devikotta, Ujjayini and Kulagiri. The forms subordinate to them are Lalana, Vaindava and Vyāpti. Their external forms are Pundravardhana, Vārendra and Aikāgra. (87-88)

(Following the understanding of the seats) next to become aware of are the eight areas,

ksetra, by the aspirant which are representatives of the eight petals of the heart-plexus. These are Prayaga, Varana, Attahasa, Jayantika, Varanasi, Kalinga, Kuluta, and Lāhulā. They are considered to be representatives of the sub-areas being sub-petals. (89-90)

There are eight sub-areas also whose names are Viraja, Airudika, Hala, Ela, Puha, ksirika, Māyā and Marudeśa. They are both external and internal. (91)

There are eight points of conjunction of the internal and external also on the same number of petals of the lotus of the heart which are named as Jalandhara, Naipala, Kasmira, Gargika, Hara, Mleccha digdvara, Kuruksetra and Khetaka. Understanding of dvipatha, tripatha and catuspatha also is necessary in this context. Dvipatha is formed on account of meeting of two paths, tripatha on account of three paths and catuspatha on account of consideration of the meeting of the Lord of the force on the Tripatha. The loci of these junctions in the body are the points of end of the nose and end of the hole of the palate (near the uvula). The middle point between the eyebrows, throat, heart as the centre of the body, navel, kanda, the centre of excessive joy, all these three are known as Kaulika. Parvatagra, Nadītira and Ekaliṅga. All these are mystic points in the body relating to prāna and consciousness. (92-97a)

Goddesses are the spiritual forces based on the particular points in the body supposed to manifest externally in the particular locations of the country and hence are named as such. An example of it is the word mleccha, meaning those who take to the path of unrighteousness who inhabit particularly in the locations concerned in the country as distinct from the regions of knowledge and yoga as distinct from it elsewhere in it such as the well-known seats. (97b-99a)

As even those who are innocent, coming into contact with the unrighteous, are likely to become unrighteous themselves, likewise on account of dwelling in seats of knowledge and yoga such people have the possibility of becoming worthy of knowledge and yoga. (99b-100a)

Now the question is if one can visualise the consciousness in all its purity from within the prāna inside the body itself, what is the utility of wandering outside to the seats concerned? (100b-101a)

In response to this doubt what we need to understand is that by virtue of wandering outside along with contemplation inside the aspirant makes himself all the more apt for reaping the fruits desired by him as per his choice. This is why the idea of difference of the locus internal as well as external has been given in the Sāstras in all its numberlessness. (101b-102a)

In the text known as Virāvalihridaya there is an account of seven points in the body within the range of the two centres of the lotuses of birth and liberation. These ends of the entire path of life include the functions of Brahma, Visnu and Siva, involvement of the navel, kanda, genitals of the male and the female, cremation ground and the state of liberation in the form of oneness with Śiva all these having been derived via the method of derivation amounting to all kinds of experience from the state of birth to that of liberation. All this is taking place in the centres of the body itself as also is being treated externally as series of sacrifices. (102b-104a)

There is no place for the concept of difference of space in liberation as it depends only on sublimation of feeling, emotions and sentiments, the same has not been dealt with here in the context of this kind of sacrifice. (104b-105a)

It has also been stated in the Niśācāra Sāstra for the welfare of the aspirants of siddhi that those seeking for liberation need to get rid of the significance of any particular place as anyway helpful in their attainment of the goal as the snake gets rid of its skin. As soon as the message of the Supreme Teacher enters the ear of the aspirant, liberation comes to him needing only his worship of Him for its affirmation. (105b-107a)

Wheresoever the lotus of the heart begins to bloom, there itself on the outside the beauty of

the inner sacrifice gets established. (107b-108a)

The Virāvali Sāstra also tells us that liberation depends not on movement on any particular spot but on getting untied the complex of ignorance which happens with the blossoming of consciousness. (108b-109a)

My teachers have told me that in case of both the objectives, namely, liberation and siddhi, it is purity of mind which is the means of its attainment and therefore what is fascinating to the mind needs to be taken resort to as the proper place for the performance of the sacrifice (of the internal kind). (109b-110a)

In the attainment of siddhi, though there are several other contributory factors such as determination, control over breath and means, yet the top position is occupied by the purity of the feeling and emotion. (110b-111a)

Whatever objective the purified heart reflects in itself, which being allowed to get confirmed, proves to be the sufficient cause of success. (111b-112a)

It has been stated in the Sara Śāstra that exclusive devotion to the objective leads to success while diversion in it ends up in trouble in spite of aeons of effort. (112b-113a)

Elimination of diversion in the attention and objective provides force to the effort and unveils the secret leading to obvious success. Such are the statements made by the Spanda Sāstra in this regard. (113b-114a)

Therefore, be it the objective of siddhi or liberation, and the device adopted for its attainment be worship, muttering of mantra or entering into samadhi, the state of absorption, the place suitable for it needs to be attractive and pleasing to the heart. (114b-115a)

Having established himself on the place suitable for sacrifice, the pure-hearted aspirant needs normally to practise the external mode of sacrifice itself including the exercise of the posture. (115b-116a)

He should start either with the mātṛkā or the mālini or with both of them irrespective of priority and posteriority between them. No matter, the mode be creation or dissolution or even sustenance, it should be adopted one by one, in twos or even inclusive of all the three. (116b-117a)

The forehead and the mouth need to be touched with the utterance of the vowels a and ā, eyes, ears, nose, cheeks, teeth, lips twice each, that is i and ī, u and ū, e and ai, o and au and the crest and the tongue with the utterance of an and ah and thus with the utterance of all the sixteen vowels. (117b-118a)

Right and left shoulders should be touched with the utterance of the consonant k and kh, g, c, right hand with kh and g, left hand with j, right hand fingers with gh, left and fingers with jh, right hand nails with n, left hand nails with n, right buttock with t and left buttock with t, right thigh with th, left thigh with th, right leg with d, left leg with d, right shank with dh, left shank with dh, right foot with n, left foot with n. (118b-119a)

Both the sides should be touched with the sound p on the right and ph on the left, the back b, the belly with bh and the heart with m. The skin should be touched with the utterance of y, blood with r, flesh with l, veins with v, bones with s, marrow with s, semen with s, breath with h, sheath and consonants with ks. (119b-120)

The crest should be touched with the utterance of the sound n, while the rosary with r, r, lr, lr; y with the top of the head, c with the right eye, dh with the left eye, nose with i, ear with n, and u, ū with hearing, b with mouth; k group of letters with touch of mouth, i with tongue,

a with sound, v, bh and y with the touch of throat, right and left shoulders respectively, ñ with the right hand, dh with the touch of the left hand, th with the touch of both hands, jh with the touch of right hand fingers and tra with the left hand fingers, j, r, and t with the touch of the edge of the trident, handle of it and the top of the head respectively. P should be uttered with the touch of the heart, ch and l with the touch of the right and left chests respectively, ā with milk, s with the self, visarga (:) with breath, h with the main breath, s, ks and am with the belly, navel and semen respectively, m, s, t, with the touch of the middle part of the body, genitals and both the thighs respectively; e and ai with right and left shanks, o and au with the right and left thighs, d and ph with right and left feet. (121-125a)

This is the goddess of alphabet. Being stimulated by the empowered aspirant by means of absorption in action, she assumes the body of force inclined to attain the highest objective. (125b-126a)

When the seed and the womb stimulate each other with the arousal of the prānic force, what siddhi may be there which may not be attained and what task might have remained incomplete so far, may not be got fulfilled. (126b-127a)

Interpenetration of the consonants and vowels standing respectively for the womb and the seed though deliberated on variously (in the Śāstras), yet those of the consonants beginning from n to ph have been considered as prominent ones. (127b-128a)

The science of pronunciation starting from ph and ending with n is inclusive of all the paths summarily within it and therefore is indescribable by means of words. (128b-129a)

Therefore, it is sung about in various ways in Śāstras with the aid of families of it in the form of this group of sounds beginning with n and ending with ph. (129b-130a)

This group of fifty sounds is an internal expansion of Bhairava. It is fulfiller of our ambitions for all time to come. This is why it is named as matrka, motherly. It is also known as mālini as it is worn by Rudras as an emblem of both attainment (siddhi) and liberation. It flowers in the form of fruit (both enjoyment and liberation). It is worshipable (as a means of worship). As a black-bee it stands for the sound of dissolution. By virtue of its initial sound mā it stands for negation amounting to dissolution while by virtue of its second sound lā it denotes the sense of acceptance and by means of its alternative ra it also means giving over. Thus, together it signifies what is possessed of three functions, that is. dissolution, giving and taking. Since people come to be reminded of all these functions together by means of mala, the alphabet is named as malini, as has been told by my teacher Śambhunātha. (130b-133a)

Alphabet, as the stock of sounds serving as the source of diction, is known also as mālinī as it is the combined form of Śiva and Śakti together on account of its perfection which is the basic nature of the Reality. (133b-134a)

Since this goddess of the alphabet underlies with all its strength the mantras used in other deviated systems also, when posed in their proper contexts they prove to be fruitful. (134b-135a)

It has been observed in the Mālinīvijayottara Tantra that in case of any kind of lacuna in any particular use of the mantra, application of a different order of alphabet should be used for empowering the conceived body. (135b-136a)

Use of the adjective lacuna in any particular use of the mantra has been used in the above verse in the sense of cause of success for the yield of any special kind of fruit. (136b-137a)

Mixed kind of mantras such as those addressed to Garuda, supernatural eagle-like being, etc. are originally not useful in the attainment of the Supreme, but when filled with the power of the malini, they become effective in the attainment of liberation as well. (137b-138a)

The aspirant of liberation cherishing some desire also for enjoyment having posed for some other mantra needs to pose for the mālīnī mantra as well and continue to mutter it to attain effortlessly the state of redemption. (138b-139a)

In this way needs to be posed for the mātṛkā or also for the mālīnī one after the other for the sake of siddhi as explained above or sounds of both by way of intermixing those of the two. Hrim akṣa hrīm and hrim na pha hrim are the compact forms of mantras relating to mātṛkā and mālīnī respectively. A and kṣa should be used as the preposition to the mātṛkā mantra while na and pha to the mālīnī. The postures being adopted separately for the two mantras being associated with the body of the student transform the latter into the form of Brahman otherwise there arises the necessity of intermixing the two, that is, the mātṛkā and the mālīnī. (139b-141)

In case of intermixture of the postures, this may be done in order, disorder or separately both followed by their intermixing. (142)

The aspirant desirous of siddhi, needs to perform action profusely. Such an action would yield more result than what was aspired for. (143)

The aspirant wishing to attain siddhi by means of meditation, muttering of mantra and other relevant exercises needs to perform action as much as possible willingly for the sake of self-culture along with posture of these sounds on his body. (144)

In case of being an aspirant of liberation also, he needs to undertake all these exercises as much as he may accomplish, since ultimate objective of all of them including posture, etc. is attainment of Śiva-hood. (145)

In this way, having completed the course of posture, the aspirant needs to accomplish the ceremony as concerned with the vessel of worship. In keeping with the manner, as indicated earlier, worship should be done with the pronunciation of the sounds as posed. (146)

Since Śiva is the ultimate source of all kinds of siddhis as He is perfect, no one of the means of siddhi can be exclusive of Him. (147)

Since none of the means of worship is other than Śiva Himself, it is inclusive not only of persons and objects but also actions like movement, etc. (148)

As a horse trained for an army, performs all functions it is trained to discharge, irrespective of its mode including carrying the burden, movement of the army, etc. unmistakably, even so is the case of accomplishing the sacrificial functions. The agent of it acts as possessed of Śiva irrespective of the nature of his task at the moment be it the state of moving, staying, sitting, etc. he does not display any kind of duality (either from the means or from the end). (149-150)

Due to his status of oneness with Śiva, the entire universe becomes bound to remain dancing before Him under the stimulation of its Śiva-hood. (151)

My grand teacher has observed in the Pūjana-stotra how sweet is the occasion of the worship of Śiva where all the thirty-six constituent elements of the Reality get stimulated by the excessive delight of it. (152-153a)

Those who worship Śiva for becoming filled with Śiva-hood in its entirety, they become Śiva Himself requiring nothing else as the result of their worship. (153b-154a)

This act of posturing oneself even without any initiative in knowledge and yoga may imbue one with oneness with Śiva, the highest result of all kinds of undertakings. (154b-155a)

This achievement of the aspirant lying in his oneness with the mantra may culminate in the

entire world becoming favourable for his operation in the world very soon. (155b-156a)

It has been observed in texts like Siddhānta by the Lord Himself that even without any method of worship, etc. the siddhi aspired for is attainable by sheer getting the mind filled with the idea of Śiva. (156b-157a)

Since the process of worshipping Śiva in itself is inclusive of all the factors of oneness with Him in all respects, it needs to be regarded as the supreme body of the process. (157b-158a)

In course of this kind of oneness between the ingredients of worship such as the sacrificer, place of worship, oblation, the vessel it is contained in, ladle, etc. all become one with Śiva. (158b-159)

Since the vessels containing the oblation, water and other materials of purification and worship, etc getting touched by the rays of the sun of Śiva become purified in course of the sacrifice, as has been observed in the Mālinīvijayottara Tantra by Lord Śiva Himself, there in the sacrificial house nothing remain unpurified and whatever lies there unpurified that also needs to be regarded as virtually pure. (160-163a)

Impurity comes from the association of individuality and Śāstras supportive of it as also from the individual's identification of himself with it and even from the thinking of the kind. Therefore, whatever lies even close to the place of worship becomes enlivened by the grace of consciousness. (163b-164)

The grace of consciousness depends on the closeness and distance of the person and the object to and from the consciousness. If the same be close to it, consciousness puts, as it were, life into it. In view of this logic of proximity and distance, it is the consciousness itself which is the decisive factor in the determination of what is suitable for sacrifice and what is not. (165-166a)

This is why the particular kind of secret sacrifice has been prescribed by self-realised teachers as meant only for heroic sacrifices who can put the oblation of each other's essence of being into the fire of creation. (166b-167a)

Suitability of arousal of consciousness as the means of sacrifice lies in raising properly the consciousness and delight upward which had remained dormant until now. (167b-168a)

Thus, it becomes obvious how body, etc. which are inconscient and, therefore, prove drowning of consciousness while whatever is fascinating to the heart and delightful is worthy of being used as the stuff of worship. (168b-169a)

This why in systems known as Kula, Krama, Akula, Trika, Sara and Mata, etc., various kinds of wine such madya, kadambari, sidhu, etc. and objects of this kind have been accorded so much importance. (169b-170a)

In Paśu Sastra wine, etc. have been considered as impure in view of the stability of the social life, but the same are conversely regarded as pure in certain circumstances, (such as the sacrifice known as Sautramani). (170b-171a)

The group of five things derived from cow if put in the vessels of Soma and Carnana are considered to be pure (although these are inclusive of urine, etc.). Ceremonial bath following completion of sacrifice needs to be taken with a black-deer's horn. Sacrifice in the absence of wife is prohibited as she is considered to be equivalent to all the deities. There is a provision for use of wine, marrow, veins and heart as oblation in a session of the Brahma-satra. (171b-173a)

In Paśava Śāstras also such prescriptions have been made by the Lord. This is like a gleam of light in the darkness of the dark night of the months of December and January. (173b-174a)

In the midst of the contrariety of eatability and non-eatability of the meat of swan as preached in the Veda, it is Saivism which comes out victorious by its view of Śiva being in this system as non-dual. (174b-175a)

In regard to their view of ignorance, transgression of Vedic statements, attachment, detachment, etc. the words of the seers themselves are suffice to root out their verity. (175b-176a)

In the Veda itself somewhere what is prohibited from eating, is allowed elsewhere as eatable thus annulling the acceptability of either of the provisions. (176b-177a)

If prohibition to eating something is restricted to a certain occasion and not anywhere else in this respect there is no contradiction between the Veda and the statement of Śiva in the rest of the occasions. (177b-178a)

We have already pointed it out that if there is any provision of prohibition in the Veda in regard to one and the same thing, about which there is permission in Saivism, why is it that the Veda itself is not considered as going contrary to the natural state of things. (178b-179a)

The statement: "Let us return to the original topic" amounts to deliberation on the posturing of the body and the utensils of worship. The external sacrifice needs to be performed after cleansing all the sacrificial vessels by the same water. Now is beginning deliberation on external mode of worship. (179b-180)

The locus of worship needs to be either the vault of the temple, open space or cleansed ground while the objects of it should be the trident, the sun, bull, female deities of directions and the divine guards of the area. (181)

The method of worshipping the Yoginis may be separate for each of them with the mantra, 'Om namo tasyai' (name of the deity concerned with the use of the fourth case-ending) or for all of them together with the use of the word tãra (Om yogini parivārebhyah namah) with the same case-ending. (182-183a)

Having performed worship like this outside, the door needs to be sprinkled with water and worshipped. This is the method of worshipping these deities known as Yoginis, as per the prescription laid down in the text Triśiro Bhairava. (183b-184a)

At the top of the door should be placed the statues of Ganesa and Laksmi on the right and left sides with Vāgiśvari in the middle of them. So should be placed and worshipped the deities known as Dindi and Mahodara on the right and left sides accordingly. Here also need to be worshipped Nandi, Kala, Gaṅgā in her triple streams and Yamuna. Images of a he-goat placed on the right side and that of a sheep on the left also need to be worshipped. (184b-186)

Below the door are to be worshipped the deities Ananta and Sakti. In the middle of the door should be worshipped Sarasvati along with her weapons, bell and lute. All these deities need to be seated on lotus flower. They all are removers of hindrance. The same mantra should be used in the worship of these deities also as referred to in verse No. 182 above besides keeping burning two earthen lamps on both sides of the door. (187-188)

Worship may be performed by accessories of it such as flower, paste, perfume, naivedya, prayer and other materials of the best possible quality and purity. (189)

Worship may be performed to all these deities collectively together. If the worship be intended to be kept secret, it needs to be performed inwardly within oneself warding off its expression outside. (190)

Deities of the door should be worshipped in the beginning as per their order by offering to

them flowers along with muttering of mantras dedicated to weapons. This offer made in the sacrificial house glittering with the light of the sacrificial fire would dispel obstruction in the course of the performance. (191)

Having entered into the house, the student needs to cast his eyesight all over inside it, binding it from all directions by means of mantras dedicated to weapons besides covering it with the armour. (192)

Having entered the house the student aspiring for liberation or anyone else imbued with the same kind of aspiration needs to sit facing north. The fire known as aghora would thus burn down all the bonds he is supposed to be bound by. (193)

As a matter of fact, there is no such entity as dik, direction, corresponding to the notion of east and west, in the absence of which notion, in spite of all its falsity, however, we cannot form any idea of locus of anything. (194)

If direction be treated as an adjunct indicative of the direction of the locus of anything meant in the context (what harm may lie in its acceptance as a positive reality?). (The answer to this query is that) what is merely an adjunct cannot be regarded as positively real, otherwise what will remain there as the ground for its characterisation as an adjunct? (195)

Therefore (what needs to be understood is that) direction is a part of the act of concretisation of the light of consciousness which lingers inordinately with our awareness in the form of what we call east, etc. as divisions of space. (196)

Whatever is capable of being owned in the light of consciousness, is considered as lying above and whatever remains untouched is denigrated as lying below (197)

Things which lie in the middle of illumination and other way round are taken to lie in the middle. This is the source of the idea of directions. Whatever part of the object reveals itself forward is considered as lying in the east and what as receding backward is taken to be in the west. This is how has arisen the notion of two directions. Having received the sense of the object lying in front of it the consciousness getting thus stimulated, whatever lies to its right hand favourably is named as south and whatever unfavourably is termed as the left. The object of illumination being subjected to the illumination of the moon of self-consciousness as representative of Siva becomes mild in its look. (198-201a)

Following the discernment of these four directions, those four lying intermediate to them make the number of them rise to eight. (201b-202a)

This is how the notion of division of space in the form of directions and sub-directions has emerged particularly in the light of pure consciousness which is the highest status of Siva and has become admitted both in the Śāstras as well as in the actual use in the human behaviour all over the world. (202b-203a)

Lord Śiva has five faces in the form of mantras known as Isa, Nr, Aghora, Vamadeva, and Sadyojāta besides the Adhojāta standing for the additional sixth, that is, the downward. īśa stands for the upward on account of its luminousness, Nr for the east on account of its expansiveness, Aghora for the south on account of its terrific nature, Vāmadeva for the north on account of its loveliness, Sadyojāta for the west on account of its contrariety to the east and Adhomukha for the downward due to its lacking in illumination. The same faces stand also for the five senses as well as for the five elements, namely, space, air, fire, water and earth. (203b-206)

Space is characterised as lying upward on account of its luminousness while the same as downward because of its darkness. (207)

Only the space lying intermediate to up and down is neither luminous nor dark. Due to lying

intermediate to both of them, is operative here the division of it into the four directions. (208)

Since the Lord has the five directions as His m  ntric bodies, He is characterised as the Lord of the five directions. Herein also abide the five presiding deities, namely, Sadasiva, Isa, Rudra, Visnu and Brahma. (209)

Since neither Brahma nor Visnu is suggestive of upwardness, both of them being rather indicative of succession in terms of creation and sustenance, they are considered as standing in common for one and the same face of Śiva. (210)

It is out of the four faces of Siva that has arisen the idea of the four directions. As regards the relevance of the fifth direction, it foregoes its relevance in view of Brahma and Visnu both sharing in one and the same face. (211)

In the context of the entire universe known as Brahm  nda also, it is the sun as the representative of the Lord's power of knowledge who by virtue of his being light condensed as a ball moving all around in it is responsible for the division of space into the directions. (212)

As regards his division of the directions, from the point of start of his movement known as visuvat, whatever section of space appears ahead of the viewer is called the east his shadow behind him as the west, what happens to be on his right hand side is known as the south where the sun remains burning with all his ferocity and what on the left hand side as imbued with his slightly milder illumination and hence mixed with partial darkness is the north. (213-215)

Where he sets is known as the west. Standing with his back towards the point of the sun's setting, what appears in the view of the viewer, is called the east. All these details have been given in the Bhuvan  dhv   section of this text. (216-217a)

The effect of these directions is determined by the viewer's face to light in terms of both positivity and negativity. (217b-218a)

This is how the sense of direction is based on the sun in all its peculiarity on account of him being presided over by the Supreme Lord Himself in all His autonomy conducive to the peculiarity of His action. (218b-219a)

Needless to say anything more, wheresoever the sacrificer be, the directions get divided as per his standpoint in keeping with the principle of the front being the east, back the west, right hand side the south and the left hand side the north. (219b-220a)

It is Siva Himself (in the form of the devotee) who presides over the divisions of space in keeping with the infinite variability of His nature as He has a body abounding in peculiarities. (220b-221a)

Directions have emerged from Him along with their presiding deities as Indra, etc. being fractions of the light and the force and hence are followers of their integral form as Śiva. (221b-222a)

His sovereignty over illumination assumes the form of Indra; His illumination itself is Agni, His controlling power takes the form of Yama; His assumption of negativity assumes the form of demons; His dependence on illumination takes the form of Varuna while His dynamics takes the form of V  yu. His nature of possessiveness assumes the form of Kubera while in the absence of the same He becomes Vibhu, the all-pervading. With the invisibility of His figure, He becomes Ananta, the Infinite. With the ascendance of expansion in Him, He assumes the form of Brahma. On account of being sparks of the Light, these deities are called Lokapalas, saviours of the world. (222b-225a)

Thus though completely self-dependent, Dik, direction is termed as sauri, solar, since all whatever lies in it invariably moves towards light. (225b-226a)

Though air is all-pervading, it is only on having been stimulated by a fan that it becomes awakened and performs all its duties such as mobilisation, etc. so is the case with forces related to Indra and other divinities. Getting awakened for the consolation of the devotees, they accord the latter with results as aspired for by them. (226b-228a)

So is the case with Dik, directions, as related to the sun. They are presided over by Isana, Brahma, Visnu, Īśa and Sadāśiva and accord different kinds of fruits to their devotees as a means of consolation for the sake of confirmation of their faith in the Divine. (228b-229a)

In whichever area, circle or house the devotee be, Śaṅkara happens to dwell there in the centre of it, as per his locus. (229b-230a)

Lord Siva presides over all owing to whose intermediation the solar light becomes determinant of the division of space into directions. (230b-231a)

As the Lord lies in the middle of the sacrificial locus, the disciple ought to sit facing the north and for receiving the same illumination from behind, he should seat himself facing the east. Having seated himself like this, he should perform the ceremony of purification of his body. (231b-232)

From the tip of the toe emerges brilliant light known as kala-vahni, fire in the form of time. Having meditated on it, uttering the weapon mantra, the aspirant needs to burn his body internally as well as externally by means of the (visualised) flame of the fire. (233)

The word daha, burning, used in the previous verse amounts literally to destroying. Here, however, it is intended to convey the sense of filling the body with the essence of one's inmost being. (234)

Therefore, burning of the body by means of the fire of mantra means only getting rid of the eight sense of psychological factors of the personality known as puryastaka - comprising of manas, intellect, ego-sense, sense of hearing, touch, form, taste and smell. (235)

On account of its being the sheer body is meant here not like any other tangible body but bodiliness really in its egoity. Burning of it amounts to burning of the actual body psychologically. (236)

The bodily sense having thus been burnt along with all its content of impressions, the ash of it needs to be blown away by the air of the armour. Getting thus perfectly cleansed, the aspirant should sit self-contained within the range of his

On aspirant's sitting motionlessly in the state of complete absorption, there arises some sort of vibration in consciousness as the original nature of its creativity. That vibration itself is known as the concretised form, murti, of the so-called body of consciousness formed by the sound (Om), and the bindu, point, implicit in the mantra - so'ham. (238-239a)

Posing of the essential features of the Divine in the respective nine parts of the body makes upsurge of these essences in it. So needs to be done in regard to the faces and other parts of the figure of Śiva in the respective parts of the body of the student. The same is to be done in regard to the posing of the forces of the Mother Goddess. (239b-240)

This is to be followed by the triple positing (nyasa) including three significant points in the body including head, feet and heart amounting to the middlemost part of the body. Śiva is to be posited in the head, eight agencies (Aghora, Ghora, Ghoratara, Sarva, Rudra, Tatpura and Mahadeva) in the heart and Nr in the feet. (241)

Then Śiva needs to be posited in different parts of his body by the student. By virtue of this kind of fivefold positing of the sense of Śiva in the body, his personality would become predominated by that sense. (242)

The sixth positing lies in worshipping and praying to the deities concerned as embodied in those parts of the body amount to Lord Śiva as Ratiśekhara Himself having been embodied in the form of the student. (243)

In this process of positing of the Divine in different parts of his body by the student, the top position needs to be accorded to Siva designated by nine names otherwise they all stand interspersed into one another. Being accorded the central position amongst all these divine agencies, the primacy of worship needs to be given to Him as Ratiśekhara. This is how the method of positing the Divine in the body of the student has been explained in our tradition as laid down by the Mālinivijayottara Tantra. (244-245)

My teacher, Śambhunātha, however, has expressed his view in this regard concerning the negligence to Lord Śiva Himself as an integral being in this system of positing, in spite of involvement of His accessories though. In his view, the positing of the Divine needs to be conducted as per the forms (murti), creation (srsti), the three essentials (tritattva), accessories of the form, Siva along with His accessories and thus of six kinds. Over and above this, the six kinds of positing needs to be done in regard to the Sakti as well. (246-248a)

Positing should start with the Supreme Mother along with Her faces followed by that of Mālinī next to it. Then it should be done with reference to the three deities, namely, the Para, the Aparā and the Parāparā in the order of their placement on the crest, heart and feet accordingly followed by the placement of eight deities named Aghorā on head, face, throat, heart, navel, genitals, thighs, shanks and feet. After this, should be invited motherly goddesses of goodwill known as Para, Pūrnā and Kāla-karsinī. (248b-251a)

Then the teacher needs to bring to his memory the twelve forces of Śakti in view of their different status on the ceremonial occasion known as Sādhya. (251b-252a)

From amongst the three goddesses known as para, aparā and parapara, it is only the first one who remains constantly associated with the Lord as she is the infinity of consciousness and has been characterised as such in the Sara Sāstra as well as the Yāmala. This Śākta positing, too, is considered to be of six kinds, namely, form, face, trinity of forces, eightfold Aghoras, placement on five points in the body, and that of the Supreme Force. This last one is conjugal and hence is considered to be of the highest category and is said to result in attainment of siddhi as well as liberation. The aspirant of only liberation needs to practice placing of Śakti. (252b-255)

My teachers have told me that from amongst the two kinds of placements, the aspirant of liberation should practise only the withdrawal mode of it which begins from the feet. (256)

With regard to mantras relating to positing of Śiva, Śakti and the Individual (Siva, Śakti, and Nara), it has been determined as of six kinds with this specification that the mantra used in the invitation of the deity concerned should be complete in all respects. This would form the sixth category of the placement as only six categories have been approved everywhere. (257-258)

States of consciousness are six, namely, waking, dreaming, sound sleeping, the fourth, the transcendent to the fourth with the addition of the Ultimate, known as anuttara (consisting in the admittance of Śakti and Śiva). These states being multiplied by six causes in the form of the Brahmarandhra, susumna, nadanta, bindu, Sakti and Siva come up to thirty-six (which is the total number of the constituent elements of the universe). Thus, on account of this magnanimous placement in the body of the aspirant, the entire universe happens to be compressed in his body resulting in its purification on the universal scale. (259-261a)

Beginning with the placement of the forms (murti) in the body of the student and ending in its oneness with the entire creation this process of nyāsa culminates in the purification of the creation as a whole. (261b-262a)

Therefore, those fools who seek to make fun of the cremation of the body after death as termination in nothingness, leaving nothing to descend in spite of the soul having merged into Siva in all His state of peace, they get demolished far from truth as oneness with Śiva is the ultimate goal of the individual. (262b-263)

This sort of statement on their part is due to their ignorance of the secret of emergence of the dynamics of self-consciousness. As a matter of fact, Siva in His quietude is not an entity shorn of all way-outs something like a jar placed at a particular spot. Siva, indeed, is the magnanimous brilliance of self-consciousness whose reflection is the expanse of the universe in all its entirety. (264-266a)

This kind of reflectivity of Him in the form of the universe is dependent only on Himself and appears as such on account of its oneness with Him. Whatever difference of it appears from Him is really due to the knower being enclosed in māyā. On restoration of his oneness with Him, gets restored the essential Śiva-hood of the knower. (266b-268a)

By virtue of the exercise of placement of Siva within himself, the knower, otherwise enclosed in maya, becomes Siva. This is the significance of nyasa, etc. (268b-269a)

As it happens with an individual thinking of himself as an evil-doer constantly becoming actually an evil-doer, so is the case with the aspirant contemplating on himself as 'I am Śiva and nothing else, becomes Śiva.' (269b-270a)

This exercise is known as steadying of the idea of one's essential Śiva-hood from the core of one's heart. Contemplation on one's oneness with Śiva intensively is, indeed, the door to the attainment of the state of optionlessness. (270b-271a)

(If optionlessness of mind) were not the pre-condition of realisation of Him in His absolutely purified form of sheer consciousness, how could He remain normally beyond contemplation all his luminousness notwithstanding! (271b-272a)

It is, indeed, owing to His amazing autonomy of will that He makes Himself available to our contemplation, ourselves being just an organisation of prana, breath, buddhi and intellect, etc. (272b-273a)

But for His presence the individual due to his liability to destruction and lack of any Controller of his destiny would have got lost in the waywardness of his behaviour. (273b-274a)

Therefore, it is imperative for the individual to take recourse to the path of exclusive meditateness on the Being who is eternal and constant as contrary to the flu and uncertainty of the universe and thus destructive of them. (274b-275a)

It has already been stated (in the second chapter) that those aspirants who are imbued with the intensity and purity of will-power sufficient to remove the darkness of ignorance, they have no necessity of undergoing the process of initiation and placement (nyāsa). (275b-276a)

Such an enlightened aspirant would obviously experience the universe as his body and himself as its Self and therefore, would have to worship his own body by means of flowers, etc. since it has become the abode of all the divinities by itself. In course of this worship, he has the option of making use of full mantras separately for each one of them or briefly that of only the seed-mantra collectively for all of them together. So needs to be the case in regard to incense, offerings, etc. (276b-278a)

The process of this worship being contrary to the traditional one, all this offering, etc., may be done through the left, particularly with the use of the ring finger, anāmikā by the teacher. In Sāstras like Matanga, etc. the word vama, left, has been used in the sense of secret. (278b-279)

It has also been stated in the Bhargaśikhā Śāstra and Śrigama Śāstra that the advisor engaged in the action needs to perform sacrifice with the use of the left hand. (280)

Lord Siva Himself tells to the Goddess: “Whatever benefits can be had from the visit of all the sacred places as well as from performance of all sacrifices, O Dear, may be made available through the use of the finger anāmikā (of course, in combination with the thumb) in sacred offerings, which would then get multiplied a crore of times in its result.” (281)

In the Śāstras known as Nandīśikhā and Anandasasana, it has been observed that in course of making offerings known as pūrṇa and ājya both the left and right hands should be used in holding the sruk and sruva, while the rest of the ceremonial acts including worship, offering and muttering of mantras should be performed with the left hand. (282-283a)

Thus having filled the body with delight and having warded it off from all kinds of inclinations, the aspirant needs to contemplate on the body as pervaded by feelings, emotions and sentiments concerning Śiva. (283b-284a)

By warding off the inclination of the senses towards their respective objects and dissolving its limitations what would remain in the body except for the bliss of one’s oneness with Śiva. (284b-285a)

By virtue of looking towards the body day and night as filled with the delight of Siva and formed of all the constituent elements of the universe and worshipping it, as such, it would get transformed into oneness with Śiva. (285b-286a)

On account of remaining absorbed with full contentment in the contemplation within himself as if in the body of the universe, the aspirant would get shorn of inclination towards worship of the emblem (linga), keeping fast, dwelling in places sacred to deities and leading a life of a particular specifications. (286b-287a)

Remaining contemplating contentedly on consciousness exclusively forms the entirety of obligation of the aspirant. Whatever external sacrifice, etc. he performs, is meant only for his attainment of Siva-hood. (287b-288a)

Articles to be used as an offer to Siva need to be in keeping with the magnanimity of Śiva. It should be fully delightful and such as may be satisfying as if it were used in the worship of all the gods together. It needs to be as comprehensive as is used in the burning of the dead as well as in the worship of gods and goddesses. However, it can be arranged for on a large or a small scale. (288b-290a)

Which material should be used as argha in which sacrifice has not been prescribed as mandatory? Whatever siddhi, accomplishment, the aspirant aspires for is the sole criterion of the nature of the argha. As regards those aspiring for liberation, there is neither anything prescribed nor prohibited. Whatever be to the liking of the aspirant, would suffice to be worthy of serving the purpose of argha of attaining oneness with Him. Having prepared the vessel of the argha and having purified it with sprinkling of water and decorating it with flowers, etc., the aspirant needs to worship through it in the capacity of the Supreme Śiva. (290b-293a)

Out of the fear of inadequacy of the flowers in the vessel of the argha, no more are they to be used in the act of worship which, therefore should be performed with the water alone

contained in it as it is supposed to have become transformed into ambrosia on account of having been put in it for the sake of satiation of the mantras and purification of the materials of the sacrifice. Having thus worshipped his body as Siva supposed to have become bereft of prāna and intellect, the aspirant now needs to worship it again as transformed into Śiva due to its identification with Śiva's. (293b-296a)

Now (in the absence of the body and the senses) what remain of the individual are his prana, intellect and the Self as the void, prāna serving as the base and intellect as the agent of the arrangement while void as the locus. Therefore, all these three factors need to be worshipped together. (296b-297a)

The deity needs to be placed on the pedestal of all (known as mūlādhāra which on the universal scale amounts to will-power corresponding to) which in the human body is cakra at the base of the spinal chord. It lies at the distance of four finger-ends each along with itself known as dharā with surodha, pota and kanda serving as parts for sailing the ship of adventure beyond the ocean of the world. In this adventure, kanda, as the fourth part, serves as the start of the operation of air as the body as well as of the string binding together the entire universe. (297b-298)

NOTE:

Corresponding to this idea of the world as sea, Cf. Rgveda, 8.6.29:

Atah samudramudvata'ścikitvān ava paśyati. Yato vipāna ejati.

From this high pedestal of the Himalayan peak the curious meditator observes the sea from which emerges the primeval agitation.

The concerned deities should be placed on all these four points each intervened from the other by the void of four-finger ends since each one of them is capable of removing the malice in degrees. (299)

Then needs to be conceived of a stick-like formation known as ananta, stretching from the navel up to the pendant, lambikā (uvula) inside the throat standing from individuality to kala, the point of division. Above it lies the knot of ignorance. (300)

In the ambit of this knot lie the eight attributes, namely, dharma, jnana, vairājña and aiśvarya in the four directions as deities and movers (padaka) in the four corners of four colours beginning with sita (white) in the east-south, rakta (red) in the south-west, pita (yellow) in the west-north and kṛṣṇa (black) in the north-east. Māyā is its origin while intellect its expansion. (301)

Above the knot known as māyā lies the trident of the three qualities (guna) and below the quadrangle. This quadrangle needs to be meditated on in the form of pure knowledge though limited from both sides with two enclosures (vidya from above and māyā from below). (302)

Between the pendant of the throat and aperture of the top of the head needs to be meditated on the Supreme Essence since it is from this point that manifest the light of consciousness as also the sensibility of the senses such as seeing, hearing, tasting, etc. (303)

Encircling from both right and the left sides are to be placed nine deities around this lotus of knowledge. Though this thing has already been referred to, it is being elucidated here, too, again. (304)

Encircling the lotus of knowledge from the right side are the deities known as Vama, Jyestha, Raudri, Kali, Kala-vikarika, Bala-vikarika Bala-mathani, Bhuta-damani, Manonmanikā. These are peaceful and present a scenario of the rainbow. (305)

Encircling the lotus from the left side are the deities known as Vibhvi, Jñapti. Krti, Iccha, Vagisi, Jvalini, Vama, Jyesthā and Raudrī. (306)

In the centre of the petals and the pollen of the lotus need to bring to his memory the images of the Sun, Moon and Fire as presided over by their deities, namely, Brahma, Visnu and Hara. (307)

The status of Brahma, Visnu and Hara as transcendent to Maya, which has already been referred to, may be due to their lying in this lotus as it stands beyond the effect of her. (308)

Above Rudra needs to be placed īśvara and above the latter Sadāśiva as he is described in the Śāstras as mahāpreta signifying the holder of the highest position (among these three). (309)

On account of comprehending all the entities lower to him as also being aware of them, and intending to rise upward, he is not required to go down. (310)

Vidyā (knowledge) and aspirants of Vidya all tend to move upward culminating eventually in getting transformed into Siva-hood and resting in Him. (311)

Therefore, Sadāśiva remains always looking upward and luminous, subtle, beyond understanding ordinarily, having risen upward to the peak of sound. (312)

From the centre of Sadāśiva the emerges group of three rays known as Śakt, Vyāpinī and Samanā via the aperture of the head and reach up to the end of sound representing the Self which is the thirty-seventh element in the constitution of the totality of the Reality. This meeting point of the rays of consciousness known as Sakti, etc. lies transcendent to the state of mind (unmana). It, too, looks like a lotus flower absolutely white on account of being rid of all kinds of impressions (samskaras) whatsoever and serves as the seat of the Self. It needs to be meditated on. (313-314)

This seat of the Self is absolutely apart from the rest of the reality which is of the nature of variation on it. It is characterised as the seat on account of forming the very centre of consciousness. (315)

All these thirty-seven constituent elements of the Reality are inclined to get oneness with the Supreme Lord Bhairava and there from acquire the status of worshipability. (317)

The worshipper is ensouled by the Supreme Self while the worship is accorded to the Supreme as well as what lies below Him as an offshoot of Him on account of having proceeded from Him, and this net of elements itself has to serve as the seat of worship. (318)

(There are various views about the 'seat' in the Sastras). The Siddhānta view considers its locus as the end of vidyā and kalā. The Vāmā and Daksina Śāstras take it up to Sadāśiva while the Yāmala regards its position to lie up to the samanā. (As distinct from all these views about the seat), what has been professed here is that it is located at the end of what is known as the state of unmanā. Following the worship of the seat, homage needs to be paid to the series of teachers. (319-320)

At first, the two series of sounds known as mātrkā and mālini along with the half should be placed on the seat as goddesses having assumed concrete shapes as also as pervasive of the totality of the reality below the seat. This has been stated in the Siddhayogīśvari Tantra. (321)

(This is to be followed by) the worship of Sadāśiva as the being transcendent to the world and then by that of the goddesses of the two and a half sounds taking them as concretised and standing as emblems of the Supreme. The worship should be done by means of the offering of incense, flower, etc. Next to it there should be an idea of the Self having assumed

a concrete form of wisdom (vidya). (322-323a)

In the middle should be placed Bhairava, to the right-hand side of him Ratiśekhara while to the left of him the Goddess all three thus standing for the trinity of Bhairava. Then, again, needs to be placed the Supreme Goddess like the full moon in the middle, to the right side of Her the goddess representing the higher and the lower both forms together red in colour, slightly agitated not, however, in her terrific form. On her left side should be placed the goddess known as aparā in her terrific form, black and yellow in colour. As was the provision of a twofold placement of six kinds in an earlier case so should be done here as well in regard to the bodily form of the deity. This body being imaginary may be conceived two, four or six handed in keeping with the purpose of aspirant behind her worship. So is the option concerning association of her with such accessories as skull, trident, sword, position of hands, jar, etc., as what to be placed in which hand. (323b-328a)

In fact, all these deities are forms of consciousness and universal in their pervasion. Their essence is boundless consciousness. It is for ascribing distinguishing features to them that they are provided with peculiar bodies, faces, etc. So is the case with the presiding deities of directions to be worshipped next. In the centre should be worshipped the goddess with presiding deities of the directions on her sides. Thus, all three (that is, the goddess, deities and the lotus seat) get worshipped. (328b-330a)

It is out of the central stock of awareness along with the concerned deities that have emerged the limbs, etc. like sparks from fire separately. The goddess lying in the centre represents the reality in all its wellness. She is known as Kālakarsini in all her three aspects, that is, terrific, peaceful and mixed everywhere. In the Siddhā Tantra, she is known as Ekārnā (monosyllabic) and parā devi (Goddess Supreme). (330b-332)

The Goddess Supreme is also known as mātrkā (motherly) and madhyagā mālinī (central source of sound). In the centre needs to be placed the Goddess Supreme as the sun effulgent with all its rays and also as the source of all sounds. She needs to be meditated on the top of Her crest as monosyllabic and yet as imbued with all her limbs, etc. She should also be contemplated as the source of the entire creation and hence as worshipped from the south as well as the north side. Having been worshipped from both these sides already, she needs to be worshipped intensively in the centre, too. (333-335a)

In the Devi Yāmala Tantra in the context of sacrifice known as Dāmara it has been observed that at the tip of the nose lies time in all its phases while the Goddess Kālakarsini lies constantly present in the mouth drawing breath to the heart and throwing the same outside. She puts the breath inside in the form of breathing-in and retention while throws it outside in the form of breathing-out and thus controls the entire process of time. It is will which is supreme and keeps awakened the three forces knowing and acting besides itself. As yājyā (devoted to the act of sacrifice) it controls the entire process of time as its basis as well as agent of division in it. (335b-338)

In this Trika system of philosophy and practice, knowing, acting and willing all the three tendencies lie intact as one in Śiva. When divided into the gross and subtle, they assumed the forms of the principles of sakala (enclosed within the ambit of the principle of division) and pralayākala (that state in which the principle of division has been rendered ineffective) respectively. (339)

Those who have become purified and awakened (inwardly) and yet appear as gone to sleep are known as Jñānākala while those who are partly awakened in their consciousness with regard to certain matters concerning the Self are called Mantra. (340)

Those who have pierced through all what needs to be understood are called Mantreśa while Mantramaheśvara is he who by virtue of his cognisance of the secret of division of the world into the object and the subject and therefore deserves to reach the state of Suśiva after demise. (341)

When the tendency for differentiation proceeds towards declination and the forces of consciousness tend towards expansion, the rays of consciousness begin to diminish their limitations of one another allowing the three lotuses combine together to form an integrated seat at this stage of nullification of mental operation. (342-343a)

When the three forces, namely, willing, knowing and acting, move onwards with the desire to shed out their mutual differences, they along with their primeval differences attain the state of worshipability. (343b-344a)

Beginning from the state of start of shedding of their mutual differences when these forces come to get restored to their original form of oneness, their triplicity in oneness may become obvious. (344b-345a)

That consciousness is named as Kālakarsini whose essence is autonomy and whose inclination is to grasp the three forces together shedding them off their mutual differences. (345b-346)

Since this force swallows time within it as well as gets itself redeemed of the same on account of which there is stability in entities in the universe, it is known as Sañkarsini. (347)

Thatness (tattva) of entities is the basis of their existence along with their availability in the knower (in the form of awareness in him). The subsistence of these forces as of so essential significance as to be responsible for the emergence of the universe out of them is the ground of their autonomy. (348)

As willing, knowing and doing are integrated into one limitless whole at this stage, they deserve our worship in this integral form in which the directions as factor of division are also put together. (349)

That which cannot be subjected to contemplation, can also not be worshipped. Nor can that deserve worship which abounds in option. Numerous are the attributes of each and every entity. As many are also the possibilities of subversion of those attributes. In this context of maintenance and subversion of attributes, that which comes to stay, stands as the best of all putting down the rest. (350-351a)

All this was communicated to me by my teacher Śambhunātha himself being highly pleased with me in the context of the great sacrifice known as Dāmara. (351b-352a)

In course of performing the external sacrifice all these three lotuses need to be worshipped separately as well as collectively. Family, sacrifice, however, should be performed up to the weapon. This is the instruction of our School of thought. (352b-353a)

In the five directions, namely, north-east, east-south, south, south-west and north-west should be performed placement of their deities known as vidyāṅga pañcaka nyāsa. Weapons associated with Śakti and Śiva should be placed in two directions each and that known as locana in the middle. On the eight petals of the lotus should be placed the eight deities Aghora, etc. along with their conjugal forces. So needs to be the placement of twelve, six and four forces twice each. All these forces need to be worshipped twice in view of Śakti and Śiva. So needs to be done with the presiding deities of all the ten directions along with their respective weapons. Thus the aspirant is required to worship all these forces including the trident also with the sense of his oneness with them. Then he should perform muttering of mantras each ten times treating each one of them as threefold in view of their standing for the three basic forces, namely, will, knowledge and action. (353b-358)

He should think of the navel, heart, throat, palate as the higher sacrificial pit (urdhva kunda) burning with the fire of the circle of mantras making thus the entire world being consumed by that fire supposing himself as playing the role of the sacrificer therein. (359)

In this process of initiation, the path along which the teacher wishes to lead him, he needs to devote himself and his body mainly to move forward in the same direction. (360)

Bringing to memory mainly the image of the trident lying at the end of twelve factors (including sounds such as vowels, consonants like h and ks, etc. and forces like rodhini, vyāpini and samana, etc.) and thus leaving behind the circle of the goddess, the aspirant needs to reach the state of moving in the void of consciousness (khecara). (361)

Starting from the mūlādhāra cakra and ending with the dvādaśānta and by virtue of its function of filling the void, as also on account of consumption of ambrosia of the space of consciousness (khecara) this force is known as khecarī also because of its dual function of dynamics and stasis in the void. (362)

Position of the trident (trisula) is formed by the location of the barb representing Siva at the top, that of Śakti below it at a distance of four finger-ends that of the anu (individual) lower to the second one by the same distance. (363)

By virtue of dedicating himself to the circle of the three goddesses namely the lower (apara), lower-higher (parapara) and the highest (para) presiding over the three barbs of the trident respectively, what the aspirant cannot become, what he cannot understand and what he cannot accomplish! (364)

Out of the three goddesses placed on the barbs of the trident each one and mantra concerning her as placed on the lotus in her conjugal form along with her face in her tangible and intangible forms needs to be meditated on separately or collectively. (365)

In this way, one's own consciousness needs to be meditated on from prāna to the void under the supposition of its oneness with Śiva and then the meditation should be followed by the performance of external observances. (366)

In case of primacy being laid on the external sacrifice on account of the object being attainment of siddhi, etc., the utility of the inner sacrifice lies in the purification of the inner being of the sacrificer who otherwise would remain only pasu, animal (predominated by animal instincts). (367)

As distinct from him, the aspirant who has turned away from siddhi, etc. and performs whatever sacrifice externally is meant only for the confirmation of the inner sacrifice of the supreme importance by means of which he attains the end of life. (368)

Having performed the inner sacrifice, the aspirant needs to take some seeds enforced by the mantra addressed to weapon and scatter it in the directions for warding off obstacles and collect it, bring to the direction presided over by Isa, observe it closely, sprinkle with water, beat, spread out, and perform the samskāra of enclosure (avagunthana) on it. This is known as sādāhāra samskāra according to the Triśirobhairava Sāstra. (369-370)

Then the aspirant needs to place in separate vessels five extracts of cow, namely, urine, cow dung, curd, milk and ghrta (clarified butter), i.e., named Sadyojata, Vamadeva, Aghora, Tatpuruṣa and Īśāna representing the five faces of Śiva. and sprinkle it from above as well as from sides on six points of the body, namely, heart, head, crest, armour, eyes and the weapon by means of kuśa grass. (371)

The earth and the remainder of the five extracts of the cow should be placed together for the wellbeing of the disciple. Wherever there are the five extracts from cow, there is said to lie the water cleansed by the kuśa grass also. (372)

The five extracts of cow along with water are said in the Sāstra as remover of external impurity. After getting cleansed of the external impurity, the student needs to get cleared of the internal impurities via burning it by mantra, etc. which are of other-worldly significance.

(373-374a)

The student needs to recall to his mind the sounds from ph to n standing respectively from earth to Siva along with their presiding goddesses. In course of recalling these agencies he should submit to them handful flowers, incense and drinks along with flame of lamp under the supposition that the deities are lying together concretely right there in the sacrificial abode itself. (374b-375)

The entire circle of gods is conceived as lying on Śiva as the lotus stalk of eternity with ten virtues (such as non-violence, truth, non-stealing, self-control, stainlessness, calmness, devotion to the teacher, purity, satisfaction and straightforwardness as its pollen). It is the seat of right knowledge (sadvidya). (376)

It serves as the seat of Ganesa with its six-foldness. Ganesa needs to be worshipped here facing north-east for the sake of elimination of obstructions followed by His dismissal (visarjana). (377)

(The aspirant of siddhi needs to worship the great weapon) followed by (placement) of a jar filled with material of highest possible fragrance (like sandal paste, etc.). (378)

Having worshipped and decorated it, the stalk should be empowered by muttering the mantra dedicated to it hundred (and eight times) in association with a sword and a knife if weapon rite was not already performed. (379)

That jar should be worshipped facing north-east along with a water pot placed to the left side of it followed by worship of presiding deities of directions along with their weapons towards the east. (380)

Having decorated the water pot with incense, flowers and presents and in accompaniment of recitation of mantras, the pupil should move forward with the pot in his hands dropping the water out of it in a controlled way. He should be followed by the teacher also with a water pot in his hands and saying, "O Indra, you need to remain vigilant in your direction till the end of the rite, as per the order of Śiva for the sake of warding off the obstructions." In the same way should be addressed presiding deities of other directions also by removing the word bhoh and replacing it by relevant names keeping in mind that the limitations of the requisite number of syllables in the reconstructed mantra may not be transgressed particularly while reconstructing the mantra in the case of nirrti. Then the water pot should be placed close to the knife particularly on the right side of it facing the north-east direction. (381-385a)

The teacher needs to recite all the mantras with the sense of his oneness with the water in the pot contemplating of himself as sheer illumination so that the same sense and contemplation may pervade the entire performance. Therefore, it is necessary for the teacher to make use of all the mantras in his worship in relationship to the jar. (385b-386)

In keeping with the mode laid down previously, the weapon as the remover of obstructions needs to be worshipped in the form of the knife followed by the worship by the teacher in the scented circle in the middle of the house the three deities or six of them in their conjugal form or only one of them collectively as the deity of the mantra. (387-388a)

The sacrificial pit should be created in order to perform the ceremony related to fire and thus prepare the background for the realisation of the objective of unification of the purified mantras, etc. which is unique in itself. (388b-389a)

The pit should be considered as a manifestation of the creativity of Śiva which in itself is the source of the highest kind of samskāra (impression on the inner being) requiring no other performances whatsoever. (389b-390a)

This is how the most important kind of impression in the student's oneness with Siva is formed in his inner being via the visualisation of Him in his own body, on the ground, in the emblem, in the vessel, water, fire, flower and the child. This has been observed by Lord Śiva Himself in the text known as Yogasañcāra: (390b-391)

'In all the fourteen varieties of beings, flower, offering of the flame of lamp, muttering of mantras and offerings to the fire, it is Goddess Candikā Herself who makes the offering to the fire, mutters the mantras, gets awakened, worships, laughs, moves, takes meal, mates and indeed does everything on account of being embodied within the aspirant.' (392-393)

Those who are incapable of ascending to this height of realisation in their consciousness in all its integrality, for the sake of their practice to this end is being made out herewith the path of gradually as it is called. (394)

I am Siva who indeed is a formula in itself. So are my determinations. The sacrificial fire as well as the pit is Śiva. It is imperative on the aspirant, therefore, that he keeps remembering himself as Śiva. (395)

In this remembrance also there is a distinction of firmness and infirmity as it lies between what has been accomplished and what is in the process of accomplishment. (396)

This distinction between the two is understandable from the case how a person, though lacking in the inborn genius of understanding comes to understand statements regarding something by virtue of continuous practice and brings himself to the level of proper and quick understanding in course of time. (397)

Digging of the sacrificial pit, drenching it with water, crushing the soil, besmearing the area dug, determination of the squareness of the pit, covering the bottom as well as the walls of the pit with kuśa grass, their measurement, determining the centre of the pit by means of a couple of kusas, covering the walls with kusa, drawing three lines facing east encircling the pit, placing of parts of one and half a foot length of the creeper on the four sides of the pit dedicated to Brahma in the east, Visnu in the south, Sadāśiva in the west and Siva in the north, spreading the cloth for seating the presiding deities of the ten directions, making provision for seating the goddess in the spaces between kuśas and protecting the pit from obstruction by means of the heat of the fire as the weapon. These are ten and sundry actions (to be accomplished) in regard to the sacrificial pit. (398-400)

Thus the ground should be prepared in the sacrificial abode for holding the fire of Siva and the capability for warding off obstructions from it. Having worshipped the pit in this way obviously as the ground of Śiva's force of action, the both series of sounds known as mātṛkā and mālīni need to be placed in their psychically determined forms (sankalpa). (401-402a)

The creative abode of these psychically determined goddesses needs to be of the form of action. It should be provided with the particle of knowledge as the sperm following agitation of the pit thrice. (402b-403a)

Knowledge being agitated by desire assumes the role of action on the background of contemplation and having ascended the steps of creativity, perfection, eternity and omnipresence remains illuminating continuously. (403b-404a)

Therefore, offering should be made to fire once for each one of the five samskaras, namely, impregnation, protection, nurturing, birth, giving a name to fire, etc. so that thereby the fire also may become purified. (404b-405a)

Five are the attributes, namely, solidity, capacity to hold, to smell, to exist and knowability of objects like the earth. Therefore, by means of performance of these samskaras, the aspirant is supposed to impart to the fire-pit these functions as obtaining in the fire. (405b-406a)

This circle of the Goddess including Her all three forms, namely, higher, lower and higher-lower, is also inclusive of all the paths (adhvan). As such, the sacrificer needs to bring the entire sacrificial act to finality with remembrance of Her. (406b-407a)

This fire also attains Śiva-hood having been set to burn by virtue of the force of the truth of determination born of its association with the mantra and the Lord and hence on account of its identification with Him. (407b-408a)

My honourable teacher Sambhunātha has unfolded before me this entire gamut of details relating to the rite of initiation. I also have done the same. It needs now contemplation on it on the part of people with their purified intellect. (408b-409a)

Therefore, those who contend against the ceremony of initiation as childish particularly on account of the distinction made here between pure and impure fire as leading to culture to fault, seem to have no understanding of the significance of this philosophy borne through the chain of teachers. (409b-410)

Following purification of the fire and its assumption of Śiva-hood, and assumption of the entire stock of sounds as the goddess Malini, both his father and mother should be sent back to their abode of purity and taking a part of the fire apart the aspirant needs to establish it separately for cooking the rice. (411-412a)

Alternatively, he should draw the crest of the flame inside via the left nostril, keep it retained in the heart and thus having purified it through its association with the fire of consciousness, should breathe it out via the right nostril. (412b-413a)

(The secret of purification of the breath through its association with consciousness lies in the fact that) looking closely towards it with the assumption 'I am Śiva' is purifying of all whatever (including the breath) resulting in his getting rid of the malice no matter of whatsoever kind. (413b-414a)

(This act of purification) needs to be followed by the offering of nine oblations in nine forms of the Self to the fire of Siva preceded by uttering Om and ending with svāhā. Thus, all would get purified. (414b-415a)

NOTE:

Mantra would be as follows:

Om Sivāgnaye svāhā

Then should be conceived the circle of the goddess as placed, as was done earlier, on the basis of consciousness of Siva as pervasive as the physical fire is placed on space. (415b-416a)

The wooden sacrificial ladles known as sruva and sruc need to be observed closely by the teacher placed with their faces downward, one after the other and worship them taking them as Siva and Śakti. This is how they get sanctified. (416b-417a)

There is no other way out for reaching the spirit of sanctification of anything except for understanding the secret of its essence. It is to convey this idea to the reader that the Lord has not said anything regarding the wooden ladle in the Mālinīvijayottara Tantra. (417b-418a)

Then the teacher needs to offer to fire tila (sesame seeds) and clarified butter by posing himself in the mrgi mudrā. Thus he should satiate the root (mouth of fire) by means of offering one hundred ladle-full clarified butter, and limbs and face, one-sixth of the same and other only one-tenth. This offering may be made up to a thousand times depending on the

monetary position of the sacrifices (418b-420a)

NOTE:

Mrgi mudrā:

Touching the tip of the thumb with the middle portion of the ring and middle fingers, keeping the index and little fingers straight. This shape looks like the face of a deer. This is why it is known as “mrgi mudrā”.

Even in spite of having wealth (in adequate quantity) someone is likely to keep himself deprived of the descent of grace on him on account of his greed for wealth and priority to things external subordinating the care for consciousness to it. (420b-421a)

It has been observed in the Svacchanda Tantra that someone may keep himself deprived of liberation even after having got the privilege of initiation. In regard to such a case, now the question is as to what would be the result of all his actions performed in course of his initiation? In response to such a query, knowers of Gama Sāstra have said that then the mantras get inverted in their effect and bind him still more tightly in the prison of the world. (421b-423a)

The force of grace having been ignited by the teacher (on the occasion of initiation), however, is likely to bring moderation to the punishment accorded to him on account of his incidental transgression of the restraint of the Sāstra. (423b-424a)

Then the sruk and the sruva (the two wooden ladles) standing for Siva and Śakti need to be placed beautifully facing each other from up and below. The sruk's handle needs to be held by the left hand while the sruva should be held by the right with the ring of kuśa grass binding together the thumb and the middle fingers along with homogeneity of consciousness, prāna and the body. The sruk should be pressed by the part of the body below the throat tightly. While pressing the sruk below the throat with left hand, the prāna should be raised upward through the left nostril until it reaches the point known as dvādasānta, end of the length of twelve finger-ends wherein the centre of the fire of consciousness lies until the most delightful ambrosia continues to fall from the lunar centre in the fire of consciousness from the tip of the sruk reciting all the while the mantras ending with the adverb vausat and offering the oblation. (424b-428)

It is the ray of enlightenment manifest above the seat of consciousness at the end of the dvādasānta whose reflection is the sacrificial pit along with the fire, prāna sruk, sruva and the clarified butter falling into the concentrated consciousness as the reservoir of water. Having understood the essential status of the sacrificial pit, sruk, sruva and the clarified butter properly like this, the aspirant should drop the libation into the spiritual fire burning at the end of the twelve psychic principles along with the offering of the oblation. (429-430)

NOTE:

This view of Abhinavagupta may serve as the yogic explanation of Plato's theory of Ideas.

As a swan flying in the sky gets reflected in the water, so is the principle involved in this representation of the original sacrifice being conducted in the inner being of the aspirant and getting exteriorised in the form of the sacrificial pit, etc. (431)

What is natural is stable. Thus there are the liquid (namely water), entities bright, mobile, space, maya, bindu, atman, sound, Self, Sakti and Siva (corresponding to earth, water, fire, air and space). (432)

They are thus mutually interrelated as divided into the pervasive and the pervaded. So is the case with whatever is lying between the earth downward and the Sakti upward besides the

Purusa. (433)

Giving an account of the elements involved in the totality of the reality (both transcendent and immanent) the Triśiras Tantra enumerated by way of associating them with Śiva as follows: avidya, niyati, kala, maya, kala, anu, vidya, Isvara, Sadāśiva and Sakti in the form of the kundalini. To this list of constituent elements of the Reality need to be added vyapini, samanā and unmanā states as they have remained unnamed so far. Teacher is one who is established in the knowledge of the joints of the central nerve (susumna) by virtue of his practice of remaining sustained in the state of external kumbhaka. This has been recounted in the Triśiras Tantra as such in the context of associating the supernal with the disciple. (434-436a)

Then the disciple needs to cook rice in the fire established already through sanctification by recitation of fresh mantras. Alternatively it might already have been cooked by a group of disciples at the time of offering of libation to the fire. While cooking the rice virile stuff like meat, etc. or as per one's desire milk, etc. may be mixed with it. (436b-437)

In course of cooking the rice all actions concerned with it need to be accomplished with recitation of mantras contemplatively. Then the teacher needs to take out the rice by means of the sruk or sruva as per his objective of worldly beatitude or liberation accordingly and offer it to gods and forces each numbering three and in their conjugal forms as also to the utensils thrice each and to the mother goddess seven times. Offering should be made in the name of the cooked rice also to the fire supposed to stand for Śiva. This offering of the rice to the fire in the capacity of the food and the eater to the accompaniment of the word svāhā brings complete unification between the two on account of the sound svā standing for the self of the offerer while hā for his abdication of individual limitations resulting in his universalisation. (438-442a)

This assimilation of the food to the eater is the highest state of fulfilment of the former on account of the joy out of which it keeps dancing on being offered to the fire. (442b-443a)

The eater and the food having different origins when incidentally happen to meet together in these diverse capacities and ending up in complete unification shedding off their differences; this process of unification becomes a significant point of their coming together. (443b-444a)

NOTE:

Cf. A.N. Whitehead's concept of prehension and self-transcendence.

On the ground cleansed already, the cooked rice placed in a jar and the vessel should be divided into four offering - one part of the rice to itself, second to the jar, third to the smaller pot known as karka, fourth to the fire, next two to the student and the teacher and then all to Śiva. After this, the teacher should come out of the sacrificial house in the process of making the force of grace descend on the disciples followed by taking of five products of cow and cooked rice and then washing of teeth. (444b-446)

The stick used in cleansing the teeth should be thrown neither in the east, north, north-east or upward and nowhere else, otherwise the student would have to perform exonerative rite of making offering to fire one hundred and eight times. (447)

Then the eyes of the students (undergoing the course of initiation) should be covered with pieces of white cloth empowered by mantra so that their attention which is directed exclusively to Śiva may not get diverted to anything else. This is to be followed by filling the hollow of their folded palms with pearls, gems and flowers and leading them by the teacher to the spot kept prepared for it to empty their palms followed by their refilling the same. Then the cloth covering their eyes is removed so that they may look all around under the supposition that they have become fully impressed with Śiva-hood and hence deserve to look all around them as nothing but Him. Seeing all as such all at once under the effect of the

mantra and getting exhilarated by the experience the disciple becomes filled with the sense of his oneness with Him. (448-452a)

As a lover visualises all the beauties and virtues of his beloved (even in total absence of her), even so having had the psychic force descended on him, the disciple visualises under the empowerment of mantras something unique. Having been empowered with such capabilities as seeing, etc. what he comes to see is what has never come in the range of his perception. (452b-454a)

Those who have become cultivated in their insight see whether a particular mantra on a particular body, water, place, statue, etc. has been applied or not. (454b-455a)

There are certain persons who by means of the privilege of having got invested in them the rays of mantras enforced by certain unseen agencies and in association with the sensory forces coordinate to them make people get somewhat amazed. (455b-456a)

Then the teacher should transfer the circle of mantras to his right hand invested with the force of all paths leading upward and making him to offer it to fire as libation by means of his left hand with the will to burn the trap binding the disciple. After this, that hand should be moved all over his body beginning from head downwards with the will to transfer to him the same force leading to Siva-hood. (456b-458a)

It has been observed in the Svachchanda Tantra in its Dīksottara Vidhāna that by virtue of this act of transference of the force in the form of a flame by the hand of the teacher amounting to that of Lord Śiva Himself, the student becomes perfect in the samayācāra (samayī), attains proximity to īśvara besides inclination to study till he lives. (458b-459)

It has been stated in the Devi Yāmala Tantra in regard to the circle containing eight spokes with a trident in the centre presided over by Bhairava and Forces named Aghora, etc. and by Forces known as Aparā and Parā in the interior ring and the exterior respectively, moving in circular motion. The entire circle is resplendent with the luminosity like that of fire and is moving around the primeval sound known as mātr-pranava (sounding as phen). (460-461)

NOTE:

Eight forces are Aghora, Paramaghora, Ghorarupa, Bhima, Bhisana, Vaman and Pibana.

By thinking of such a hand of the teacher as also followed by seeing closely, the student becomes perfect in samayācāra and may get rid of the trap immediately if he likes. This hand is capable of delivering him from the bond of life if worshipped and touched by it on the head and elevate him to the status of samayī. (462-463)

Having attained the status of the samayī, the disciple gets authorised to redeem his students subsequently and make them free from the trap of māyā. Now he comes to deserve the sonship of his teacher and get authorised to attain oneness with the Supreme Being and serve as a guide to the path of Śaivism. (464)

He becomes knower of the secret of mantra as well as that of muttering of mantras, offering of oblation to the fire (of consciousness), etc. essentially. Now, he should be bathed with the water contained in the jar known as īśvara symbolising attainment of the state of liberation. Being thus bathed, he is supposed to get merged into the Supreme Being after full enjoyment of life in the world. (465-466a)

On account of being endowed with these qualities as well as having been initiated under the discipline of Śaivism, the aspirant comes to be regarded as a knower of the scripture of the discipline in all its four branches, conversant with the ten disciplines of eighteen schools of Tantra, besides also having become a full-fledged teacher (acarya) of those paths which lead to liberation. (466b-467)

In the ceremony of bath of such an aspirant, provision should be made by the teacher of best quality that he may be authorised to initiate students for attainment of objectives beginning from the earth up to the state of liberation. (468)

These statements suggest that the aspirant qualified as samayi, is like a prince authorised to be regarded as worthy of occupying all three statuses, namely, sonship (of the teacher), acārya-hood (of the discipline) and samayī or daiśika (guide). (469)

The son and the Guide are almost equal in their ranks differing, however, in the range of their rights to initiate students. (470)

It is only the son of the teacher who has attained the status of ācārya by virtue of traversing along that of samayi, etc. can initiate students however not those who have come to this fold of Śaivism via desertion of Buddhism, Vaisnavism, etc. (471)

This problem has been dealt with only incidentally. Now is being returned to the original theme. Having dealt with the rite relating to Śiva's hand and getting the student freed of the trap and making him to rest in meditation, the teacher should ask him to pay obeisance to the jar, water-pot related to the weapon, fire and himself besides making him drop seeds in the name of the beings and mothers. (472-474a)

This is to be followed by worship of Śiva. Then the student needs to be placed on the bed sanctified by the mantra dedicated to the weapon. He should also be sanctified by the mantra and made to rest in his hrt cakra and via that rise in his breath as well as consciousness up to the psychic principles numbering twelve so that he might have got rid of the kalās on account of having transcended the vowels numbering twelve. As a consequence of his coming to get filled with all the sixteen fractions (kala) the student would become fulfilled in his Self like the orb of the full moon. The teacher himself also should stage going up and down up to the twelve psychic principles until he comes to find rest in the consciousness corresponding to that state of being. (474b-478a)

NOTE:

hrt cakra is the lower part of anāhata cakra, also known as ananda kanda. It is depicted as stainless and subtle. This cakra faces downwards and is seated just beneath the 12-petalled anāhata cakra. It is described as a beautiful lotus, red as the rising sun and the petals golden or white.

On the student's entry into the psychic sleep (ayata nidrā or yoga nidra) his breathing-in as well as breathing-out (prana and apana) representing the sun and the moon respectively would become so completely attenuated as to remain confined only within the central being of his Self. (478b-479a)

By the force of attenuation of the in-breathing and out-breathing (prana and apana) consciousness of the student representing their luminosity becomes clear so that now he becomes enabled to see the truth while his state of dream becomes capable of reflecting both auspicious and inauspicious events in his future. (479b-480a)

It has been observed (in texts) that having access to the end of the twelve psychic principles through entry into the centre of one's being and by means of meditation in the state of completely attenuated course of breath the aspirant is likely to attain the same form of autonomy (as is natural to Śiva). (480b-481a)

On the student having gone to sleep, the teacher should worship Siva followed by taking rice in the company of friends and then cleanse his teeth and go to sleep with his inner being submitted to the radiance of the rays of consciousness emerging from within. (481b-482)

Having got up from sleep in the morning, the teacher, following the necessary duties of the

morning, should worship Śiva and compare his dreams with those of the student seeking to understand their verity and validity. (483)

The teacher needs to examine whether his dreams were more forceful or those seen by the student. This examination should be conducted in the light of the consciousness of the waking state. If dreams of both of them come to be found as of equal value, that would be indicative of parity in their states of consciousness. (484)

Dreamy figures and events like gods, fire, teacher, his worship, cause and articles of worship, beautiful lady, taking of wine, eating of raw flesh, drinking of blood, cutting of head, besmearing of blood, excreta and urine, ascension on mountain, riding on vehicles drawn by animals of one's liking such as horse, elephant, etc. and indeed whatever image may be to the dreamer's liking, all these are considered as auspicious. All this should be made known to the student for the sake of his satisfaction, as delight is the supreme end of life (as well as experience including dream). If there be any kind of apprehension about the inauspiciousness of any dream, the student should be asked to perform the rite of offering to fire one hundred and eight times with the recitation of the mantra dedicated to weapon and console the student that really there is nothing like the auspicious and the inauspicious. (485-488)

Elimination of any doubt which has become deeply rooted in anyone's mind requires special effort. Those who have got rid of doubt, for them, doubts born of dream, matter little be they auspicious or inauspicious. As regards the peculiarity of the experiences of dream, (on account of its dependence on the nature of the dreamer) while one of the transparent nature sees through it clearly reflecting the actuality, the same of the nature of instability perceives the fact just indicatively and if he be of morbid nature, he does not see anything through it except for suffering the consequence be it pleasant or unpleasant. (489-491a)

Now, the question arises in regard to the propriety of initiation of him who is of morbid nature. In response to this query, the fact is that anyone's body in itself does never and nowhere prove exclusive in this regard. In spite of being transparent in all other matters, if anyone displays morbidity with respect to eating, would he be considered as the worst or the best otherwise? In spite of getting initiated and even having been imbued with the descent of the force, he cannot but act peculiarly in keeping with the dominance of anyone of the three attributes though having been established in the main purpose of initiation. (491b-494a)

Therefore, the teacher should make the student get engaged in the worship of the deities and the latter do accordingly followed by the teacher's stimulation of the six cakras meditatively beginning from the heart (namely, heart, throat, palate, middle of the eye-brows, forehead and the sagittal suture). He should stimulate the cakras by touching these points eight times each in accordance with the movement of the subject's breath beginning from the heart up to the end of the twelve psychic principles (dvādaśānta). Having undergone this procedure, the student becomes sanctified. (494b-496)

Anyone can attain the status of a dvija (twice-born) through elimination of the fault relating to food, seed and the state of being (bhava), etc. of himself and cultivation of forty-eight saṃskāras necessary for it. (497)

Impregnation, pumsvana, simanta, jatakarma, giving a name, niskramana, first feeding of cooked rice or solid food, removal of hair, vrata-bandha, aistika, mauji-bandhana, bhautika, saumika, godana, these fourteen saṃskāras are necessary during the state of brahmacarya. Fifteenth is the saṃskāra of marriage. After it, seven are the saṃskāras relating to pākayajña which are astaka sraddha, pārvana and śrāvaṇī sraddha, agrayanis, caitri and āśvayujī. To all these are to be added monthly sacrifice on full-moon days and on the days of first appearance of the moon. (498-501)

Along with the 'four-monthly', paśubandha and Sautramani, agnistoma, atyagnistoma, ukthya, sodaśikā, vājapeya, atiratra, and aptoyama, these seven saṃskāras are dedicated to

Soma. There are ten sacrifices associated with gold. These sacrifices are performed with offerings to fire one thousand times. (502-503)

Being added to these thirty-seven samskāras that of aśvamedha makes it reach the thirty-eighth which all are related to the state of the family life (gṛhasthya) of the individual; while addition of vānaprasthya and samnyāsa to it makes the number total to forty. (504)

Compassion, forgiveness, non-enviousness, purity, respect, well-wishing, generosity and desirelessness, these eight are considered as virtues concerned with the Self. (505)

Cladding oneself with a rope made of kuśa grass, carrying a stick, wearing a deer-skin, marking the forehead with ash in three parallel lines, worshipping of fire, performance of worship on the meeting points of day and night, begging of alms, these seven samskāras are known as seven vratas (vows). (506)

Along with these seven vows there are seven minor ones such as those related to Bhutesa, Pasupati, Ganesa, Ganpati, Unmattaka, Asidhāra and Dhṛtesa which raise it to fourteen. These samskāras are necessarily to be performed for those who have taken the vow of living as parivrajakas, mendicants, whose samskāra following death is observed in a different way. The dvija who has undergone these samskāras becomes worthy of performing rites as an ingredient of Rudra. The teacher needs to help the pupil in the performance of these rites in keeping with the movement of the pranas. (507-509)

Alternatively, the teacher needs to accomplish the task of sanctification of the student by means of offering tila, sesame seeds, etc. to fire beginning with the mantra - Om hrdayam śodhayāmi namah svahā and touching the heart of the student at the first instance. The same process should be adopted in the sanctification of other parts of the body also such as the throat, palate, mid-point of the eye-brows and the forehead offering five oblations in case of each one of the points in the body. (510-511a)

As aspects of the psychic being such as withdrawal, settlement, wisdom, peacefulness and transcendence to peace are attributes of consciousness qualifying the state of the twice-born, agitation of them and assumption of the state of Rudra amount to aggravation of consciousness itself. (511b-512a)

As gold and other metals happen to assume the hue other than their own on being heated in fire, such as those of silver, etc., even so having been subjected to the process of sanctification, the student attains the status of the twice-born leaving his earlier status behind. (512b-513a)

On this point, discounting the source of one's birth, it is the peacefulness of his temperament on account of which he comes to be known as the twice-born. This has been decided by sage Vyāsa in the beginning of the Moksadharma Parva of the Mahabharata. The same thing has been confirmed by Lord Śiva in texts like Mukuta Śāstra. (513b-514)

It is due to association of consciousness as embodied in the parents, that the child is born similar to them and on account of the similarity of the kinship between the cause as the twice-born, its effect, the child, too, comes to be known as the twice-born. (515)

On account of seers of the highest kind of consciousness like Kṛṣṇa Dvaipāyana Vyāsa having been born of a woman of such a low caste as a fisher-woman that the caste of the parents is not the real determinant of Brāhmaṇa-hood. (516)

This is why in this tradition of Saivism, based as it is on the reality of consciousness and hence is also known as of secret nature, there is no place for distinction based on caste, etc. (517)

Sāstras (like Smṛtis, etc.) are concerned with the objective of the ordinary human life

motivated by ideals of the forces of leftist nature depending on discrimination of caste, etc. in the ordinary course of social life where such discriminations are relevant in the determination of action and its consequences. (518)

In this tradition the student attains the status of a twice-born by virtue of his ascension to the state of the end of the twelve psychic principles and his guarantee of oneness with Śiva by being just touched by the hand of the teacher and immediate descent of the force on him without having to wait for his resting in it. On account of descent of the force on him, he realises his essential inherence in Rudra while because of having received the culture of Śivahood, he becomes samayī, established in samayācāra. (519-520a)

Since he has realised his essential inherence in Rudra, teacher needs to communicate to him the principles to be observed by him now as a samayī. These are sixty-four as are recounted in the Deviyāmala Tantra. These are avoidance of entering into controversies, avoidance of doing anything which is avoidable, keeping secret, doing worship, satiation of deities, broadening the outlook, self-control, and trying to be pleasant. This is the first group of eight principles. To avoid falsehood, harshness, untruth of all kinds, useless effort, violence, contact with anyone else's wife, pride, false assumption, misuse of alcohol or spirit, poison and disease on anyone, misuse of mantra, rosary or any special knowledge on anyone. He should keep secret news, qualities, troubles, indications to his accomplishments. He should worship the teacher, the Śāstra, the deity, the fire, wise persons, respect women and observe vows. He should worship teachers as much as possible. This is another group of eight obligations the samayī is required to observe. He should help destitutes, those in trouble, show respect to parents, guards of the area, living beings, birds, beings of the cremation ground, spirits, and satiate the presiding deities of the senses, worship Siva, Śakti and Self maintaining proper posture and using proper mantras. He should contemplate on ideas received from the teacher concerning the nature of the world, enjoyment of life and liberation. He needs to avoid attachment, enmity, envy, narrowness, jealousy, egotism, breaking of promise and misconduct. As regards those who behave as animals, who are cruel, envious, double-dealers, foolish, dishonest kings and their dishonest officials who are obstructive and engaged in misconduct, all these need to be brought to the right path through mesmerism. As per the Śrīgama Sastra, those ladies should be honoured who are daring twice than the ordinary ones in courage, four times in will-power and eight times in possessiveness and hence are known as Sākinis (powerful). (521b-532)

It has been mentioned in the Mādhava Śāstra that those who are against acceptance of eatables known as vīra are not worthy of living with since they are entrapped. (533)

Circle of deities, the teacher, fire and Śāstra should always be worshipped and should never eat anything without dedicating it to these agencies. (534)

Objects belonging to the teacher, his brothers, his wife, and son should never be taken away. Rather all those who are related to the teacher deserve worship as they may prove useful in the acquisition of knowledge. (535)

Anyone having blood-relationship with the teacher does not deserve the same status as one who is related to him in learning as his relationship with the teacher is worldly on account of his being entrapped. The objective of worship of them is simply to please the teacher. They are to be worshipped not on their own account like the teacher himself. The teacher should never be condemned nor should act as the cause of his condemnation nor should listen to his condemnation by anyone else. The student should not do anything which may make the teacher angry to him. He should not do anything without the teacher's permission except for service to him, no matter the task be worldly or other worldly, related to anger, sport, tapas or muttering of mantras. Anything of the use of the teacher, no matter be it bed, cloth, seat, etc. should not be brought into use by the student himself nor should he touch it by feet instead of paying respect to it. (536-540a)

It has been observed in the Traisīras Sāstra also that no matter observing howsoever severe

vows such as feeding/fasting oneself in accordance with the appearance of the moon during the dark and bright fortnights (cāndrāyana vrata), staying in the forest like a log of dry wood, walking on the edge of a sword, observing of such codes of conduct as yama and niyama, one cannot attain that state of enlightenment (which the teacher enjoys). (540b-541)

The student who accords respect to the teacher with mind, action, and word, attains great glory from the teacher who becomes satisfied with these acts of him. (542)

As the earth gets covered by snow and the air becomes stand still like a stone due to cold, even so on being fully established in the practice of yama and niyama, the student devoted to the service of the teacher attains complete knowledge from him. (543-544)

Curvature of consciousness is as pervasive as is the consciousness itself. As the teacher is capable of raising the student's awareness to that level of coincidence between the object and the means of knowledge, therefore, he deserves worship. (545)

In the text known as Sara, it has been mentioned that since conversation with the teacher results in the removal of sin at once, it is imperative on the part of the student to examine properly with the use of statements of texts which are dependable in regard to knowledge and behave accordingly with the teacher so that he may impart the true knowledge to the student out of love and does not mislead him out of greed. (546-547)

On the teacher being satisfied results in the satiation of the gods and Fathers who, as a result of it, having gone across the hell, attain the magnificent state of Śiva. (548)

Even the householder of the house in which the teacher might have stayed and taken food may be destined to go to the abode of Śiva. Having understood this significance of it, one needs to worship the teacher always in course of offering of libation in the memory of one's Fathers. The teacher should take food first of all and allow others to take food after him. The initiate needs to make separate arrangement for his teacher on occasions such as homage to Fathers. (549-550)

All accomplishments of him become fruitless who even having been initiated by him transgresses the rules of initiation. He needs to avoid use of articles used in the worship of Candī. (551)

Words meaning śākini (adventurous) should never be used for women. They should always be paid respect irrespective of being ugly in look, old, artisans, belonging to the lowest caste, handicapped, prostitutes and engaged in waywardly behaviour. The Srīgama Sāstra also suggests us to respect them deliberately. (552-553)

Those women who do not observe any rule of conduct, eat everything they get, are indiscriminate between propriety and impropriety, are wayward, meat-eaters and deceptive need to be honoured as gods. Prostitutes are respectable. Their abodes are like sacrificial homes. One should not do anything which may give rise to hatred towards them. One should not look towards them if anyone of them were happen to have been naked nor even if her breast were emergent. An old woman happening to have bent down as a ring should not be made an object of disdain. (554-556)

The aspirant should express himself neither about the decoration of any sacred place nor about the congregation of people. Wherever there be a sacred place on any conjunction of paths, it needs to be honoured irrespective of the fact whether there be installed any statue of any deity or not. (557)

On all sacred occasions, be they common or special, homage should be paid to the teacher and should not conduct any study during that period on meeting him nor should do anything out of greed. (558)

He should never show his hatred towards wine or anything relating to the use of the heroic persons. Instead of disdaining them, he should rather be always respectful towards their users. (559)

While giving instruction to anyone, he should not be condemnatory of anything and the same in his heart might not be allowing him to do so. If there may arise any occasion for doing so, he should rather try to be possibly appreciative in his speech. (560)

Names of the teacher, Śāstra and goddesses should not be uttered here and there at random except for proper occasions and recitation of mantras. If any occasion for uttering them apart from this may arise perchance, he should satiate them for this fault. (561)

If names of these occur in any mantra, etc. and satiation is not done, the fault takes away half of the result born of the performance of the rite. (562)

According to the Ūrmi Sastra, one should neither praise nor condemn the actions of either goddesses or of heroic persons and should never talk to them empty-handed. (563)

If there arises any occasion to utter the name of the teacher, he should take it with the prefix of the word Śri to it and having some amount of money in hand. He should not cross the shadow of such honourable persons as the teacher. While talking to fellow students, the topic of his conversation should always concern the meaning of the Śāstra without any kind of deploration of it, even having had to do some special worship for the sake of regular worship. This advice concerns such worship also which are done in the middle of the year and are of purificatory nature. He should not make use of mantras without having done their placement vis-a-vis the deity concerned, nor should he devote himself to the study of any Śāstra other than his own. (564-566)

There is the likelihood of one's own discipline being disturbed by contemplation on another one's until he is fully established. The necessary articles of the household deserve to be respected on account of their use in the preparation of things meant for sacrifices offered to deities. They should neither be touched by foot nor be crossed. If any respectable person happens to come to his house, he needs to make some special arrangement for him. (567-568)

He should not condemn those who have got initiated out of envy. If the condemnation be meant for some sort of instruction, however, without any involvement of any sense of envy in it, there is no harm in the condemnation. (569)

He should not live together with Vaisnavas and others of such lower kind of persuasions. Even in the state of taking food and sleeping together with them, he should not reveal his secret to them. (570)

It has been mentioned in the text Mādhavakula that he should always avoid listening to Vedic and Vaisnavite statements which belong to other disciplines. (571)

Contact with followers of disciplines other than the kula may result in falling from one's own which alone has the capability of elevating him. Therefore, it is imperative to avoid their contact. (572)

If incidentally friendship with them happens to take place in transgression of the rules of one's discipline, he needs to perform worship of the circle in the midst of the enclosure of cows. This instruction has been given in the Ūrmi Śāstra for pacification of the fault of associating oneself with any other discipline. (573)

One should neither have contact himself with nor be imperative in bringing to the fold of any other sect anyone who being foolish is devoted to any other teacher, lives on earnings of the worship of any other deity, and applies his force during violence. (574)

He should not entertain any option in the course of initiation such as visit to his household. Whatever action be obstructive in the course of it, that needs to be abandoned. (575)

He should neither see disciples of this sect from their prior viewpoint nor should address them as such or behave with them except for their oneness with Śiva. (576)

He should remain with recipients of the true knowledge and put in effort to reach the state of enlightenment and needs to abstain himself from inclining towards the uncultured path nor should bring out the failure on that course. (577)

Attendance to holy places, performance of rites at midnight should not be done all alone. He should not avoid smell of flesh, and that of the burning of corpse as these are to the liking of the Goddess. (578)

For the sake of abiding by the order of his teacher, he should leave everything else and be engaged in its accomplishment. Study of Sastras, performance of worship and muttering of mantras, meditation, exercise of discretion and related undertakings should not be stopped in favour of any other option. He should not enter into controversy in regard to mantra and tantra nor should he take poison. (579-580)

In case of violation of any rule of the School, the way for its atonement should be enquired from the teacher and in his absence from those related to him, even of his family or of any other teacher in the absence of his family members. (581)

Whatever be suggested by him, needs to be abided by with effort without any option as the teacher concerned has assumed that status by virtue of contemplation on the wisdom concerned in his inner being. (582)

The teacher is none but Śiva Himself. Any advice from his mouth cannot be untrue. For evolving Śiva-hood from within the student, the teacher himself is the proper source. (583)

Satisfaction of the teacher becomes the source of delight on both the sides as it results in fruitfulness on the side of the student also. The teacher alone is the source of accomplishment of the student. It is by means of the teacher's full help that the student becomes enlightened. (584)

Owing to his honourableness, the teacher of wisdom needs to be accorded the highest position in the midst of all. Even having obtained the wisdom from him, he who pays respect to him only outwardly, is by no means dependable in regard to his learning, as really speaking, he has fallen from the state of learning the wisdom in its true spirit and therefore he should be disregarded as knower of Sāstra just verbally. One should never devote oneself as a disciple to any such teacher who in spite of having devotion towards the Sāstra apparently be defaulter of the wisdom at heart. Such a person should never be accepted as one's teacher and if incidentally he happens to be accepted, one should depart from him on being cognisant of the actuality. (585-587)

The student should not accord the prime place to those of his teachers who are followers of the Schools of Vaisnavism, etc. This has been stated in the text known as Ūrmi in course of deliberation on the best qualifications of a teacher. (588)

Order of the teacher should not be ignored even if danger be involved to life nor should it be replaced by any option. It is the initiation to the kula system which is the real initiation and the Kula Sāstra which gives the essential knowledge. (589)

It is on this account that the teacher has been complimented as a guru (appropriately in this system), while in other systems teachers bear this compliment only for namesake. This has been specifically mentioned in Sri Ānanda Sāstra. (590)

Guru is only he who initiates into the system, teaches the mantra śāstra and imparts the essential wisdom. Having received initiation, knowledge of the Śāstra and the wisdom from him, the student should remain rid of any visible insignia of it such as emblem of the sect. (591)

The student should not mix up with any bearers of the emblem. Only bearers of the emblem may be entertained but by no means those who are detestable and false in their appearance. (592)

It has been observed in the text Rātrikula that the state of liberation is coincident to removal of all doubts. He, who has not got rid of his passions, does not deserve to even talk about it. (593)

It has been observed in the Mālā Sāstra that one should not reveal the heart of any mantra in writing. The mantra should be redeemed of its accessories and should never be committed to writing. (594)

Partiality should not be done in favour of untruth on anyone of the following causes, namely, caste, discipline, school, pattern of behaviour, body, country, affinity of quality and wealth. (595)

These are characterised in Sāstras such as Gahvara and Niśācāra as factors of deviation from the right path and hence are advised against their consideration (in any case of judgement). (596)

‘I am Brāhmaṇa’. As such, how can I do anything different from what the Veda and Vedic Śāstras have provided for? This is the obstacle of caste. In this way may be elucidated other obstacles also. (597-598a)

The compulsion of showing oneself other than what really he is, is a mark on his real nature and hence an obstruction like the planetary impact. (598b-599a)

There is no scope for the distinction of caste, etc. in the essential nature of consciousness. Being essentially formless, whatever form it happens to be accorded to it, is only a superimposition on it. (599b-600)

Any such ascription to it narrows down its scope and hence is a confiner of it and deserves to be put aside. This has been stated by the Supreme Lord Himself in Ānanda Sāstra. (601)

Lord Siva does not require anything for His sanctification. As regards the Goddess, She becomes satiated with blood and flesh and needs nothing for her purification. (602)

Both twice-born and those belonging to the lowest-class of the society need to be talked to on equal footing. Rays of Consciousness do not defile anything. Any option in regard to them may hurl one down to hell. (603)

All bodies of all living beings are obviously inhabited by all the gods. This has very well been established by śāstras Nakuleśa and others of the sort. (604)

Body itself is the home requiring no home other than it to go to. Visit to sacred place is to keep remembering the mantra avoiding any such visit (physically). (605)

Having understood this principle of life properly, the aspirant needs to get free of the net of principles other than this. Apart from this kind of determination there is no other way to get settled in the state of samadhi. (606)

Having contemplated on this way of life and understood it properly the knower of it should get rid of delusion. Apart from the essence of tantra, there is nothing which may be considered as supreme. (607)

Having understood all this, the wise man needs to get rid of the net of other mantras. He should feed himself on whatever is received by way of offerings and throw the remainder in the water of a river. There is no harm in the eating of it by the aquatic beings as they are initiated already. (608-609a)

These principles of life need to be always abided by. They guide the aspirant on his way to the Supreme Essence. They serve as the way to right knowledge. As such they are characterised as samayāh (leading properly to). (609b-610a)

The teacher, playing the role of the guide to the Supreme Being, needs to announce all these principles of life to disciples followed by worship to Śiva, and ask them to retire to their space of consciousness which has become peaceful on account of dismissal of concretisation from it. (610b-611a)

If the occasion not be that of initiation of the pupil as the son, this last rite need not be performed. In that case, the child would have to be bathed by the jar of Siva along with chanting of mantra dedicated to the goddess of the weapon as also the teacher himself as Lord Śiva assuming the body of water (along with the rest seven only). Accompaniment of the chanting of the mantra makes the disciple fulfilled in all respects. Thus has been deliberated on the process of initiation in detail as well as with precision. (611b-613)

CHAPTER - 16

Deliberation on Teacher's Acts During Initiation

When the teacher may like to accord sonship, teachership or the status of an aspirant to the student having already been following the rules of the system, he needs to make him live in his proximity and draw on the next day a mandala (circle) on the occasion of community sacrifice as has been deliberated elsewhere. (1-2)

According to the Mālinivijayottara Tantra, the number of circles may be six, eight, sixteen and twenty-four and thirty-two and sixty-four according to Traiśras Sāstra in all numbering five while according to texts like Siddhā Tantra, it may be innumerable. (3-4)

As per the extent of the circle, a group of three tridents should also be drawn and worshipped. (5)

In the midst of the group of the tridents, three goddesses, namely, Para, Parapara, and the Aparā should be placed and worshipped, the first in the middle, the second to the left and the third to the right of it. (6)

What is to be done with the circle, this would be detailed precisely later on. At this stage, however, after drawing it, it needs to be cleansed with a piece of fragrant cloth.(7)

Having drawn the circle and taken a bath, the teacher needs to worship the inner deities followed by the outer ones and the deities of the door next to it. (8)

Beginning from the east side of the circle precisely from the north-east up to the east-south, gods like Ganesa, etc. and deities of the areas should be worshipped. (9)

We have been instructed by our teachers to worship the following seven as teachers, namely, Ganapati, the teacher of initiation, the grand teacher, Paramesthin, Siddhavagisin, and the Ksetrapati. (10)

Having taken the permission of the teacher, worship should be accorded with lighted lamp, flower, perfumes, etc. to the teacher himself followed by that of the basic forces, the root of the trident and ending with that of the apex in Siva represented by the white lotus as also that of the three barbs of the trident. (11-12a)

The middle barb of the trident should be assigned to the Supreme Goddess along with Bhairava, the left to the Lower along with Bhairavas conceived as nine in number, while the right to the Higher-Lower along with Ratiśekhara. From the viewpoint of the aspirant, on the right side is assigned Bhairava as Brahman along with the Higher-Lower while on the left side the Lower along with Navātma Bhairava. Remaining Bhairavas are assigned to left and right barbs. (12b-15a)

As the Supreme Goddess is all-pervading, the sacrifice may get performed completely simply by virtue of Her assignment alone. As such, even a single-barb-sacrifice may suffice if the same is assigned to Her in contemplation. (15b-16)

In the Parātriśikā Sastra, it has been stated that whether the aspirant be a knower of the rules of performance or not, he needs to worship all the deities along with the presiding deities of directions adorned with their weapons assigned to the central, in all their left or right barbs transcendence as the Self. (17-18)

The aspirant needs to worship Lord Siva as the Lord of the Mother Goddess in all His blemishlessness in course of enjoyment of life as well as a part and parcel of learning and in the form of the eight Bhairavas. He should be worshipped in His conjugal form. The goddesses of the circle should be worshipped in their respective places and also the presiding deities of directions along with their weapons outside the circle with perfume, flower, wine, etc. (19-20)

This worship should be performed with the sense of complete devotion and caring little for the money involved in it followed by consideration of the jar, weapon, water-vessel, circle and the ground all these five items as one's own inner being with the sense of non-dualism. Those who are unable to discover this oneness between themselves and these items in they would understand it via perusal of the nervous system and use of mantras. (21-23a)

The teacher should come out of the circle from his left side. Again, he should enter into the circle from his left side and right side of the jar placed there as also the fire. Through this act of his search for the Self he extends the string of his prāna all over the circle and illuminates all with the unity of consciousness. This act is to be followed by a special worship informed by the same of oneness of the subject and object. (23b-26a)

Whatever, thus, gets drenched with the ambrosia of the sense of oneness with Śiva. becomes completely sanctified. Over and above this, the act of worship becomes sanctified mostly by the offering of flowers, fragrant substances and drinks to enhance the individual's sense of oneness with Śiva. (26b-27)

The worshipper needs to offer to the all-pervading Lord the creatures, substances and their products, indeed, everything whatever living or non-living irrespective of the fact whether these are approved of or unapproved or even mixed for the offer. (28)

Eight kinds of offerings are recommended for Śiva with priority in favour of the each succeeding one in this list which runs as follows: seen, drenched, observing, made available, arranged for and dedicated. (29)

These articles with priority to each succeeding one should never be given to unworthy persons, since everyone, whosoever, does not deserve to enjoy whatever is worth offering to Śiva. (30)

If there is anyone who has not been initiated but is inspired by the wish of Śiva and makes use of these offerings, he should be considered as a perfect follower of the principles of Śaivism on account of his falling in line with this doctrine in his inner being. (31)

Seen (drsta), and looked into (avalokita) are the entities which have been stimulated by the sense of dedication to Śiva. While drenched (proksita) is only that one which has been bathed with water of the vessel of worship. Observing (samdrasta) is that animal which while being dedicated, remains observing the entire circle of dedication. Made available (pralabdha) is that creature which has assimilated the traits of all the foregoing three kinds of animals in it and consequently manifests at the time of dedication actions like trembling, perspiring, remaining motionless, and absorption which are symptomatic of its aptitude for dedication gradually to a higher and higher degree. These symptoms are the results of its touch with the air coming to it via the environment of the sacrifice and weapon. Ordained (yojita) is that creature which was destined to be united with Śiva directly by taking jumps over all intervening causal chains. Dedicated (nirvapita) is that creature which through the practice of dedication of its prāna and manas to the teacher and via him to the solar fire had nullified the entire net of fragmentation (kalajala) of lunar nature. (32-36a)

For example, to begin with, the teacher needs to take resort to his supreme Self by way of identification of himself with it. From there, he should come to the proximity of the fire of consciousness mobilising his solar nostril. Then he should make the net of rays of the moon in the student get evaporated by that heat of consciousness. This is to be followed by resting in the cakra of the navel along with those rays. Then by virtue of his oneness with the Supernal Reality, he should enshroud the self of the student with his own Self. This is to be followed by causing to evaporate the ingredients of the superimpositions on the self of the student like the units of the lunar orb. Having put together the entire net of the units of superimposition, he should assimilate it to himself. Thus he should redeem the student of all his bonds of lust for enjoyment by rooting it out from within him forcibly. Having rooted out the plant of action and result from within the student and turning to his left hand side, the teacher needs to divert the flow of his prāna bearing the ambrosia of the kundalini to his left side and by way of assimilation of the filament of the heart-lotus as ambrosia produced out of ascension to the grain of the heart-lotus and dismissal of the will to live which is of the nature of the moon or Soma reddish and yellowish in colour, he should draw it to his prānic body like an elephant draws something by the front part of his trunk and assimilate it to himself. Having come out quickly from his right side he should enter within from his left side. Having got himself fulfilled by it his heart-lotus via the left nostril he needs to propitiate the circle of deities of that area by means of that ambrosia. (36b-45a)

In this way, the teacher should draw out to himself the rest of the constituents of the student's body such as what is formed out of food known as rasa, blood, etc. together or one by one or indeed what lies between the solar and lunar breaths followed by withdrawal of life itself in the form of a light known as the prānic force. Via this action, the teacher needs to create harmony (between himself and the student) through contemplation on the circle of the Goddess. This is the main secret of propitiation of Her consisting in unification of the food and the eater well within oneself as is Her real form. (45b-48a)

Agni (fire) as represented by the sound r, followed by ph, the triangular shape by the sound e and the time by m all combined take the form of the seed-sound phren (representing the knife) which serves in this sacrifice as the weapon in taking out the blood, etc. out of the body of the victim of the sacrifice dedicated to the Goddess. (48b-49a)

Action beginning from resting in the navel plexus up to the point of harmonisation of the subject and the object together within oneself, takes twenty-four minutes of time. Muttering of the mantra in this duration one hundred times, results in the liberation of the creature. (49b-50a)

Through devotion of this much time with exclusive concentration to this task, the aspirant undoubtedly attains siddhi in his objective aspired for. This secret, however, needs to be kept guarded within oneself like his prāna as has been pointed out in the Tattvacintāmani. (50b-51)

In the case of initiation in absentia also the same method of dedication of the ordained animal is used. The animal is brought to the sacrificial ground, killed, directed and is associated with the plexus (cakra) and is accorded the tribute of the vira-paśu immediately then and there. (52-53a)

Any animal getting killed totally or injured partly anywhere else, if becomes dedicated to the deity, is known as an external animal. (53b-54a)

Advantages going to be made available to the animal concerned through such a dedication are attainment of rulership, its stability, devotion to Siva, oneness to Him, knowledge of Him, attainment of the world of mantra, status of membership of it, and proximity to Śiva. Other materials, such as flowers, etc. also have the same prospect on account of having been used in the worship to Siva. (54b-56a)

Sacrifice is the best way to attract the grace of Lord who is inclined to shower His grace universally to all, be they mobile or immobile. (56b-57a)

Therefore, even if one may not be heroic, doubtful about the efficacy of sacrifice and against it out of compassion for the animal sacrificed, should never feel ill of it. (57b-58a)

Sacrificing the animal is a great favour to it, irrespective of its unpleasantness at the moment, as, via the sacrifice it gets redeemed of the suffering of the process of birth and death, its body serves in the preparation of medicines, and is also helpful in the performance of tapas. (58b-59a)

It has been stated in the Mrtyuñjaya Sāstra that on getting its bond snapped the animal gets rid of its threefold malady and becomes redeemed of the trouble of taking to body any more. On account of dissociation with its virtues and vices, it gets relieved of the necessity of assuming body. Therefore, sacrificing it to the deity does not amount to killing it. Indeed, its sacrifice is equivalent to its initiation, though of a peculiar kind. Dissociation of a bound creature with its life is its killing while sacrificing the animal amounts to satiation of the Divine. Therefore, taking recourse to the statement of the Lord, one should offer animals by way of sacrifice. (59b-62)

That animal is taken to be the most suitable for being sacrificed which has gone through the process of birth and sacrifice as many as six times. (63)

That animal is like a piece of gold which had the opportunity of getting purified in fire again and again. What accomplishment (siddhi) may be there which may not be made available through its sacrifice besides its getting redeemed in itself? (64)

It has been pointed out in the Ānanda Śāstra that if a person, having got initiated, were to desert the principles of the system, condemn the goddesses and impart mantras of initiation

in an unprincipled manner out of the delusion caused by lust for things like sons, etc. and does the same having been reborn as two-footed or four-footed, he should be regarded as having got born only for serving as an oblation to the Goddess. Such a being having been dedicated to the Divine, attains proximity to Śiva. (65-68a)

Having recognised the nature of the animal like this from its movements, it should not even be wished for any other purpose except for dedication to the Divine. (68b-69a)

It should neither be removed from the sacrificial ground under the impression that it was not suitable for dedication. On the contrary, if there be the desire for its dedication it must be offered in particular. Such animals need to be dedicated, as per the wish of the Lord. (69b-70)

The membrane and the marrow of the animal having been cooked in the fire need to be offered to the circle of the Forces as it is considered to be most satiating to them. (71)

Heart, entrails, head, and membrane of the liver should be dedicated to the main deity. Ears, navel, marrow and curved bones, etc. should be offered to fire. Following it, the director of the circle of the mantras needs to propitiate the fire and then dedicate it to the Lord. (72-73)

(While making offering to the Lord, the teacher needs to pray as follows:) "O Lord, it is under your permission that I had the opportunity of serving as the teacher of these disciples through my physical presence before them, through dream, instruction and muttering of mantras. They need to be favoured by yourself so as to get stimulated by both Śiva and Sakti. It is with this end in view that they have appeared before you. Kindly shower your grace on them and empower me also by the rays of your consciousness so that I may become one with you." Then, he should welcome the supposed positive response from the side of the Lord. This is to be followed by his contemplation on himself as Śiva in the capacity of the doer of all those five tasks of the Lord, namely, creation, sustenance, dissolution, concealment and favour via mantras, concretised form of Śiva and will to shed His grace. (74-77)

Then the teacher should wind a white fillet around his head and make each one of his hands worship each other in turns for the sake getting rid of bondage and release the element of purity out of it. (78)

Considering himself as of luminous nature, he should worship the hand through mantras supposing it to be that of Śiva while taking other parts of the body as having gone back to the womb. (79)

After this, he needs to think himself as different reflections of the moon in water assuming forms different from one another on account of difference of actions each one has to perform, numbering six indeed. (80)

I am only one sitting in the midst of the circle as the witness of all the actions on account of assumption of the pure role of Śambhu on myself. (81)

It is I who is present there in the sacrificial pit in the form of fire as the destination of the offering. Having got ignited by me, the mantras would be sufficient to burn the fetter. (82)

The presiding deities of the creation having been invoked by aspirants within themselves as the light of consciousness and even being satiated and appealed to, scarcely do respond to the appeal. I, on the other hand, remain sitting in the jar (of the body) until the end of the sacrifice removing obstructions specially as well as generally from the path of the disciple to burn his fetters so that he may feel that his bonds are getting removed at his sweet will. (83-85)

Thus, as the doer as well as benefactor of the results of the deeds, I am lying in my own body and by virtue of my autonomy of knowledge and action I am capable of according students

initiation by myself. (86)

As per the operation of my five senses and manas I play different roles and appear in as many as six different capacities like fire, though I am only one. Having contemplated like this, the teacher should offer oblation to fire in the form of initiation to the disciple in all five forms of operation of the sense organs taking the student himself as representative of the manas, so that he may assimilate these attributes within himself. (87-88)

This force of assimilation (anusandhi) is expected to fulfil his aspiration for expanding the range of his inner being for acquisition of such other attributes required for his transformation into Śiva-hood via the course of contraction and expansion. (89-90a)

It is I myself who is the Supreme Essence and that Essence is not anything lying objectively anywhere as a piece of jar. It is a great light and therefore, this entire universe lies embedded in me in its original form and by no means as a reflection reflected from anything outside. I am the creator of it and hence it is lying within me. Therefore, it does not depend on anything or anyone else. Having fallen in this stream of most expanded consciousness and sanctified thereby, the creature concerned becomes equal to me and is known as liberated. (90b-93a)

As a ball of iron undergoing the process of heating and beating again and again assumes the colour of the fire, even so does the teacher makes available Śiva-hood to anyone lying beyond his sight or represented imaginatively by a bond of kuśa or things like that, if the disciple is dead. Having looked at him in this imaginary form and paid homage to him by means of flowers, etc. the teacher needs to direct him to the path via which he may mainly like him to proceed. Having directed him like this, the teacher needs to complete the process by assigning the disciple the proper place within his own being. (93b-96)

Having assigned the sanctified path to the disciple, the teacher needs to assign to it the sanctifying mantra also as appropriate to the purpose of sanctification of the pupil. (97)

In some cases, the task of sanctification gets accomplished via assignment of the agent of sanctification alone, be it the teacher or the mantra. By virtue of the effect of that agent of sanctification, the object of it becomes sanctified. (98)

Assignment is of six kinds depending on its categorisation as lower, lower and higher and supernal as desired by the initiator in course of executing the process. (99)

The measurement of the body of anyone by his own finger-ends is eighty- four from toe up to the forehead, ninety-six up to the sagittal suture and one hundred and eight up to the end of the twelve principles. These are the three measurements as recorded in Mālinivijayottara Tantra which are going to be explained below. (100-101a)

As regards the assignment of physical elements in the human body, four finger-ends should be assigned to the earth, from water to the prakṛti since there are in all twenty-three constituents; each covering the space of two finger-ends, thus would collectively extend for forty-six finger-ends. Beginning from the navel up to the throat, that is, from puruṣa to kalā since there is involvement of six factors each extending for three finger-ends, the total span of this part of the body goes to eighteen finger-ends. From mātā up to Sadāśiva since there is involvement of four factors (namely, maya, śuddha vidya, īśvara and Sadasiva) each spanning for four finger-ends as a whole totalling sixteen finger-ends. Thus, the entire length of the body totals eighty-four finger-ends. (101b-104)

After this needs to be taken into consideration Śiva as an immaculately brilliant light pervading all internally as well as externally. (105)

The higher-lower method of assignment is accomplished by adding twelve-finger ends over and above the lower eighty-four finger-ends via inclusion of four finger-ends of the earth

followed by two and a half of the mūla (prakṛti), etc. and raising the number of finger-ends up to ninety-six. (106)

As regards the method of accomplishing the higher kind of assignment, it is made possible by the addition of twenty-four finger-ends over the lower one via admittance of three finger-end's span from water to intellect and four to that of the prakṛti. (107)

These three degrees of assignments are achieved thus, obviously, by elimination of the number of finger-ends' span by twelve in the case of the higher-lower and another same span in that of the lower one. This provision of deduction of the span has been made in keeping with the observation of the Maya Tantra. (108)

In case of assignment of nine, five, four, three and one element, the teacher needs to think himself to apply the formula by the application of which the object assigned may get transformed into another. This is how is indicated the method of assigning forty finger-ends to the five kalās. (109-110a)

It has been stated in the Trisira Tantra how in our body there are three parts. Beginning right from feet and ending with the top of the head spans for eighty- four finger-ends. Over and above this lower part, there is an elevation of twelve finger-ends followed by another span of twelve finger-ends inside the head known as anahata, O Beautiful Lady! (110b-112a)

On account of the idea of resort of consciousness beyond the physical body by a span of twelve finger-ends, there is admittance of the body of consciousness. It is with this admittance in view that here has been decided the entire span as one hundred and eight finger-ends. (112b-113)

As regards landmark-wise assignment (pura-nyasa), there are as many as sixteen landmarks in bhū (earth). Here assignment is done at each finger-end beginning from la-kula to dviranda. By adding three finger-ends to cagalandas, assignment is done here for a span of forty finger-ends. Assignment is necessary of the devāstakas at a span of four finger-ends. Thus, up to pradhāna the span of assignment extends for forty-six finger-ends. Thus, fifty-six landmarks get assigned herewith including forty ones related to the earth. (114-116)

Following this, six landmarks get accommodated within a span of three finger- ends at the rate of one and a half finger-ends. Four landmarks related to Pracanda, etc. get assigned at two-finger-ends each while one as related to Śiva is assigned to one finger-end. (117)

Thus, as many as eleven landmarks including rāga get accommodated well within six finger-ends. From amongst the eight Bhuvana-palas, Krodeśa and Canda get accommodated within three finger-ends. So do Samvarta and Jyotispiṅgala who are related to Kalā. Pañcāntaka and Ekavireśa as related to creations of the same names and then with Niyati get accommodated within a span of three finger-ends. (118-119)

It has been stated in the Mālinīvijayottara Tantra by Lord Siva Himself how landmarks related to Vidya, Kalā and Raga, two ones each are assigned to three finger-ends. (120)

There is no substance in the suggestion that Niyati should be placed only after Kalā. They may even be interchanged in their denominations. (121)

In the texts like Ekavīra Sikha, Īśa Śāstra and the School of Srikantha, Vidya, Kalā and Rāga are accommodated in Kāla itself. They also hold the view that the place of Niyati is recommended prior to that of Kāla. (122)

Mutual interchange of their denominations also are found alternately. Thus is completed assignment of six elements including the Purusa within a span of eighteen finger-ends. (123)

This is to be followed by assignment of eight elements of Māyā in the span of four finger-

ends obviously each within half a finger-end, all of them spanning the length just of a thumb. (124)

Thus gets completed the process of assignment of twenty-two factors related to Purusa and Māyā. Within the span of two finger-ends each get assigned two landmarks while within the same of four finger-ends are assigned five landmarks. Then eight landmarks related to īśvara get assigned within the span of four finger-ends at the rate of half a finger-end each. Thus eighteen landmarks get accommodated within the range of just twelve finger-ends including five ones related to Sadāśiva. (125-127)

In this way, the landmarks numbering sixteen, fifty-six, twenty-eight and eighteen get assigned gradually within the span of four, forty-six, twenty-two and twelve finger-ends respectively. (128)

Thus, landmarks number one hundred and eighteen get assigned within the span of eighty-four finger-ends which is the total length of the human body while Śiva pervades the whole of it. (129)

These are the details of the assignment of the lower kind. The higher-lower kind of assignment extends over a span of forty-six finger-ends. In the case of length of the body higher than this, the span of assignment gets raised up to fifty-eight on account of addition of twelve finger-ends to it. The number of span rises to one hundred and eight with the addition of twenty-four finger-ends to it which is the highest category of it. (130)

There is the provision of addition in the number of the landmarks as related to the group of eight of Lakula, etc. in its twin numbers of twelve each. (131)

(Having completed the section recounting the system of assignment relating to landmarks (bhuvana), now Abhinava proceeds to give details of the assignment of sounds to the points of the human body) in all its three categories, namely, the lower, the lower-higher and the highest. The assignment starts with the group of ten sounds which is autonomous. (132)

Initiation should be accomplished with the application of the same group of eight sounds. The system of assignment in course of initiation and that of the assignment of the sounds to the points of the body itself have started depending on each other. (133)

Whatever assignment of sounds to the points of the body is done it follows the nature of the essence assigned to the point. The teacher needs to follow this system as per his choice since the entire act of assignment is dependent on him beginning from a review of the essences on the one hand and the face of the disciple on the other. (134-135a)

There are ten steps of assignment. The span of finger-ends involved in nine of them is as follows: four, eight, eight, ten, ten, ten, fifteen, four and fifteen. These nine steps cover the span from earth to mātrkā and mālinī categories of sounds. The tenth step of it gets completed with the addition of one related to Śiva which, indeed, comprehends all these nine steps. (135b-137a)

Except for earth (whose span is four finger-ends) the other five extend for twelve finger-ends each. (137b-138a)

So far as the assignment of mantra is concerned, the same system is applicable to that one as well, with variation, however, in the range of the span which has already been pointed out. (138b-139a)

Now, the system of assignment of letters in its three categories (i.e., lower, lower-higher and highest) is being explained as follows: one in four finger-ends, four in two each, twenty-three together in ten finger-ends and lastly, and in the remaining span of fifteen, four and fifteen finger-ends get assigned six letters in each category. (139b-140)

In the reversed system of assignment, by placement of four letters in each one of the four spans, the number of letters assigned comes together to sixteen. These sixteen letters related to mālinī and mātrkā systems need to be regarded as related to Siva and hence comprehensive of all. (141)

Leaving apart the first letter, the letters are counted in two classes each consisting of twelve ones in view of the essences. There should be applied another couple of systems for the distribution of these twenty three letters, (that is, consisting of sixteen letters). (142)

This is why in the Mālinīvijayottara Tantra three kinds of assignments have been referred to in regard to essences and different kinds of orders applied in the arrangement of the letters in the mātrkā and mālinī alphabets. (143)

In course of assignment of letters in view of the essences it is necessary to understand how they form six groups amongst them in keeping with the two systems each divided into three categories, namely, the highest, the higher- lower, and the low. These are their ultimate categories. (144)

Whatever has been pointed in regard to the assignment of letters, etc. in the Mālinīvijayottara Tantra, the same has been recounted by me in my Tantrāloka. (145)

As has been pointed out summarily in the Mālinīvijayottara Tantra in regard to assignment of letters, mantras and kalas, etc., the teacher needs to follow the same system of three-foldness in course of initiation. (146-147a)

There are four sections in the ordinary human body and are known as kala, namely, nivr̥tti, pratistha, vidyā and śānta. Letters as well as essences (tattva) in these sections are twenty-three each. The span of nivr̥tti kalā is four finger-ends, that of pratistha is forty-six, that of vidyā is twenty-two while śānta is pervasive and is considered to extend for twelve and twelve finger-ends over and above this figure. (147b-148)

In the process of assignment of letters and essences to the sections of the body in their threefold division, lower, lower-higher and highest, care has been taken of the four circles (caturanda) namely, that of the earth, of prakṛti (prakṛtyanda), of mājā and śakti. Therefore, in course of assignment just as care has been taken of the four sections of kalā so has been taken of the three kinds, namely, aparā, parāpara and parā. (149-150a)

In this way, having followed the six-fold system of assignment of letters and essences to the body of the student, as per his choice, the teacher should think of assigning the mantras also. (150b-151)

The alphabets and the mālinī both are of two kinds each in their intact and disintegrated forms. Besides these four divisions, two more get added to them in the forms of ekavira and yāmala. (152)

Śakti is five-faceted. Including this facet of it, the six categories get multiplied by two on account of their disintegrated and conjugal forms taken into consideration. Thus, the number of the categories of letters grows to twelve. (153)

These six categories have the possibility of being divisible (sakala) and indivisible (niskala) as was the case in relationship to the facets of the Śakti. Thus, the number twelve gets further multiplied by two raising the number of the categories to twenty-four. (154)

Group of mantras known as aghorastaka, bhairavāstaka and śaktyastaka also have the possibility of their conjugal forms while the mantra addressed to the Mother for getting only Her goodwill being added to that number raises it to four. All these groups numbering one, two, three and four being combined come up to thirteen and with the addition of Ekavira to it, the number rises to fourteen. (155-156)

Srsti-cakra (circle of creation) involves four stages, namely, creation, sustenance, dissolution and indescribable. These stages are maintained by the goodwill of their respective deities. (157)

Mantras relating to these stages are used in the course of initiation as purgatory and are seventy in number. This has been stated in the texts relating to Trika system as well as in the Sara Sāstra. (158)

The knowledgeable teacher needs to perform the act of purification through mantras addressed to eight Bhairavas, namely, Aghora, etc. He may do the same through the monosyllabic mantras of even barely by mātṛkās. (159)

The same ceremony may be performed through bhairavi hrt mantras, khecari hrt mantra, any mantra addressed to anyone of the Bhairavas or even through address to five organs of the body. (160)

Indeed, through whatever mantra of the system the beginning of the ceremony was started, the teacher may complete the task of initiation through that mantra itself. This is what the Mother has observed. (161)

Thus, depending on the choice of the teacher, there are as many as seventy alternatives in regard to application of mantras in this context. In case of performance of the ceremony of initiation without assignment of these mantras to the student also the number of alternative methods remains the same and still the initiation proves effective in warding off the malady of birth, etc. (162- 163a)

Now the content of the act of purification also needs to be explained which is being given summarily as under. (163b)

Initiation in essence is of four kinds numbering one, three, five and thirty-six while the paths (adhvan) are six and so is the group of four circles (anda).(164)

Thus, the number of contents to be purified is ten. On account of the method of purification being of three kinds this number grows to thirty. Again it rises to two thousand one hundred on account of the consideration of the distinction between the teacher and the taught. (165)

Here also, via application of the same principles of calculation to the process of assignment regarding the path of purification, another two thousand one hundred varieties come to the fore, which, too, are capable of making one transcend the malady of birth, etc. (166)

To the combined number of the above two calculations, that is four thousand and two hundred, if the varieties of initiation leading to the process of birth, etc. were to be added which is seventy, the total number of initiations would go up to four thousand two hundred and seventy. Through multiplication of this figure by two on account of the difference between the material and the consciousness used in course of the rite, the number would reach eight thousand five hundred and forty. This figure would again be doubled on account of variation in the objectives, namely, enjoyment and liberation. (167-168)

On account of difference in the purification of the inauspicious on one hand and the auspicious on the other, there arises difference in the states of enjoyment and liberation both which gets multiplied again in view of variation in the factor of time in its three states, namely, past, present and future. Enjoyment and liberation both may be differentiated into eight kinds in view of variation in time, three each, and their integral forms. The same again may be doubled in view of the difference between the teacher and the taught. (169-170)

In the act of initiation of the student present before the teacher face to face, since there is direct coordination between the two, the result would be perfect. If some sort of discrepancy emerges in the coordination, however, the consequence would be negative. (171)

In case of initiation in absentia due to death, etc. of the candidate, it is the teacher himself who has to play the role of the candidate also. By virtue of his will and wisdom he is expected to guide the soul of the departed to its desired objective. (172)

Action and knowledge are intertwined with each other. This is why in case of purification of action, both of them need to be taken care of. It is the follow-up action which brings in difference in the result. (173)

It has been observed in the Svachchanda Tantra that difference in the result is due to passion as is obvious from the fact that in spite of uniformity of action, knowledge, etc. between the teacher and the taught, the result of the act of initiation varies from each other's. (174)

This is also true in regard to the quantum of enjoyment as well as the follow-up action of the act of initiation. In course of initiation as well as follow-up action of it, the teacher and the taught undergo almost identical processes, yet the result of the entire procedure is different on them. This is so because peculiarity is the spirit of difference. (175)

This point of peculiarity gets further elucidated by the fact that the mouths involved in the utterance of mantras remain the same in course of purification of the path of unification with the desired one, and yet the results are different. (176-177)

If one dies a sudden death, the remainder of his enjoyment would remain stuck to his subtle body. The case would be obviously different with the person who would die a natural death as also with one who does so having undergone some spiritual practice. Thus, the results would be of four kinds. (178)

In the previous verse No. 170 there was a reference to eight kinds of consequences of an action. If that number be multiplied by these four ones, the result would come up to thirty-two. Same is the case with the state of liberation. Though fundamentally it is one and the same resulting from the performance of the rite of initiation, yet it gets divided into two on account of the fact of performance or non-performance of the rite of purification owing to the old age, incapability, etc. of the candidate. (179-180)

Besides these two basic variations in initiation, there is the third one created by incidence of death all of a sudden. On the occurrence of any such death, it is the teacher who needs to perform it. This has been stated by the Lord Himself in the Gahvara Śāstra. (181)

Having seen his disciple suffering from old age and disease, the teacher needs to perform his initiation rite of rising above the bounds of the world so that he may be associated with the highest Essence. (182)

These thirty-five kinds of initiations become seventy on account of the consideration of the two sides of the process as represented by the teacher and the taught. (183)

It is necessary for the teacher to explain to the disciple how this figure of the kinds of initiation was reached so that his knowledge of it gets revised as also be popularised. (184)

If the kinds of initiation recounted earlier as eight thousand five hundred and forty were to be multiplied by this figure that is, seventy, the result would automatically become obvious. (185)

This figure of the kinds of initiation has been given in the Mālinīvijayottara Tantra as five lakh ninety seven thousand and eight hundred (597,800). (186)

Seventy kinds of the agent of purification, thirty kinds of the position of the object of purification, varieties of the essences beginning from one, the four circles (anda), six paths and their four varieties, processes of substance and their knowledge which are preventive of getting subjected to birth, etc. and the consequent state of being all taken together come to

the number thirty-five. Apart from these there are the points of diversification caused via differentiation between the states of enjoyment and liberation. Besides these, there are thirty-two kinds caused by the nature of these states as auspicious, pure and impure. Over and above these, there are three kinds of liberation. All these taken together reach the number thirty-five the same figure being multiplied by two makes the number reach seventy. (187-189)

Initiation gets further diversified manifold on account of consideration about it in view of the difference between the process of purification and the object of it besides the procedure of its performance, leaving apart the seventy kinds of it in the absence of the subject of purification. (190)

Besides these, there is a multitude of kinds created through consideration of the nature of mantras such as sakala, niskala, sanga, niranga, etc. and the calculation of the fifteen kinds emerging from the counting of the number of objects of purification such as essences, etc. Thus, the calculation of all kinds of initiation becomes practically unmanageable in view of its excessiveness. Besides these, there are innumerable many more kinds which have remained unaccounted for so long, such as those which concern the kinds relating to the difference between the subject and the object of the act of purification which have the possibility of doubling and even trebling the figure. The utility of this kind of numeration is to show to the teacher the possibilities of taking care of all kinds of cases in course of initiating people for their welfare and redemption. (191-193)

There is nothing strange in the yield of profusion of result out of profusion of the cause (as regards the case of the objective of enjoyment). In the case of liberation, however, since the result is uniformly one depending on firmness of the resolve, a small quantum of effort is sufficient to yield the result, or even sheer access to the level of the consciousness concerned. (194-195a)

From within all the unsteadiness of the curvature of consciousness, if anyone happens to fix it to a certain objective, that objective whatsoever is sure to become Śiva itself. It is with this psychology that I have tried to impress the student. Proceeding along this psychology, even a fool can get transformed into Siva. Seeing the teacher proceeding along this psychological technique, even a child following the same technique exactly as such by the force of his devotion can attain Siva-hood. If there is a disciple whose mind has not been able to get rid of options, he, too, can attain liberation by means of initiation though only after his death. In any case, even then, steadiness of devotion is necessary for attaining liberation, as has been pointed out by the Lord as is obvious from the text. (195b-200a)

Some authorities hold that depending on inadequacy and sufficiency of the action meant for the attainment of the state of liberation, there is gradation in the attainment of it such as attaining the status of the same world (prior to becoming one with Him). To hold such a viewpoint, is, indeed, a peculiar form of the theory of enjoyment itself, and hence is inadmissible. (200b-201a)

It is only those who have been imparted seeded initiation who have to wait for finishing the residue of impressions, getting rid of the blemishes of transgression of the code of conduct, sufficiency of action and enjoying the remainder of joys. This does not hold in the case of seedless initiation. In this state of difference of opinion presented by a few, what is decisive is the view of the Śāstra. (201b-203)

On account of transgression of the code of conduct, O Goddess, (observes Śiva) one has to suffer the life of the eater of raw flesh for one hundred years. Therefore, it is imperative for the teacher and the taught both that they promote the idea of the necessity of maintaining the purity of consciousness by focusing on Siva-hood as the way to liberation. (204-205)

The teacher who has become wise by virtue of his effort to develop the sense of Siva-hood in him, he is free to take to any means for the inculcation of the sense of liberation in the

student. (206)

Thus, having assigned the proper path to the body of the disciple as desired by him, he should also assign the purifying mantra to him over and above the path in keeping with the essence required for (his liberation). (207)

I have already explained the sequence of letters in both the systems of the alphabet known as mātṛkā and mālinī in keeping with the states of the essence. The teacher should assign these letters to the body of the disciple in keeping with that system for the purification of the essence. (208)

Though the path of letters has been said to be subject to purification, as it lies within the range of fetters of māyā and is bound by it, yet what acts as the element of purification is its transcendental form of sound which, indeed, is Siva. (209)

Sadyojyoti has pointed out in the commentary, known as Svāyamva Vṛtti, that, no doubt, sound is bound by fetters (in one aspect) but in the other it is one with Siva. Therefore, it is proper to suggest that it is purifying as well as subject to purification. (210-211a)

It has been stated in the Mālinīvijayottara Tantra that all the thirty-four consonants are in union with the sixteen vowels as related to Sakti and Rudra respectively. Therefore, in course of assignment of the thirty-six constituents of the Reality from earth to Siva via the letters to the parts of the body, the process becomes complete with placement of the mantras representing the faces of Siva, known as Sadyojata, Isa, Tatpuruṣa, Aghora and Vāmadeva on the heart, head, chest, arm and both the eyes six times. (211b-212)

Due to contrariety between the higher and the lower forms of assignment, in the assignment of the earth three words need to be used are phat, hah and hum followed by assignment of phat, ra, ra, ru, ru, he, piba to water, light, air, space, manas, senses, intellect, and ego these eight elements repeating five times. (213)

By assignment of the mantra, namely, vama, bhisana, bhime, to intellect, prakṛti and puruṣa-rāga thrice (these elements become purified). Through assignment of the mantra ghoramukhi to avidyā and kāla these two factors get purified. As regards the factor of niyati, the mantra purificatory of it is the monosyllabic hah. (214)

So far as the factors of kalā and māyā are concerned, the means to their purification is assignment of the words rūpe and ghora. The purifying mantra of Vidya, Isvara, Sadasiva, Sakti and Siva, these five factors of pure nature is hum paramaghore hrīh aghore om which consists of five words, nineteen syllables and includes both the ranges, namely, the higher and the lower. (215-216a)

Thus, this goddess of mantra consists of nineteen syllables in all which count as one and a half, one and a half, two and a half, two and a half, one, two, three, two, four, one, five, one and one. (216b-217)

This entire mantra in its reversed form reads as follows: phat huh hum phat rara ruru he piba, vam bhisane bhime, ghoramukhi hah, ghora rūpe hum paramaghore hrīh aghore om. This mantra is forty-syllabic including two pure consonants and eight plus two plus other letters out of which earth as the base is represented by one and a half letters while others up to māyā are represented by each one of the letters including the vowels. (218-219)

The higher category of assignment relates to Śiva in His absolutely pure form while the higher-lower combined is represented by the two group of eight each. Both these kinds of mantras should be assigned accordingly to the factors of the Reality keeping in mind the number of letters on the one side and the factors of the Reality on the other distinctly. (220-221)

Having assigned the letter ma amongst the vowels, that is, the letter u, the rest of the vowels such as ya, ra, la, va should be assigned to the Purusa and others while the seed letters in both higher and lower categories should be treated as worthy of assigning to all the elements comprehensively. Some scholars have contended in regard to the assignment of conjunct consonants as seed-letters and that all whatever needs to be purified become purified by sheer assignment of the purificatory letters. This has been stated by Lord Śiva Himself in texts like Mrtyunjaya, etc. (222-224)

Thus, by virtue of sheer assignment of the purificatory letter, get purified all the entities in existence. From this observation it becomes obvious that this formula may be applied to the problem of purification of the body also equally well. (225)

A statement applicable to any other context, no matter, as a reminder or in direct application, why is it not acceptable in someone else? (226)

Assignment of the units of mālinī and matrka, these two kinds of alphabetical series in the process of worship has already been recounted. This kind of assignment is concerned only with what is purifying. (227)

In this assignment of the desolatory process, two group of three letters each get assigned in spaces of two finger-ends each, thus in a span of forty-nine finger-ends get assigned eighteen letters as so powerful these are on account of having been enforced by the Goddess. (228-229a)

This assignment needs to be combined as of the lower nature. As distinct from it is the higher-lower assignment which begins from four letters to six. As regards the system of assignment in case of the higher kind, it extends for twelve finger-ends each twice on the constituents of the Reality, as has been explained earlier. (229b-230)

Only from the viewpoint of assignment of barely purificatory mantras Lord Śiva has recounted the assignment of the essences explained already again, though contrary to the former one. (231)

He has recounted the process of assignment in regard to the spot of blemishlessness in terms of only one letter and that in the range of the earthly in terms of three steps. (232)

In the Mālinīvijayottara Tantra, having described the method of assignment in a twofold manner, that is, in keeping with the distinction between the group of letters on the one hand and the vidyā on the other, the Lord has now stated it in a different way here in this context. (233)

That way is as follows: The span of first three steps is of two finger-ends each followed by four of the span of eight each, then one of ten finger-ends' span, two of two finger-ends each and the next of two finger-ends. This is how is an independent distribution of the assignment of the higher-lower order of the Goddess. (234-236)

The two vidyas, that is, the pure and the impure, should be treated as pervasive of the entire body. This is why assignment has not been detailed out here separately. (237)

In this way, the teacher needs to assign the purificatory mantra to the body of the student which by means of the ray of the light of consciousness lying embedded in it, via meditation on it, may burn the net of fetters which has kept him bound until this stage. (238)

Since the entire group of six factors, namely, kala, tattva, bhuvana, varna, pada and mantra needing to be purified is of common origin, it is only through sufferance that consequences of actions may get eliminated leading to redemption. (239)

Since the same soul goes on assuming and leaving several bodies getting associated with as

many minds on its path of the circle of birth and death, the sense of continuity of awareness does not remain intact throughout as is the case with the sense of continuity in the midst of discontinuity as well as continuity in the nature of the universe. (240)

The Nature has designed things in such a way that (in spite of the all-pervading character of the Self) the mind keeps its operation limited to its particular body keeping everything else in abeyance as is elucidated by the fact of its attending to only one of the senses at any instance. (241)

Since the awareness of the Self has the limitation of its operation to particular areas at a particular instance, it cannot be expected to break the code of limitation of Nature to keep preserved the memories of different lives throughout. (242)

When, however, the mind becomes purged of all limitations of the body by means of yogic practice, use of mantra and the force of kriya-yoga, etc., then it becomes conscious of the incidents of his previous lives also. (243)

As the purified mind quickly observes whatever is existing or happening at even a considerably distant place, even so in course of initiation in concepts and ideas concerning the different states of being in other dimensions of creation the candidate has the privilege of perceiving objects and events relating to them. (244)

When he aspires for such an initiation which may relieve him of the phenomenon of life and death, in course of his desire for getting relieved of the relevant states of being, he happens to visualise those states of being rather practically. (245)

In case of assignment of the means of purification in the absence of the object of it, particularly via mantra, the teacher needs to take care of the processes of birth and death in spite of their absence in actuality. (246)

In case of assignment of the paths to the teacher alone without any reference to birth and death, etc. the process needs to be considered as relevant to him and the disciple together. (247)

In course of initiation, oblation of tila, sesame seeds, ghrta and rice needs to be put into the fire along with recitation of relevant mantras in the name of shift from the old name of the disciple to his new name as combined with that of the teacher. (248)

While imparting initiation to the student in the core wisdom, the teacher needs to look at him as getting transported from the state of options to that of optionlessness amounting to realisation by virtue of having reached his own level of consciousness on account of the effect of the mantra operating on him. (249)

Option in this case lies in its conversational nature (which in any case is the pre-lingual conceptualisation) and hence is bound by the fetters of animality while the agent of it is inspired by the mantra acting as his Self. As such, his contemplation is purified and rid of that fetter. (250)

That contemplation is eternal, primeval and benedictory of boon on account of having been originated from the consciousness of the agent's oneness with Śiva and hence potent enough to make the option of the teacher also get upgraded to Śiva-hood. (251)

In the Sara Sastra, it has been stated by Lord Śiva Himself that the power embedded in the mantra is the awareness of the sense of understanding between the subject and the object of it transmitted to the chain of the mantra. (252-253a)

Thus, the power of mantra is said to be of the nature of communication which divides mantras into two, the pure and the impure on account of both these characters being

inherent in the communication itself. (253b-254a)

It has been observed in the Pauskara Śāstra that apart from Siva, gods like Brahma, Visnu, etc. presiding over their respective circles of being, act under the effect of the three substantive attributes, namely sattva, rajas and tamas. On account of the impurity lingering with these gods, the teacher devoted to them becomes affected by that impurity. Therefore, the Vaisnavas are said to lie under fetters hence are unworthy of following the discipline of Saivism. On the other hand, those mantras which are related to the path of purity, such as Śivabhattachāraka, etc., as Matañga Śāstra has indicated, make the teacher filled with the sense of identity with Siva. (254b-257a)

Now, it needs to be accepted that contemplation has been caused via communication. This acceptance, however, gives rise to another question as to the source of the content of the communication which must be in the form of wisdom communicated by some teacher. Proceeding along this course of investigation backward from the recipient to the source of wisdom, one is sure to reach the primeval Teacher whose wisdom having been communicated at that initial state of being continues to prevail even until now. (257b-260a)

The contemplation caused by this kind of communication is sure to remain exactly the same as the original on account of the force of communication itself. Whatever change occurs in course of communication and reception is like substitution of ghata by kumbha. Since both these words mean one and the same thing, that is, the jar, other points of difference, need to be ignored deliberately. (The option underlying in this case is) like one lying in pāni and kara both meaning one and the same hand despite the difference in their derivations amounting to its use in the case of the former in business transactions while in the latter in just doing anything whatsoever without any kind of limitation to the task. (260b-263a)

In the substitution of the synonym of a particular word, the obstruction in the task of understanding the sense lies in the derivations of the words concerned. That obstruction is rendered ineffective by going back to the actual object meant by the words. (263b-264a)

Any new reflection is indeed the old one itself (getting manifested in the new context). This is applicable to the child's awareness also which apparently is supposed to be all anew. (264b-265a)

Therefore, whatever be the reflection arising out of consideration of the meaning of the words of mantras, particularly of the nature of seed-words, conveys basically the old sense itself to have been assigned to it in the beginning. As such, it is unnecessary to think of it otherwise. (265b-267a)

This is why in determining the characteristic features of a teacher stress has been laid on that fact here and there that he should be authoritative in his understanding of mantra and tantra. Therefore, it is necessary for the teacher to consult commentaries on mantras carefully as also think of their implications positively as well as negatively from his own side. (267b-269a)

In case of unavailability of a teacher conversant with the meaning of mantras, the disciple needs to take resort to some such a person as his teacher who might have become one with the mantra by virtue of his contemplation on its nature. (269b-270a)

If anyone can attain the same status as a teacher by only contemplation on the meaning of the mantra, please explain to me what will distinguish him from the real teacher. (270b-271a)

Despite the difference between the two being just partial, words of one who is sheer contemplator on the sense of mantras cannot produce the effect of the mantra itself. This can be elucidated by the difference between the two kinds of insects such as one produced out of the animal's dung on the one side and that produced out of an insect on the other.

Ignoring the difference between the two insects (representing the meaning of the original mantra on one hand and that as communicated through words) has been regarded as Śiva Himself. Whatever he speaks needs to be considered as mantra capable of granting both joy and liberation. (271b-273)

This position is not one as held by Abhinavagupta himself as devoted completely to mantra. It, indeed, is kindred to the comparison between the two kinds of insects in regard to its effect. (274)

Whatever the sorcerer may utter with complete devotion to the sense of the words concerned and proving to be effective in nullifying the effect of the poison, needs to be considered as mantra irrespective of all the discordance of the words used in it. The word used by him in this instance becomes paramount as becomes the word ghata, etc. used by any saint (in the cure of diseases). (275)

Just as an amorous person immediately after having sensual relationship with his beloved and thus having got impassioned by the act finds satisfaction in anything whatsoever he does under the spell of it, even so the sorcerer under the spell of his contemplation on the sense of his mantra may inadvertently utter even any other word instead of his usual one, and yet is sure to be effective in his act. (276-277)

Just as what happens in the case of the amorous person or the sorcerer, the person who is inspired by the idea of Śiva-hood, though engaged in the thinking of something else may happen to see practically something else. This has been stated in the Mālinivijayottara Tantra via reference to the mantra of the sorcerer. (278)

If there is some peculiarity in the subsidence of the effect of the poison through use of mantras seemingly irrelevant in their wording, the same is expected to happen in the case of the effect of the transmission of the emotion of the novice teacher on the component elements of the body. (279)

Thus, just as it happens in the case of the irrelevance of the wording of the mantra uttered resulting in the subsidence of the effect of the poison, so it occurs in the case of the desired effects manifestation on the waning of the effect of the transmission of the mantra. (280)

Thus, it is the essence of the object which makes the object manifest itself to the aspirant and by no means the transmission of the mantra. If so, the question arises as to the utility of the transmission of the mantra itself. (281)

(In response to this doubt, the author's reply is as under:) When the effect of the transmission becomes subsided, the optionless final result makes itself out automatically. (282)

The Reality transcendent to all kinds of options which reveals itself as a follow-up of subsidence of all actions undertaken with aspiration for it is the essence of all whatever. (283)

Communication between the teacher and the taught resulting in the Self's oneness with Śiva is the way to liberation redeeming him from bondage. (284)

Since the teacher has already attained absolute oneness with Śiva, to think of the precondition of the taught's attainment of the state of optionlessness prior to his redemption is improper. (285)

It has been stated in the Srigama Sāstra that since the deity of the mantra is fully absorbed in the supernal consciousness, contemplation is its inherent nature. (286)

Just as those close to a king solve problems of anyone to his full satisfaction on behalf of the

king quite quickly, even so do mantra, etc. in regard to the Supreme Being. (287)

The Mālinivijayottara Tantra points out to the same truth via reference to the characteristic function of mantras as happened to have been asked by sages long in the past. (288)

Yoga is the unification of one thing with the other. That object which is sought to be united with needs to be understood so that the aspirant may get rid of his inclination towards things other than that. (289)

In order to fulfil that aspiration of the aspirant, whatever Siva has stated is the knowledge available through mantra and is sufficient for attaining the state of seeded samadhi (absorption). (290)

As regards the yoga of oneness with Śankara, anyone cannot enter into it without initiation which is said to be of two kinds, namely, one through the yoga of action and the other through that of knowledge. (291)

Initiation needs to be undergone in a twofold manner and without having taken up anyone has no possibility of practising this yoga, be it the capability of practising the mantra-yoga or attaining liberation. (292-293a)

In his statement Śiva has also meant to lay stress on the point that for getting success in his effort to attain oneness with Siva, the aspirant is required to take resort to mantra, particularly in its root form respectfully, as it remains effective in his advancement up to the state of optionlessness. No matter, the aspirant's objective be attainment of the state of joy or liberation in order to attain it, he needs to be initiated by a suitable teacher. By virtue of the initiation he would have access to mantra and knowledge both via which he would be able to seek help from the teacher in his other objectives also. (293b-296a)

The utility of initiation lies in the purification of the Self of the aspirant following which he having become wise, attains his objective by himself, be that joy or liberation. (296b-297a)

By virtue of treading the path of the yoga of knowledge he now becomes capable of pursuing his objective without any care for his status as a follower of the principles or the sonship of his teacher. (297b-298a)

Entirely different is the position of the candidate who is barren in comprehension as well as practice of yoga. He is like a blind man walking on the path. He needs the help of the teacher to reach his destination, be it joy or liberation. (298b-299a)

It has been stated (in this text) already that initiation in itself is sufficient to liberate the candidate and has been supported by the statement of the Āgama Sāstra. (How to reconcile both the position with each other?) (299b-300a)

The child-like disciple moving on the path expecting of initiation itself as the way leading to liberation also may be successful in his attempt if he takes resort to yoga and knowledge diligently as directed by his teacher. (330b-301)

The entire path of transformation depends on four factors, namely, teacher, initiation, mantra and śāstra. (302a)

(As regards initiation) particularly of the aspirant of joy, only all the evil actions of him - past, present and future, need to be purified and by no means those which are of auspicious nature. Auspicious actions of him also, however, need to be purified who has got himself free of all desires concerning worldly pleasures, kingship, heavenly beatitude, etc. and aspires only for the bliss of transcendence. (302b-304a)

As regards the initiation of the aspirant of worldly joys, his actions get purified besides other

rites, through material oblations put in the fire consisting of ghrta, tila, etc. and utterance by the teacher of the best kind as follows: 'I am purifying the actions of the disciple.' As regards initiation into knowledge, the student gets purified only through firm resolve for unification with Śiva besides the effect of the will-power of the teacher who has ascended the highest ladder of consciousness in his awareness. Following purification of his inauspicious actions his auspicious actions also get purified automatically owing to his taking to the path of inner equipoise. (304b-307a)

Having enjoyed the results of auspicious actions until they get finished, the course of life he has been recommended by his teacher to follow, remaining firm on it he should act in such a way that he may not be required to suffer the consequences of those acts of the future and thus come to the end of the apprehension of any kind of sufferance itself. (307b-309a)

Remaining enjoying the consequences of his noble actions until the end of the effect of māyā on him, there remains no fear to suffer in his life the bad effects of his actions on the entire path of assumption of body. (309b-310a)

Coming to the end of maya, since he until this state has already enjoyed exhaustively the consequences of his actions, he has the privilege of getting dissolved his being beyond the range of kalā or within it (as per his aspiration) by the force of unification. This is how I have explained what the teacher needs to do on the occasion of initiation. (310b-311)

CHAPTER - 17

Rite of Initiation Beginning from Birth

Now I propose to explain the procedure of imparting initiation having the promise of access to oneness with Bhairava. Under this procedure, the teacher needs to impress the student with the idea of his comprehension in all these five factors of initiation, namely, circle, jar, fire, student and he himself. Having made him aware of this unifying factor among all these, he should assign the path to the student which he is expected to take to. In confirmation of this he has to tie three knots on the sacrificial thread as representative of the malice associated with the action (karma), māyā and the individual (anu) to be ascribed to the student's hands, throat and crest respectively. These forms of the malice responsible for making the Reality appear the other way round are signified by these knots visible externally. (1-4a)

Hands are the seat of action whose deity is Visnu while throat is the resort of māyā. On account of its downward movement from the top of the head as represented by the crest up to the mūlādhāra cakra, breath (prana) represents the individual (anu). This is the symbolism involved in this part of the ceremony. (4b-5a)

It is the combination of the three factors, namely, the individual, the Force and Siva which is

responsible for the appearance of the entire spectrum of the Reality in all its multiplicity. It is for the sake of bearing out this fundamental triplicity of the Reality, the symbolic thread is required to be made threefold and tied as indicated herewith. (5b-6a)

Some scholars are of the view that, as per the account of the Veda, since the universe is formed basically of three factors, namely, fire, water and earth each of which is of three kinds, i.e., sattvika, rājasa and tāmāsa represented respectively by the colours red, white and black; the sacrificial thread (yajnopavita) is made twice threefold as explained in the Upanisad. (6b-7a)

This is to be followed by the rite of purification of the essences (tattva-suddhi) which lies in purifying them in the fire of the pure space of consciousness with the force of all the relevant mantras meant for the task in common for all of them. (7b-8a)

In the process of purification, first of all needs to be invoked by means of mantras relevant to it is the Earth. Then it should be satiated with the offering of flowers, etc. and oblation of purified butter, tila and objects of the kind. After purifying the earth, the teacher should undertake purification of the Māyā which comprehends the earth also. For its purification its presiding deity needs to be invoked by means of mantras addressed to it followed by its worship and satiation. (8b-10a)

As per the advise of my teacher in the task of invocation, letters of the mātrkā need to be used while in that of worship those of the mālinī on account of the former giving the shape to the world and the latter's pervasion of it. (10b-11a)

This invocation should be designed as follows: It should start with recitation of Om followed by the word meaning earth in the vocative case (dhare), pronoun you (tubhyam), verb in the first person (avahayami) and the adverb of obeisance (namah). After the invocation, the follow-up it is being made out. (11b-13)

NOTES:

The invocation mantra is: Om dhare tubhyam āvāhayāmi namah

Invocation amounts to getting established within one's own inherent nature by taking resort to one's Self and being absorbed in it. (14)

It is only against the background of pre-eminence accorded to Śakti that there is the possibility of the actuality of worship at which state the Reality remains hidden and by no means share oneness in the common Self due to elimination of the difference between the two. (15)

It is on account of this vision of consciousness in components of the Reality, which appears as completely inert, that the teacher has addressed the earth, for instance culminating in obeisance to it as a unit of the totality of the Reality (which is consciousness itself). (16-17a)

It is only on admittance of consciousness as the most fundamental reality in the entire spectrum of the creation that the worshipper comes to get restored his inherent completeness followed by the same of the object of meditation. (17b- 18a)

Our teachers have told us with reference to the Svachchanda Śāstra the process of withdrawal as consisting of invocation, offering of oblation and satiation. (18b-19a)

It is only under the supposition of its complete otherness from the worshipper that what is pure consciousness and delight may have the possibility of being worshipped. Being in itself the totality of Light, it is impossible to be subjected to illumination from anywhere. (19b-20a)

It is its own worthiness of being worshipped, meditated on and accomplishing the impossible

which is the manifestation of its autonomy. (20b-21a)

What is consciousness itself can by no means be made the object of consciousness. Similarly, what is luminous in itself can by no means be made the object of illumination. (21b-22a)

(Against the background of the statement of impossibility of illumining the self- luminous) the author's response is that use of the vocative case in the invocation of deity without any reference to Its capability of playing the role desired by the invoker needs to be taken as implying cognisance of Its autonomy. In the case of paying obeisance to the deity use of the word namah, svaha, etc. is confirmatory of the same point. (22b-24a)

While the word namah implies perfection in the act of surrender, svāhā on account of combining in it svā and hā implying moon and fire respectively amounts to recognising the formation of the world as a result of interaction between the elements of immortality and mortality pervading the whole of it as well as responsible for all actions and reactions in it. (24b-25a)

As regards the position of deliberation in course of initiation, it needs to be used in the determination of the object of worship, etc. particularly in such contexts where the same would have remained obscure. In such cases the teacher is required to make it explicit through use of his deliberation. (25b-26a)

Wherever the object of any ceremonial performance may not be explicit, the teacher should use his discretion to make it explicit. In such cases, however, where the object be stated clearly via the mantra itself, deliberation is not called for at all. (26b-27a)

Particularly in the determination of the locus of external actions, such as sprinkling of water, etc. deliberation is a must, in the lack of which there is the apprehension of the act being misdirected. (27b-28a)

Deliberation is necessary in such cases as propitiation, offering of oblation, unfettering, etc. where the effect of the action is visibly discernible. (28b-29a)

In such cases, however, where the consequence may depend on several subsequent actions, such as offering initiation, etc. to the student, any deliberation is not necessary. (29b-30a)

Then the teacher should use the relevant mantras to strike at sensitive points of the student's body by means of closure of his fist beginning from the smallest finger and ending with tightening of it by means of the thumb. This is to be followed by the transmission of his force through the nerve of the student up to the heart. Thus, having contacted himself with the Self of the student, the teacher needs to transmit his Self to the student as the swan with all its sense of purity via summation of his will-power. This act of him is supposed to illumine the heart of the student by means of the rays of light inherent in the teacher's heart. (30b-33)

Via mobilisation of sensitive points of his body, transmission of his life-force to the teacher's and submission of his action to the teacher the student becomes as refreshed as rejuvenated. (34)

Thus the teacher needs to recreate the body of the student by bringing it close to his heart, reshaping it in accordance with its performed prototype and actualise the same in its novel form up to the physical within the range of māyā up to the earth. (35)

In this way, the teacher is required to undergo all the stages of the act of prenatal samskāras such as impregnation, pumsvana, etc. up to exit from the womb. (36)

Birth and undergoing the experience of joy combined with it form one part of the culture (samskara). Then needs removal of absorption in these enjoyments. Following it should be

broken the fetter of māyā. In bringing out this fourfold improvement in the personality of the student, the teacher needs to make use of fifteen mantras addressed to the higher and lower as well as the highest form of the Forces. (37-39a)

The mantra meant for elimination of absorption in enjoyment and breaking the fetter is fifteen-lettered which is as follows piba he ruru ra ra phat plus six letters associated with the touch of six sensitive parts of the body, namely, heart, head, crest, armour (both the shoulders also known as kavaca), eyes and weapon plus one letter of the higher category. (39b-40a)

Having uttered the lower category of mantra (as mentioned above), the teacher should pronounce the following: aham garbhādhānam karomi (placing in my womb). This pronouncement should be followed by offering oblation three times to the fire by the teacher with the announcement as follows: 'I am doing all this act of higher and lower nature in favour of the person concerned namely___. I am making provision for the enjoyment of both lower and higher nature.' At the end of this announcement he should utter the word svāhā and offer oblation three times to fire. Having uttered the above mantra beginning with the word piba with the use of the name of the disciple, he should express the purpose for the act, namely, 'for the sake of elimination of his lust for enjoyment,' he should utter the same mantra again. Then, he should offer three times oblation consisting of clarified butter and tila to fire with the utterance of the word svāhā. (40b-44)

Following elimination of these three kinds of impressions comes the number of doing the same with the fourth one. In this case, utterance of the mantras vama and piba, etc. needs to be preceded by the same of the higher order in the name of the student. Starting with the promise as follows: "I am breaking the fetter of the student named . . .", the teacher needs to utter the higher order of mantra, hum phat svaha, and offer oblation to fire three times. In course of elimination of all these four kinds of impression, the word dharā tattva ending in the seventh case needs to be added in the mantra before its object (to elucidate the point, dharātattve garbhādhānam karomi). (45-47)

After this, having invoked the deity of the earth and satiated him, the teacher with assumption of Siva-hood on him, should pray to him as follows: "O Lord of the Earth, under the obedience of Śiva, please, do not cause obstruction in the path of this child who is destined to move to the state of exquisite purity." (48-49)

Following this, if the student may have the desire of getting initiated in any other facet of the Reality between the earth and the other members from amongst the five deities, the teacher needs to offer three oblations to fire each time uttering the mantras of the lower order with the announcement "I am purifying the locus of the state of being concerned." (50-51)

Similar would be the way of purification of the paths of kala, mantra, pada and varna in the case of each one of these paths the teacher would have to make oblation to fire either separately or collectively. (52)

Then, he should make the final offering of oblation to fire through the mantra of the higher order ending with the adverb vausat. This is to be followed by utterance of the mantra of the lower order, raising the student and bringing him close to his heart. (53)

In case of anyone of these paths having been purified followed by contemplation in regard to it, there is no necessity of purification of any other one of these paths after having listened to the voice of the Lord of these essences. This is to be followed by the offering of the final oblation to the fire, raising of the student, bringing him close to his heart by the teacher, with the utterance of the mantra of the higher order and offering of the oblation in the name of the student according to some of the authorities while the rest hold that this part of the ceremony may get fulfilled simply by ideation like that needing no separate utterance concerning it. In their view, the teacher needs to leave the student remain established in the state of being he has already arrived at depending on his choice whether to make the

offering or not. After this the teacher should bring the student close to his heart with the idea that he has been associated with all these paths. (54-58)

Purification of the path amounts to student's getting firmly established on the path concerned. This process of purification and firmness on the path needs to be sealed by the utterance of the mantra of the higher order. The mahāpāśupata mantra is changed in this context for the purification of the inmost being of the student from up to downward amounting to descent of the Divine to his inner being. This is to be followed by the utterance of the verb juhomi (I offer oblation) and chanting of astra mantra (phat) ending with the adverb vausat (may carry away) followed by putting the oblation to the fire. Then he should worship maya, make the final offering and disperse her off. The element of earth should be purified by mixing it with purified water and thus consider it to have become doubly purified. (59-61)

Twofold purification of elements means making them pure in themselves followed by mixing of pure ones with one another. This process of purification and re-purification of elements culminates in their transformation into Śiva-hood. (62)

Isolation is a malice (mala) which is caused by māyā. Standing with the range of māyā does not permit liberation even in spite of getting redeemed of the impressions of action as is evident from the fate of ruling deities of vidya, etc. (63)

After purification of the earth, water should be purified through its intermixture with fire culminating ultimately in its merger into the Space of Consciousness. Following this act of merger whatever invocation is made to it is addressed to that state of consciousness. (64)

In this way, on the purging of kalā as a cover, the fetter associated with the hand needs to be broken so that the kalā of purity may remove the limitations of action put on it. (65)

Hand is the resort of the malice of limitation on action. This limitation need to be burnt through pouring of clarified butter into the fire of mantra dropped from the fore-part of the ladle. (66)

This is so because of the universal comprehension of the mantra by taking resort to which its force manifesting itself as fire becomes effective in burning the fetter. (67)

Having got burnt the fetter disappears in the same way as the demon of cupidity having been burnt in the fire of Śiva's anger was turned into ashes. (68)

On the fetter of action having been put to the fire born of the mantra, the teacher should express his resolve for burning the entire stock of action, auspicious and inauspicious both as also past, present and future with the utterance of the mantra of this import three times adding phat svāhā to it. After purging all up to maya, he needs to offer to that fire the fetter of the throat also. (69-70)

Further, the teacher needs to put to fire the final oblation to get burnt the fetter known as related to maya, which is of the nature of division, with the utterance of the following mantra thrice to the effect, I am burning phat vausat. (71)

If the initiation be required to be made effective in rendering the impressions of the student in respect of the observance of the rules of the discipline as a fetter also seedless, an additional offering of the oblation should be made. (72)

Devotion to teacher, God and Śāstra being not a part of the rules of conduct of the discipline but a precondition of the descent of grace, it needs to be excluded from the list of the conduct of the discipline. (73)

At the end of the māyā through the prayer of it, the vagisi, as referred to already becomes

effective as the force of vidyā (wisdom). (74)

Following purger of maya, pure wisdom (suddha vidya) needs to be invoked and directed to action on the student. Being thus purged of all the dross on his personality, he becomes worthy of getting promoted to the state of Sadāśiva. At this stage, he may get clean-shaved of the knot of his crest and redeemed of the state of being considered as a youngster. (75-76a)

Two fetters remain intact in Sadāśiva. These are authority and enjoyment. These are of the nature of māyā and stay up to the end of the ignorance. The student should take his proper bath after it and the teacher needs to sip water on account of burning down of the deepest malice. (76b-78a)

Following the removal of this malice, the student needs to contemplate on the entire subject explained earlier how the teacher associated the body and life-force of the student with his own body and life-force, etc. Getting fully confirmed in that association, he should resolve to remain steadfast on those points in regard to space, time and life-force. (78b-80)

Contemplating on his purified consciousness becoming one with that of the teacher's on the one hand with the same of Śiva's on the other and thus becoming universalised by virtue of breaking all the intervening barriers by the force of the mantra and the fire, the student needs to think of Śiva in both His phases, namely the transcendent and the immanent and how that all-inclusive comprehension was bringing peace to his mind as does the final oblation to the sacrificial fire. (81-82)

It has been pointed out in the Traisiras Tantra how to satiate the Self with the ambrosia of wisdom or consciousness which brings fulfilment to the entire personality of the aspirant. The movement of the prāna upward starts from the root of (mūlādhāra cakra) and arrives finally at the moon of Śiva where lies the point of fulfilment. The root of life lies in the cavity between the mūlādhāra cakra and the svādhīsthāna while the spring of ambrosia lies on the point of meeting of the rays of the moon and the sun. It is owing to meeting of their rays and agitation caused by that meeting that ambrosia of consciousness oozes out. (83-85a)

The aspirant becomes perfectly at peace when he gets established on the point of rather spacelessness having started from the point of origin and reaches the meeting point of the moon and the sun where spark the ray of light from the contact of the germ and its recipient and consequently blooms the lotus of the supernal consciousness results in the state of elimination of the function of manas (unmanibhava). (85b-87)

It has been observed in the prior Śāstra (in the idioms of sacrifice) that having filled the ladle with the clarified butter, the teacher needs to make the student contained within himself contemplating on the sense of the fundamental mantra, thinking of Śiva, Sakti, himself, the student, the ghrta and the fire as one and the same, should move to the end of the twelve ultimate ingredients of his being in the state of exclusive meditation and having stopped the process of breathing contemplating on the transcendent and immanent together with rapt attention without any agitation in his inner being should remain so until the last drop of the butter gets consumed by the fire. (88-90)

Having been united with the Ultimate Reality by the teacher in the capacity of Śiva, the student gets burnt the entire trap of māyā keeping him bound in the state of animality and becomes rid of the danger of getting entrapped by it for ever. (91)

After the fall of the body, if the disciple were to aspire for experiencing the joy of being integrally or severally culminating in the attainment of the Highest, the teacher needs to make provision for it through the offering of another complete oblation. Thus, initiation gets characterised into two kinds, that is, seeded and seedless. Seedless initiation should be done of those who die young, whose death is unknown, who die in the state of incapability of undergoing the process of initiation or due to incapacitating old age, etc. on the basis of

descent of grace on them (made possible by the teacher). In the event of offer of this kind of initiation, it becomes necessary on the part of the teacher to purify the codes of conduct of the School along with removal of the traps. The recipient of the seedless initiation needs to remain devoted to the God, fire and the teacher. By virtue of such devotion he becomes sure to get oneness with Siva immediately or after enjoying the felicities of life. (92-97a)

In the Diksottara Śāstra it has been stated that the candidate of initiation needs to get rid of all the constituent ingredients of the personality from feet to the top of the head representing the states of being (bhuvana) via purification of the life-force moving in a span of thirty-six finger-ends one after the other. Thus the body becomes just a moment, rid of kala, and a state of sheer bodilessness associated only with the sense of I-ness. In such a case, the teacher needs to resolve meditatively that he is offering him as an oblation to the fire of consciousness. This should be followed by his initiation. (97b-99a)

In case of seeded initiation there is no necessity of purification of the codes of conduct of the School. Instead of it, here the teacher is required to create pure essence for him for the remaining part of the student's conduct which should be accomplished via submission of the entire net of essences all at once to the ocean of Śiva's consciousness which is Śiva Himself and meditate on it in its infinite expanse of illumination. (99b-101)

Or, alternatively, he should create purified essence for the student by means of bathing him with the water of the jar with the use of the force of meditation. (102)

The object of the meditation of the teacher would be the stability of Śiva-consciousness in him as the earth's conceived as Śiva Himself on account of remaining constant despite all changes going on its surface notwithstanding. The force of this kind of contemplation on the part of the teacher would suffice to purify the student. (103)

(By virtue of the teacher's meditation) the water of the bath would remain pervasively with him keeping him ever purified, illumination as the object of meditation would keep him illumined, air would bring to him the delight of touch while space would remain with him in his expansion of consciousness. (104)

In the same way the essences of these elements (tanmatras) would bring Śiva-hood to him supernal delight, complete pervasiveness and freedom from malice. By virtue of prevalence of Śiva-hood in him, he would, now move in Siva-hood, give and take in Śiva-hood. pray in Śiva-hood, smell in Siva-hood, hear in Siva-hood, making himself thus getting fully purified on the ground of the senses followed by that of mentation, resolution, illumination, attraction, ego-sense and complete situation. (105-107)

Owing to ascendancy of Śiva-hood on him on all strata of his being, the covering (kancuka) of niyati would get transformed in him into principles of being, attachment (raga) would get transformed into devotion to the Supernal Essence, ego-sense (ahankara) into creativity of the higher order, divisiveness (kala) into artistic creation, flux of time (kala) into eternity, intelligence (vidya) into the wisdom of all-comprehending understanding due to elimination of the restraint on it of acceptance and rejection. Thus, on account of his experience of oneness with Siva, the entire group of the coverings on his consciousness go, as it were, to sleep together. (108-109)

Thus, the individual having already been purified, as a result of which he could attain oneness with Śiva, having become so, gets further purged in his being on account of that oneness. As regards the position of Vidya, īśvara, Sadasiva, etc., there is nothing impure in them at all. In this way, the disciple by virtue of getting purged on all strata of his being becomes absolutely one with purity itself. This has been indicated in the Mālinivijayottara Tantra. (110-111)

Wise men have said that bondage and liberation both are dependent on the status of the senses. Bondage lies in their being bound while liberation in their being liberated. (112)

When they remain associated with mind in its pervasive sense, they become redeemed bringing liberation to the individual concerned. When, on the contrary, they get bound to certain objects, they result in the bondage of him. (113)

Thus has been explained the twofold role of the senses, that is, the pure and the impure as per the Siddhayogiśvari Tantra. (114)

My teacher of learning also has stated the same in his work titled Pramāna-stuti-darśana. This is also the import of all the mantras used in course of the rite of initiation. (115)

In the purification of all the elements up to maya, all the mantras of lower order need to be used while in the purification up to sakala those of lower and higher order and in the purification up to mandala only those of the higher nature are to be used. Up to the end of the Isa, piba, etc. should be used and up to sakala all the five kinds. Keeping this rule in mind the teacher should conduct the entire affair of the rite. (116-117)

As regards the section of the rite concerning the path of the state of being (bhuvanadhva), the number of oblations should be the same as is used in the case of elements and letters, the double of it should be offered in the case of words, four times of it in the case of mantradhva, the double of it on the path of kalā while twenty times of it in the case of purification of three elements together. (118-119)

In the case of making offering to three elements together, the number of oblations offered should be sixty while in the case of only one element, it needs to be made one hundred and eight times. (120)

In the rite reversed to it, there is no change in the number of full offerings recommended to be made on it meant for purification of all the paths together (121)

Thus has been recounted here the entire procedure of the rite of initiation beginning from birth. (122)

CHAPTER - 18

Abridged form of Initiation Prescribed by Lord Śiva

(Now is being presented an abridged form of the rite of initiation meant for attaining Siva-hood.) In this form of initiation, there is no place for application of ash, dwelling in the proximity of the teacher nor even association with any particular ground or area. At any place, the competent teacher may worship Siva, meditate on the path along which he would chose his disciple to lead and offer the initiation without any reference to birth, etc. Contemplating exclusively on Śiva alone, he should initiate the disciple to move on the same path with the use of the supernal mantra. "I am purifying together all the constituents of his being herewith." (1-3)

With this resolve in mind he needs to offer oblations to fire with the mention of the constituent element concerned and utterance of the word svāhā along with each act of the offer as the final one. So he should do along with utterance of other relevant mantras or with all of them as prescribed. (4)

With the addition of the mantra of the Supernal Wisdom to the relevant one ending with the adverb svaha, he needs to offer one hundred and eight or one thousand and eight oblations

to the fire as per his capacity. (5)

Thus should be accomplished the act of initiation without going into the details of the act of purification of anything and hence taking everything as inherently pure in itself. This has been stated by Lord Siva Himself in Sāstras here and there. (6)

As regards the act of purification, it needs to be performed with the application of either the seed-mantra or the verbalised form of it with the use of both mātṛkā and mālīnī groups of letters. This method is applicable to all kinds of mantras. (7)

The teacher needs to perform the act of initiation in keeping with his practical experience in this regard with his complete personal involvement in it briefly and by no means in any other way. (8)

It has been observed in the Brahmayāmala Tantra that the teacher should briefly conceive of his act as all-comprehending and inclusive of all the paths, despite shortness on the sacrificial ground. (9)

The detailed rite of initiation leads to distraction in the concentration as well as devotion of the disciple no doubt but at the same time it is also helpful in the intensification of his interest in it ultimately. As such, it, too, does not deserve to be rejected altogether. (10)

This abridged form of initiation, however, has been prescribed by Lord Śiva Himself here and there in Śāstras like Diksottara and Kirana out of His kindness. (11)

CHAPTER - 19

Initiation for Immediate Liberation

Now we are going to discuss about that form of initiation by virtue of which the individual may get redeemed from the body immediately. This form of initiation, as indicated by Lord Siva and recounted by the Mālinivijayottara Tantra, is that on account of which the initiated person has the possibility of reaching Siva immediately or after having exhausted the impressions of his actions through enjoyment. (1)

When the disciple be close to leaving the body following expressly the shedding of grace on him, if he has the advantage of initiation in Saivism, he has the possibility of reaching Śiva. Our teacher Sambhu, like Siva himself in the human form, has explained to us this thing along with the preceding causes and following results of it. (2-3)

If he be furnished with the grace on him by the time of his closeness to death, then despite the deficiency of service to the teacher, etc. he is likely to leave the body. Alternatively, if the grace of the Lord be caused to fall on him by his associates, friends, etc., he may attain Siva-hood by virtue of the inclination of the higher kind, without even having elapsed any time in observing the codes of conduct of the School. (4-5)

Even after having been initiated, if the person concerned may like to leave the body without much trouble to him, his teacher may arrange for his initiation in the rite of leaving the body immediately (utkranti). (6)

It has been pointed out in the Gahvara Śāstra that this initiation of immediate redemption from body should not be conferred on one whose malice has remained immature and sticking to his body. (7)

However, if the disciple be seen as getting consumed by old age and suffering from various kinds of diseases, it becomes necessary for the teacher to accord to him the redemptive initiation so that he may get associated with the Supreme Being. (8)

In regard to this kind of initiation our teacher Śambhunātha has observed that in according this kind of initiation care should be taken of the facts that the disciple's actions might have got ripened and he should have been initiated already. (9)

Having performed all the rites as indicated already, the teacher should purify the time followed by assignment of the mantra considered as performative of the function of a knife, burning and apt to cut the sensitive points of the body of the dying person. (10)

Having performed the rite of assignment, referred to already, which is like the fire of the time of dissolution, the teacher should make application of knife-like double-edged mantra from the toe to the top of the head, and assuming the posture (dharana) as fire torturous of all the sensitive points of the body and should fill the entire body from toe to head with air (through kumbhaka). (11-12)

NOTES:

This method is known as sarvamarma pratāpini dhāranā.

This operation should be done on the whole body from toe to top of the head followed by handing over the body to the night of death. This operation is conducted without any offering of oblation. It is applicable to those also who are leading the life of a samayin engaged in practising the code of conduct of the system, so is stated in the Mālinīvijayottara Tantra. (13-14)

Cutting the sixteen loci of life (namely, kula, visa, sakta, agni, pavana, ghata, sarvakama, sanjivani, kurma, lola, sudhadhara, saumya, gaganabhoga, vidyakamal, cintāmani and nadi), six circles (namely, nadi, maya, yogi, bhedana, dipti, and santa), three points of attention (namely, antarlaksya, bahirlaksya and ama) and the five spaces (namely, ananta, kha, hrdvyoma, bindu and nada) or from anywhere else as well as the root of the kanda, etc. should be cut with the contemplation on oneness of all, final oblation needs to be made to fire associating the disciple with his desired destination. (15-16)

Contemplating on the trident of knowledge as luminous and according luminosity to the triad of cakras should be understood, awakened, mobilised, ignited, incited, stricken at, taken round of again and again and brought to the circle of kanda, etc. particularly to the lotus of the heart. Placing it at the end of the twelve finger-ends which is the meeting ground of the point of start and end of the process of breathing or on the highest point (bindu) of being which remains beyond indication where the soul gets united with the Supreme Lord. (17-19)

It has been pointed in the Kulagahvara Śāstra that the aspirant who has reached this state of

his spiritual practice does not require the purifying rite for the sake of him including post-mortal offerings since he has become full in himself. (20)

It has been observed in the Diksottara Śāstra that by putting together the seed-sound of fire that is, r, h of the word hamsa, m of m-a-n and u of Rudra as rhūm should be assigned to the body of the disciple and repeat it hundred times without any agitation in the mind. Consequently, the disciple has the possibility of departing upward from the body within a moment and reach the highest state of being. (21-22)

Application of the same method has been suggested by the Siddhayogīśvarī Tantra. This initiation of departure from the body needs to be accorded only by the teacher who is accomplished in yogic practice. How can he offer it who has not practised the system of movement of prana? Alternatively, the teacher should utter this mantra close to the ear of the disciple again and again or even make the latter utter it himself while the teacher needs to keep himself busy with the act of purification of the essences as well as in making the disciple offer the final oblations to fire to the accompaniment of the force of mantra with the Supreme Being as its destination. (23-26a)

Even a teacher who is not accomplished in yoga may be capable of offering this body-redeeming initiation by virtue of his knowledge of the secret of it, efficiency in the application of mantra and power of meditation. Through the force of this initiation the disciple is made to leave the body within moments. (26b-29a)

Even without going into performances of any rite, the teacher is capable of redeeming the disciple from the net of the intervening essences acting as a covering on his being, by means of his knowledge of the Ultimate Reality and through muttering of the mantra concerning it close to the ear of the disciple and associating his inner being with the states of sakala and niskala one after the other or whichever would have been desired by the candidate. (29b-31)

In the absence of the teacher who is practising the relevant code of conduct of the School in the proximity of the teacher (samayin) and more so the kid-disciple may perform this act. By virtue of this performance by these associates of the teacher, the beneficiary of it attains the state of oneness with Rudra. This is so because both these associates of the teacher are very well authorised for muttering and reading (the sacred text) not, however, either for teaching or preaching besides studying. This is so because study is a part of their life. (31b-33)

It is like the sorcerer remembering the mantra of his practice within himself, though being possessed by the sense of the mantra himself, does not get affected by it since he is not applying it to anyone. As a practitioner of the code of conduct reading his text in the aloneness of his house does not anyway lose the effect of his study on account of doing rather some kind of good to living beings within him, even so is the positiveness, instead of negativity, of the effect of the study of these associates of the teacher. As study of a text concerning any system of knowledge is naturally meant for the learning of learners of it, the learner of it does not get affected by the learning of it in any way other than getting command over it as he is not applying its effect on anyone else as the object of it. Thus, gets annulled the scriptural restraint that its system should not be articulated in the presence of those who are not initiated. (34-37)

It is rather sad to extend the area of inaudibility of the mantras to walls also instead of keeping it confined to those only who can understand its sense and not entities like wall, insects, birds, etc. (38-39a)

There is no transgression of the restraint on recitation of mantra, as put by Sastras, before the person lying on the death-bed on account of the fact that though his senses have stopped functioning and thus have rendered him outwardly into a slab of stone, inwardly there is introverted consciousness awake within him which is independent of the senses for its illumination as it is self-luminous and though not responding to sensory stimulations for the

time being on account of willing to leave the body, his awareness has all the probabilities of being awakened following this state in the middle on account of the force of the mantra. (39b-42a)

Mantras comprise of words expressive of pure meaningful contemplation in close proximity of the Self as the source of consciousness. Therefore, though the senses of the dying person are immune to respond to the stimulation coming to it, yet his consciousness remains awake to the idea communicated to him through the mantra of the meaning of the same nature. (42-44a)

As air of slow motion becoming mixed up with that which is moving fast, it, too, becomes so, even so gets awakened the consciousness in deep sleep. Having become awakened, now it cannot be characterised as uninitiated. Initiation is a form of culture which now he has been accorded with. (44b-46a)

Therefore, if any observer of the code of conduct reads the mantras relevant to the context hearing which someone gets redeemed, there is nothing wrong in it in regard to violation of the restraint of the Śāstra liable to condemn him on this ground. (46b-47a)

In fact this restraint has been made with regard to initiation to prevent the reader from reading these texts before the uninitiated who having listened to it may result in condemnation of it out of his lack of faith in it. This is why such a reading has been declared as leading to his straying away from the provision of readership of it. (47b-48a)

As an apprentice of the code of conduct of the School if wanders applying the mantra to pieces of wood and clods is declared as a violator of the restraint of the Sastra, such is not the case of violation here. (48b-49a)

In this instance, on the contrary, since the apprentice of the code naturally wants to get confirmed in regard to the effect of the mantra, there is no harm in his use of it on one who is going to be liberated by the effect of it on him. (49b-50a)

Since the apprentice of the discipline is required to put restraint on himself so as to gain result in his venture, audibility of his articulation of the mantra even to a fly, needs atonement from him. (50b-51a)

In this way, the applicant of the wisdom of immediate liberation be he even an apprentice of it, needs to make use of it only with the permission of his teacher under circumstances as defined already only for the definite purpose if he himself has gained efficiency through practice in the movement of in-breathing and out-breathing. On even being authorised to make use of his wisdom in this regard, if anyone does not make use of it for purification of anyone who deserves its application on him, he is considered as deserving some such status as that of vidyeśa (instead of oneness with Siva) since he has not become fully enlightened in his consciousness. (51b-53)

This is how has been explained the method of application of the wisdom meant for immediate redemption from body in keeping with Lord Śiva's view of it as expressed in Mālinivijayottara Tantra. It can be applied by anyone on himself or through the teacher. (54)

All kinds of enjoyment abound in faults. Convinced of this, if the apprentice were to decide to leave the body, he, being offered this kind of initiation, is destined to become Śiva immediately. (55)

Thus has been explained the procedure of initiation meant for according immediate liberation and, as such, needs to be kept secret like one's life-force (prana). (56)

CHAPTER - 20

Process of Initiation of the Ignorant

Now I am going to talk about the process of initiation consoling to the ignorant. (1)

Take a copper plate in the left hand, triangular in shape as the sacrificial vessel with fire burning in it and sending upward its flame due to blowing of air, take up seeds (barley, wheat, etc.) in the right hand and put them into the fire and bring the plate near to the level of heart and think of the seeds getting roasted in the fire of the vessel known as ghorani, muttering the mantra consisting of three seed-letters of fire, namely, ra ra ra combined with phat and (show to the disciple) how the seeds are getting roasted and are being rendered incapable of germination. (2-4)

(Thus convince the disciple demonstratively) how these seeds having been roasted are being rendered incapable of germination. On the same analogy, all actions done under the fold of m \ddot{a} y \ddot{a} and hence being maladroit become roasted by the fire of mantra, meditation and yogic practices become incapable of sprouting. This elucidation was taught to me kindly by my revered teacher Śambhunātha. (5-6)

This elucidation needs to be presented practically before the disciple by the teacher to demonstrate how even immobile entities may be liberated from the evil of germination by means of ignition of fire and not talk of full awakening of consciousness. (7)

Initiation offered by the teacher who is aware of the effect of it on account of having attained efficiency in it through muttering of mantras, offering of oblation to fire, worship and meditation, is said to be illucidatory (sapratyaya). (8)

This kind of illucidatory initiation, however, should not be accorded to those who have renounced the world, are fully aware of the code of conduct of the system and are already aware of the Reality as such. In the case of such persons, there is no necessity of convincing them through such a demonstration. (9-10a)

Knowledge of self-convincement does not depend on any result while meditation, etc. depend on the consequence. This is the view of the Siddhā Tantra also. (10b-11a)

It has been stated in the M \ddot{a} linivijayottara Tantra by Lord Śiva Himself that in the case of initiation of such persons, the teacher may use the scale of examination consisting of the experience of delight, lightness, tremor, comfortable sleep and incitement. The quanta of these experiences themselves are expressive of the effect of spiritual values in the disciple

concerned, (11b-13)

Lightness comes due to elimination of weight which keeps the body attached to the earth owing to earthliness of it as the main factor which on being eliminated through the use of the mantra of weightlessness on him the disciple begins to float. All the rites in this regard as stated already need to be performed by the teacher. (14-15)

Thus gets explained the initiation of purification through the scale of measurement of its effect which may be convincing.

CHAPTER - 21

Initiation in Absentia (Paroksa Diksa)

Now is going to be explained the method of initiation in absentia. (1)

The case of initiation in absentia is put up before a worthy teacher for candidate's enjoyment and liberation both. The word prati (towards) as used in the Mālinivijayottara Tantra in this context amounts to mean 'in the presence of' for gaining his favour while the phrase tamārādhya (having worshipped him) is indicative of attracting the favour of him out of his pleasure. (2-3)

Due to getting associated with the teacher, notwithstanding even distantly, the candidate of initiation by virtue of the teacher's favour to him gets redeemed. This sense is conveyed in the relevant statement of Mālinivijayottara Tantra also. Use of the term tat ksanat, immediately, in the text bears out the relief to the candidate from undertaking the trouble of cultivating the desire to go to the teacher, etc. and yet getting redeemed. Such is the effect of the teacher's grace! (4-5)

Candidates deserving initiation in absentia are those who had devoted themselves to the service of the teacher to the extent of having got bodily attenuated and having died uninitiated despite having expressed their wish for it at the time of death, those who had been initiated in some lower kind of Tantra and even having the privilege of meeting the teacher of the higher kind of Tantra had died uninitiated, those who had died of some accident, or due to the effect of some kind of sorcery on them and those who in spite of having been initiated properly had failed to maintain the required standard of conduct. (6-9a)

In such cases, having listened to the request of the relatives, wives, friends, sons and out of his own compassion towards them, having understood the degree of descent of grace on them, the teacher needs to initiate them in keeping with their worthiness for the kind of it so that they attain oneness with Śiva. This has been stated in Mrtyunjaya, Siddhā and other Śāstras of the kind as mentioned by Lord Śiva. (9b-12a)

Suitable candidates of initiation for the sake of their redemption after their demise are kings, etc. who had died uninitiated, idle persons those who had died of failure, young, diseased, women and those who had attained old age. (12b-13a)

There is no necessity of worship of the teacher, etc. here since those are meant for enjoyment. Living in a specified place, sleeping in a paddy field, creation of circle (mandala) and arrangement for showing through images of dream the destiny of the individual is also not required here. Creation of the circle which is required for showing the candidate's proximity to the mantra concerning his state of satisfaction, offering of worship to deities for specified days also are not useful in these cases. (13b-15)

Rite, means used in it, place, circle, figure and mantra these six ingredients of action and five those of knowledge, namely, meditation, yoga, devotion, knowledge and oneness with the object of meditation and devotion combined totalling eleven factors are meant for siddhi in mantra. From amongst these factors, each one mentioned here subsequent is more important than its preceding one while all combined are most effective. (16-18a)

The spot of the rite should be abundantly impressive by being decorated with best kind of flowers. Possibly it should be the temple of Śiva where one may feel contented. The circle drawn here needs to be bedecked with three tridents, lotus and inner circles within the circle of the mantra. It should be such as anyone having just a look at it ordinarily may think of it as actually a circle of practice and attainment of siddhi particularly on account also of the written form of siddhi inside it, as has been pointed out by the Mālinīvijayottara Tantra. The entire circle should be illuminated wherein the disyllabic mantra needs to be all the more illuminated. The rest of the details are obvious. Therefore, there is no necessity of elaboration on them. (18b-22a)

Drawing a circle (within the broader one) and following the worship of Lord Siva there should be formed a figure of the dead made of (clay) cow-dung and kuśa grass and established inside it as a similitude of the disciple supposing it as the candidate of purification himself on account of the pervasiveness of the path of mantra having considered the candidate in the form of its similitude as having arisen above the Prakṛti, he should be taken as having reached the plane of the Puruṣa. With the use of the technique of mahājāla he should be pulled out of all the lower paths in the form of his inner being (citta) in the shape of the figure. (22b-24)

Having aroused the combination of prāṇa and apāṇa from the mūlādhāra cakra via the path of the net of innumerable nerves, striking through it the space inside the nose and throwing it out as per its own tendency throughout the entire span of the path of the inner being so as to capture in it the spirit of the departed person. This is known as the use of mahajala, great trap, for capturing the desired spirit from within the vast space of the inner being clouded by the smoke (of ignorance) and yet the spirit concerned being made luminous (by the force of the net of rays emerging from the mantra). (25)

Through the application of this device of the great trap the desired spirit is brought face to face before the teacher initially per force followed by its attraction from within the entire path as desired. As regards the technique of attraction and weaning out the spirit of the dead, it was taught to me by my revered teacher Śambhunātha. (26)

As a troop of armies having being disbanded long before and on being recalled, horses, elephants and soldiers of those of their respective regiments meet with one another filled with joy, even so waves of pranas flowing from within their respective channels primarily and secondarily meet together on account of having been captured in the trap. (27)

Just as being attracted by the wise teacher through the use of the great trap the spirit of the dead discards the impressions of the body from which it had departed, be it that of an animal or bird, etc., and returns to its prior yogic one, even so does the spirit of the dead concerned

comes to the trap under the effect of the mantra. (28-29)

There is nothing surprising in the abandonment of beings of their respective states, irrespective of the same being that of mobile or immobile, etc. and their respective loci having been assumed by them as a result of their previous deeds. (30)

The human body is authorised for redemption. Having assumed it, the spirit does not like to depart from it. Following its departure from the body, however, it has the prospect of going to Śiva. (31)

In this body is born some kind of transcendental attraction towards Śiva in the form of devotion, reasoning, wisdom and insight of the teacher even without having been served. (32)

(Supposing the initiation in absentia turning to be that of a living person, the problem arises concerning the possibility of his getting embodied in his similitude in the circle. In response to this question what Abhinava states is as follows:) In spite of continuing to remain in his actual body, the spirit of the person concerned has the possibility of embodying the similitude of himself in the circle made of kusa, etc. unconsciously drawn by the force of the net of the mantra. (33)

It is also possible that while on one hand his initiation is getting conducted through the use of yoga, mantra, performance of the rite, and application of the relevant wisdom of redemption, on the other he may happen to leave quickly his body itself. In such a situation even though almost asleep and bereft of body, under the attraction of the trap his spirit comes to the body of the kuśa which makes him avail of the result of the initiation also. (34-35)

As regards the representative body in the circle, it can be made of the jātīphala (nutmeg), etc. as per the choice of the teacher. On account of its appropriateness internally as well as externally, it would be supposed to be the best. (36)

Being captured and brought through the trap, the spirit concerned remains almost asleep due to lack of body, senses and manas. It neither moves, nor knows, nor speaks, nor has any wish. Therefore, the teacher needs to assume all these actions in him in keeping with his such responses made earlier and design the rites accordingly. (37-38)

By way of offering to him the seedless initiation, the teacher should perform all the rites as stated already. He needs to offer to fire the Unitarian oblation along with the symbolic body made of kusa, etc. Being offered to fire in this symbolic form, he gets redeemed from bondage and reaches Śiva not to return. (39-40)

That initiation is consolatory in which the symbolic figure made of kuśa shows some sort of movement in it. This is due to the effect of the imposition of prāṇa and manas on it by means of application of the mantra. This happens due to the person concerned having been active for attainment of Śiva-hood or owing to the effect of the initiator himself. (41-42a)

Kindred to this kind of initiation known as salvatory of the dead, is salvatory of the living which possibly is seedless. In it also the representative figure is made of kuśa and the great trap of mantra is used with due quantum of will to trap him as if his soul had departed. What is not to be done here is the offering of the symbolic figure to fire. (42b-44)

The teacher is liable to fail in trapping the spirit of the dead by means of the net of the mantra due to limitations of his efficiency for the task, lack in his spiritual elevation, occupancy of the covering (kancuka) in his inner being and the effect of either attachment or detachment towards the person whose soul is intended to be captured. (45)

If initiation in absentia were to be accomplished at several places of one and the same

person at different levels, the higher would prevail over lower ones and turn effective while the lesser one would serve as a means to it. (46)

If the object of initiation were to be enjoyment accomplished at several places by different teachers of one and the same School, the result would be a variety of enjoyments having the possibility of being made available to the person concerned. (47)

If the person to be initiated in absentia would have spiritually risen above allurement (maya) of all kinds, and yet were initiated for enjoyment, the effect of enjoyment would get annulled as detachment from enjoyment is a rare virtue (and hence more powerful). (48)

In any confrontation between one's own level of consciousness and anyone else's (including the teacher's), it is one's own consciousness which proves more powerful. In case of teacher's consciousness being inclined towards enjoyment and the disciple's towards redemption, it is the disciple's which overpowers the teacher's. (49)

Ācārya Dharmaśiva has observed as follows regarding the action in the fire at the time of initiation in absentia: "While making the final offering to fire in course of initiation in absentia if the fire produces the sound cit cit along with smoke, makes the appearance of the casting of blue cloud, burns and subsides momentarily, spreads its flame all around and moves downward or produces the sound like the noise of a crow, the teacher should mark it carefully. The candidate might have done any such heinous crime as murder of a brāhmaṇa and the like and, therefore, the rite of initiation should be stopped." (50-53)

Then the teacher needs to assume the role of Śiva Himself in His nine forms (namely, niskala, sakala, maya-tritaya, kalaniyati, raga, pradhana, buddhi, vidyā and parthiva) and having placed himself between phat and put along with five phat sounds of mantra should pronounce "I am burning the crimes of the disciple of so and so name", needs to end in eight phat mantras with the climax in the offering of one thousand oblations of tila and rice followed by the final offering. Through this performance the disciple is supposed to have got rid of his entire blemish and been made worthy of being associated with the Transcendent. (54-56a)

This best kind of rite is applicable to candidates present physically also who have obtained the force of the Divine. (56b-57a)

In case of the initiator himself not being so brilliant, he needs to be so by means of atonements, gifts on his behalf and practice of breath-control prior to performance of this rite without any doubt. Being thus purified and christened in his awareness he may bring liberation to individuals through his actual presence in this form as Siva deserving always worship as such. (57b-59)

Following his initiation, the disciple should not do anything objectionable including condemnation of the teacher. Having done so, he has the danger of going down to hell. This has the potentiality of making one escape the danger of going to hell. Thus has been recounted the rite of initiation in both its forms, relating to living as well as dead. (60-61)

Initiation in Raising the Emblem of Śiva (Lingoddharana Diksa)

Now I am going to speak about initiation in raising the emblem (linga) of Śiva (1)

It has been stated in the Mālinīvijayottara Tantra that one who has been taught this earthly meditation, does not turn back from it. (2)

One needs to be encouraged to follow the same practice at the time of initiation which he may be capable of in keeping with his capability. As regards the devotion to Śiva, following this line of practice, the devotee gets fulfilled in all his aspirations and by becoming redeemed of all his vices and being thus purged of them, the aspirant attains purity by the grace of Śiva. even though not exclusively devoted to Him. (3-4)

Being purged of his ills, he attains Śiva-hood having got burnt all the bonds keeping him tied to the world. Having talked of meditation on the Purusa. herein is explained by me the Vedantic mode of meditation. (5)

I have talked about it to Kapila in the first Chapter of the (Siddhayogisvari Tantra) by means of which he attained the status of the Supreme and does not descend to animality any more, remaining fulfilled within himself. (6-7a)

It is suggested by this statement that there is the possibility of redemption of those even who have remained committed to lesser ways until now. This is the speciality of Śaivism over and above all other Sāstras that except for knowledge of Śiva there is the danger of reverting to the animal nature. (7b-9)

Following are the steps of emergence from lower positions of other philosophical standpoints for attainment of Siva-hood under the inspiration of Śiva and the Sakti: descent of grace, getting purged of blemishes, willingness to approach the teacher, getting initiated, awareness of the higher ranges of the reality, getting rid of what needs to be abandoned, coming to the wave-length of what is aspired for, getting relieved of the desire for enjoyment and animality, relinquishment of ownership and doership and restoration to self-hood. (10-12a)

Anyone from amongst those also has the possibility of being uplifted to the status of Siva who until now had been lying on the lower steps of Vaisnavism, Buddhism, etc. by virtue of touch of Śiva's sun-like rays making his heart-lotus bloom. Consequently, the compressed sense of his Self as represented by the emblem (linga), moves upward following by his initiation to Śaivism. (12b-14a)

Beginning with making him to keep fast on the first day, the next day following the worship of the ground with recitation of the usual mantra, prayer needs to be made to Siva for his sake as follows: "This aspirant had previously been pursuing another line of approach to the Reality. Now, under your stimulation (he wishes to take resort to you). Kindly be compassionate to him as a result of which he may not have to atone for the mistake of desertion of the School and soon may become one with you getting granted to him the state of enjoyment or liberation as per his worth." (14b-17a)

Having obtained the permission of Śiva. he should be made to bathe himself in keeping with the tradition followed by being drenched with the sacred water. After this, he should be given pañcagavaya (five products of cow) and the tooth-stick. Then with his eyes closed he should be led to the ground of worship and made to bow before the Deity. (17b-19)

Pranava (Om), mātṛkā (hrim akṣa hrim), māyā (aum), vyomavyāpi (yam), sadakṣara (krim hsaum hsaum), bahurūpa (shauh hsauh) and netra (om hraum jvālā n) are seven well-known mantras. Out of these seven ones, anyone should be offered to the disciple to be muttered day and night on that day, taking food in small quantity or even keeping fast for that duration. (20-21)

After offering the mantra of his choice to the disciple, the teacher needs to purify the rite of offering in keeping with the common practice and also after having purified it in the fire he should purify the resolve of the disciple himself. (22)

Associating the name of the disciple with the purified mantra, the teacher should pronounce as follows: *krīm* (name of the disciple) *hrim prāyaścittam śodhayāmi phat svāhā* (I am purifying the entire rite). (23)

After making one hundred (and eight) or one thousand (eight) oblations to fire including the final one ending with word *vasat* the teacher should invoke the deity of the rite in the following words: “*Om vrāteśvarāya namah* (I pay my obeisance to you, the deity of the rite). This is being done by me under the permission of Śiva. You are the witness to this performance and to see that there does not arise any obstruction in his path.” (24-25)

This is to be followed by satiation of the deity of the rite ending with the word *svāhā* and excuse. At the time of sending him back should be uttered the words of excusal: “O Lord, excuse me for sending you back.” (26-27a)

Then on the third day besides performing all the rites of previous days, such as offering of oblation to fire, worship and satiation of deities concerned the disciple needs to continue to live in the proximity of the teacher and receive the mantra of his choice. (27b-28a)

Initiation of converts remains shorn of the right of initiation to disciples. However, if they prove to have been purified by knowledge, they are considered as worthy of this status also not only for redemption but also for enjoyment via application of certain means. This has been stated by *īśāna Śivadaiśika* who was conversant with the views of the Lord as expressed in His conjugal form. (28b-31a)

In the *Kāmika Śāstra* it has been stated that the disciple who dwells in the proximity of his teacher, keeps his eyes downward in the latter’s presence and sleeps on the ground as compared to him and performs all the rites as directed by him, deserves to profess the secret of this School not otherwise. (31b-32a)

This restriction needs to be followed particularly in the case of such a candidate who had been following previously another School of thought and had taken resort to a teacher who himself was not so knowledgeable. He should be given initiation only after being confident of his receptivity (to this higher class of discipline). (32b-33)

Since the mantra he had been muttering during the entire period of his stay in the proximity of that ignorant teacher was ineffective basically, the teacher himself needs to be blamed in this case and by no means the candidate. Therefore, the candidate needs to be purged of all his previous impressions before being initiated. (34-35a)

In the case of a candidate having been initiated previously by a teacher of any lower class of School of thought and if happening to approach to any teacher of Saivism out of his aspiration for an effective way out, the true teacher concerned needs to purge him of all his previous impressions before accepting him for initiation as per the procedure detailed above. (35b-37a)

Having approached the genuine teacher it is imperative for the disciple to display his worth before him particularly at the time of reception of the wisdom. If he does not respond properly or responds adversely, the teacher needs to reject him considering him as actually ignorant and do as follows. (37b-39a)

In this rejection, if the candidate is wise, he should not inculcate any doubt of it. Real rejection is that which leads to downfall and not that which results in deliberation on the higher course. (39b-40a)

Those who have been initiated in the Siddhānta School in its eighteen varieties have left it in favour of that of the Bhairava School in its sixty-four varieties. Such individuals need to be initiated under the Trika system. It has been recorded in the Siddhvirāvalī Śāstra how initiation of five-fold is the best. This is how a disciple placed on the lowest ladder (of learning) may get entry into the highest school of liṅgoddhāra. (40b-42)

That disciple also needs to approach several teachers, who has been stimulated by the Lord seated in his heart to acquire as much knowledge as possible in regard to Sāstras. He should receive initiations up to the ceremonial bath from them by virtue of which he may become as much knowledgeable as possible culminating in wisdom. (43-44)

It has been observed in the Śrīmat Śāstra at several places abundantly that as a black bee (hornet) moves from flower to flower for the sake of smell (or nectar), even so the disciple under the aspiration for knowledge needs to move from one teacher to another. (45)

(As a matter of justification for this kind of transgression of faithfulness towards a particular teacher) is the point that in receiving initiation from several teachers, it is the true and profound knowledge he gets transmitted to him which serves as the teacher and real form of initiation. (46-47a)

Having received the real stock of knowledge, the wise disciple needs to honour it as his teacher by moving from teacher to teacher under the motivation of acquisition of it. This is the statement of reaching the end of discussion on liṅgoddhārana dīksā. (47b-48)

CHAPTER - 23

Rite of Sacred Bath

Now is going to be expounded the system of bath under this School of Śaivism. (1)

Whatever has already been stated in the context of initiation of the child disciple as well as concerning the teacher, the same is the precondition of taking the final bath in regard to both the ends, that is, enjoyment and liberation in keeping with the order between the teacher and the taught. The teacher needs to transmit his authority to the disciple having found him capable of discharging his duty on all these three grounds, namely, possession of the entire stock of knowledge transmitted to him which had been in his own practice, willing to practise the same in his life and the possibility of furtherance on it. (2-3)

One, who is not found worthy on all these three grounds, cannot be accorded the entitlement of initiation over and above that of samayin as has been stated by the Kāmika Sastra, even though having taken the final bath. (4)

The teacher who does not know how to track along with the six paths inner and outer, he cannot redeem the disciple from the clutches of the world. This is what the Siddhayogiśvarī Tantra has observed. (5)

According to Kacabhārgava Tantra, knowledgeability is the main criterion of a teacher irrespective of lacking in other attributes. (6)

(In view of Abhinavagupta) the teacher needs to be learned in the formation and meaning of words, sentences, validity of statements, aware of the sense of all the methodical texts on Śaivism besides being compassionate (towards disciples). (7)

According to the Deviyāmala Tantra as instructed by Lord Siva, such a person does not deserve to be honoured as a teacher who has declared himself as a teacher, lacking in devotion to Śiva and yet for the sake of earning his livelihood has appointed himself as a teacher of Śaivism with all the instincts of animality dominating in his thoughts and behaviour. On account of besmearing ash to his body or on account of having been born of a Śaivite in spite of being a sheer storehouse of vices and practicing evil effect of tantra known as kunda and gola. He, too, does not deserve this title who shows himself off as a great Śaivite in spite of lacking in initiation in the practice of evolving the emblem of Śiva into Śiva

Himself. (8-10)

In the Mālinivijayottara Tantra there is no mention of any other requirement of the status of teacher except for the profound knowledge of the Reality in all its aspects which may enlighten the disciple. (11-12a)

It has been mentioned there in that text concerning the qualification of the teacher that he ought to be competent in practices of that yogic device by means of which the disciple may attain the state of fulfilment of his aspiration (be that enjoyment or liberation). (12b-13a)

Being a teacher of Śaivism with all its practicability, one needs to remain away from the Schools of Kanāda and others of the kind who hold the view that the result depends not only on the combination of the means of action but on something else also than the means. As a matter of fact, besides the means, the result of action is found to be nothing anywhere. In the Deviyāmala Sāstra it has been stated that places like Kanci, etc. need to be avoided for the practice of Śaivism as in these places there is predominance of propensity like anger, etc. Where there is true knowledge, there is no place for anger, etc. (13b-15a)

In texts like Deviyāmala Sastra, teachers like those who are self-appointed need to be shunned. All such restriction are made on the ground of performance this is how the restrictions have been explained. (15b-16a)

Therefore, leaving apart consideration of province, family, tradition, and bodily features, one should give priority to the integrality of knowledge of the person going to be accepted as one's teacher. (16b-17a)

As explained already, the disciple should offer oblation to fire and communicate his aspiration to the teacher. This is to be followed by the teacher bathing the disciple with water enforced by mantra and contained in sixty-four vessels altogether as stated already. After the bath, the teacher needs to explain to the disciple in detail whatever he has to do as the quintessence of the secret message of the Sāstras concerned ending with the idea that the disciple needs to be compassionate towards all his disciples in future supposing them to have come to him under the stimulation of Siva and Sakti combined. (17b-20a)

It has been observed in the Jñānottara Tantra that irrespective of the candidates being Brahmanas, Ksatriyas, Vaisyas, invalids, women, Sūdras and anyone else of this kind having come to receive the initiation, needs not to be subjected to examination on the occasion of initiation but on that of the trial of knowledgeability. This is so because it is the teacher himself who serves as the basic source of knowledge and hence is responsible for conducting the seven-semester function. (20b-22a)

Initiation, explanation, reception of grace, friendship, discussion about the Sastras, forging of oneness with Śiva and giving of food, etc., these are the items to be covered and observed in course of these seven semesters. As regards the procedure of bath, all necessary tools and objects such as that of digging, cot, etc., should be arranged by the teacher while the disciple following the ceremony of bath needs to honour the teacher with sacrificial gifts, etc. (22b-24)

(Having surrendered all his rights to the disciple) the teacher who is conversant with only performance of rites and is not knowledgeable, virtually loses all his right to initiate any other disciple except only with the permission of his erstwhile disciple but at the same time the latter needs to remain bowing before him respectfully. (25-26a)

(If knowledgeable) he, after transferring his rights to the disciple should move freely being completely redeemed of his responsibility of explaining the doctrine and initiating people to it. However, if he continues to remain doing all this, there is no harm in it, in the same way as in lighting lamps with a particular one without the same getting any way diminished in its power of illumination. According to the statement of the Siddhā Tantra if he is not

knowledgeable, he would suffer on account of offering initiation. (26b-28)

It is on account of imparting right instruction to people including disciples that the teacher is called Ācārya. As such, he should not show any kind of negligence in the performance of his duty which is so important as to lead people to redemption from the burden of birth and death. Being knowledgeable, if any teacher were not to initiate anyone just out of his pride of knowledgeability, he would suffer the life of hell or at least has the risk of getting diseased. (29-30)

The newly initiated disciple, on the other hand, having taken his bath and been accorded the status of teacher, needs to become established in his effective use of the mantra imparted to him within six months through meditation and muttering of it attentively. It is due to meditation, muttering of it that it would gain force and would have the possibility of breaking the fetter. Therefore, it is imperative for him to try to pay due attention to this point. (31-32)

The subtle force of life, prāna (known as kundalini having emerged from the mūlādhāra cakra) takes a stop on the navel (as the lower form of hrt, heart) and restarts from it in the form of a streak of light as luminous as the lunar orb and as much pleasing in look and as transparent as a crystal and pleasingly sonant moves upward along the series of cakras (namely, anahata, visuddha, ājñā. bindu, ardha-candra, nirodhini, nada, nadanta, śakti and vyapini) until it reaches the sahasrāra which is known as dvādaśānta. Here it enters into the starting point of the three channels of the life-force (known as ida, piṅgalā and susumna). Having filled up that highest centre of heart with concentration of consciousness, the aspirant needs to contemplate on the essence of the mantra luminous as a flame of the subterranean fire manifesting itself via eyes, apertures of body including hair all over the body. This flame spreading from the navel up to the crest has been consuming the stuff of life with the help of life-breaths (prana and apana) serving as oblation of clarified butter. It is via meditation on this sacrificial function being carried out by Nature in the cave of his inner being that the disciple needs to mutter the mantras (inaudibly) so that they can be enflamed, ripened, purified and become effective in yielding the fruit of liberation. (33-36)

The Deviyāmala Tantra has pointed out that the mantra concerned gets transformed into the great mantra if muttered (inaudibly) along the route of the cakras known as muladhara, kanda, navel, heart, throat, palate, half-moon, rodhika, nada, nadanta, sakti, samana, unmanā and pure supernal cakra, no matter as a whole or in the form of its seed-syllable. (37-39a)

The Spanda Śāstra characterises this kind of muttering as the vow of wisdom culminating in the mutterer's oneness with it and becoming effective in making the mantra getting materialised. Having gone through this process, mantras become omniscient and effective and as easily manageable as the organs of the body. (39b-41a)

Following his passage through the vow of wisdom the teacher needs to teach the doctrine and initiate as disciples to it only those who deserve it and by no means to undeserving ones. (41b-42a)

If the candidate of initiation be a follower of the Vedic tradition, he should be initiated only after making him pass through a practical examination contrary to his erstwhile practice concerning his amenability to the Saiva system of discipline and not otherwise. This is the view of the Ūrmi Śāstra. (42b-43a)

According to the view of the Brahma Yāmala Tantra, the disciple needs to continue to remain practising regularly, no matter in the least measure, such ceremonies as worship of the Nityās. If he be such as has gone through the vow of wisdom, he may get accomplished in it by just bringing it to his memory, O Dear observes Siva to Pārvatī. (43b-44a)

A candidate of initiation due to his knowledgeability remains unrecognised sometimes regarding his propensity of expanded egoism under the cover of his personality. The teacher

needs to be careful in initiating such persons out of his ignorance about him. On becoming cognisant of it, the teacher should not accord initiation to such candidates as it is full of hazards. (44b-45)

Having understood his knowledgeability, competence in yoga, ability to carry out the responsibility of the teacher, etc. he should be examined again and again to determine whether he is worthy or not in these respects. For this, the teacher should engage him in these tasks carefully to avoid any mistake in the judgement. (46-47a)

Now the problem is regarding the source of stimulation of the desire in the candidate concerned for the objective he was practically incapable of at present. If the source of this desire in him is determined as the wish of the Lord Himself, it is this source of the desire in him, which needs to be considered as his worthiness. (47b-48a)

It is true that an aspiration may arise in someone only temporarily not to stay with any measure of durability as the desire in the criminal to get rid of criminality, like the flash of lightning. Durability and fickleness of the aspiration in him also, however, are dependent on the grace of the Lord. (48b-49)

The candidate in whom the aspiration for the real knowledge of forging oneness with Śiva has not got rooted in any sense, does not deserve to be confided with this secret knowledge, as having received it from the teacher without any faith in him, he is likely to misuse it in the society (for some ulterior gain). Therefore, he need not be accepted for initiation in the School. If he has been initiated out of ignorance of his true character, this knowledge should be taken back from him. (50-51)

Having known him as indulging in acts of ungratefulness again and again, the teacher should meditate him as the lunar or solar disc lying before him and being engulfed by the lunar or solar eclipse having emerged from the space of comprehension of the lotus of his heart contrary to its luminosity and be overpowering it. (52-53)

Using this technique of vāmācāra (reversed form of spiritual practice) thinking of it as directed to its object, he should contemplate on the disc as bereft of its luminosity. By the use of this device against that foolish disciple bent upon misuse of his learning should be rendered ineffective. (54-55)

Now, the question is as follows: How is it possible to draw back the knowledge which had become through assimilation to oneself as a part of it? The answer as offered by the Sāstra of the system is as follows: If the knowledge concerned had gone deep to the inmost being of the disciple who had been considered as worthy of it, the withdrawal of it from him would have been rather impossible. The point of relief, however, is that he happened to be rendered foolish through the force of reversal of the Lord. Naturally enough, therefore, the learning concerned on account of its liability to misuse could not go deep to his inmost being. Since the teacher had become one with Śiva and therefore possessed of all five capabilities of Him (including concealment besides creation, sustenance, destruction and showering of grace), he is fully capable of taking it back from the disciple. (56-59)

As per the functions of Śiva in regard to the universe, the teacher can exercise all these four capabilities in regard to the pure essence including creation, sustenance, removal of blemishes, offer and withdrawal of grace. On account of his oneness with Siva, he has every right to exercise his capability of concealment. (60-61)

Therefore, in Saivism, on account of its being entirely the source of consolation, there is no place for anger even against the disciple rejected by the teacher on account of his foolishness. (62)

The disciple is known as rejected on whom the teacher has become angry on account of his worldly interests while the teacher is Divine on account of his faithfulness to his wisdom.

Therefore, the disciple misusing the Śāstra and hence practically deserving the anger of the teacher does not get burnt except for getting rejected. This is the instruction of our teacher that the wise teacher should neither be angry nor curse a disciple beyond rejecting him as he is expected to remain always merciful towards all including his disciples. (63-65)

Under the stimulation of the wish of the Lord, if anyone were to tighten the noose around his neck, how can the goodwill of the teacher be helpful to him in this state of things? (66)

The teacher is non-different from Śiva on account of his remaining always engaged in the worship of the compassionate figure of Him. He is, therefore, expected to remain so in his behaviour. (67)

This kind of Śāstra is meant for promotion of pure autonomy. Therefore the follower of it is expected neither to help those who are falling from their responsibility towards it nor to promote those who are falling from its following. (68)

As such, appreciating the autonomy of will-power of the disciple inclined towards it, the teacher needs to initiate him having kindly purified him through atonement. (69)

Having come to take resort to an upward looking course of discipline and getting discontented with it, if he moves to a lower kind of discipline, he cannot attain salvation. (70)

Having had to take recourse to a degrading kind of discipline and getting discontented with it, if he were to come to an upward-looking discipline and get redeemed of his sin, he has the possibility of becoming one with Śiva. (71)

Having committed crime to the king and taking resort to his minister gets punished but not the other way round. Therefore, it is imperative for anyone to look upward. This is the instruction of the Mālinivijayottara Tantra expressed there through the term 'by him' could not be saved. The same instruction is intended to be imparted here as well where the word 'by him' refers to the teacher (Malini 18.67). (72-74a)

In the same way, that disciple does not attain redemption who has been sought to be raised upward by a lower category of teacher and not by one who has uplifted himself by means of his practice of the wisdom. This is the import of the analogy of the lotus and the sun in the context concerned of the text titled Parātriśika. (74b-75)

Different is the light (of the sun) illuminating all the three worlds and different that of the illuminator of the night. Likewise, different is the knowledge of a teacher of the Trika system and different of those of other lower category of systems. (76)

Therefore in case of unavailability of the teacher of the primeval category (= Śiva), the disciple aspiring for getting uplifted needs to take resort to one who be imbued with the same qualification and capable of uplifting him. (77)

In case of availability of such a teacher why may an aspirant of liberation be impelled to commit the fault of deserting him. (78)

The fault under reference here is not worldly. It is the fault of ignorance, non-communication, communication of the inappropriate which is meant here. (79)

Another fault meant here is the disciple's lack of being convinced with whatever has been communicated to him. The main fault, however, lies in the bad effects these faults are prone to produce. (80)

There is no one who having got cured of his disease is not liable to give its credit to the physician unless out of his jealousy towards him he considers himself as having got cured by means of his own potentiality. In the same way, who may be that disciple who having

received knowledge convincing to him from the teacher may not be prepared to do whatever for the welfare of the teacher. If he does not do so, he should be taken to have stayed with the teacher with full confidence of the latter in him which really he did not deserve. (81-82)

All the faults of the teacher hinted at previously such as ignorance, etc. are not worldly. Whatever has been stated in the Mālmīvijayottara Tantra in this regard is intended to bring home this fact to the disciple. (As regards the faults of worldly nature) the disciple need not try to go into them be they auspicious or inauspicious, as the teacher himself knows what is appropriate and what is not. (83-84)

If, however, he engages in such heinous crimes as killing or stealing, he should be warned against these propensities gently by the wise disciple. As is self-evident from the adjectives used herein for such a prohibited deed, if even being warned against his engagement in them, he does not desist himself from his indulgence in them, the disciple needs to go elsewhere and contemplate on Siva Himself. (85-87a)

In such a situation, the disciple will not be liable to have committed the fault of desertion of the teacher. Rather his stay with that teacher any longer would have been to sow seed in a barren land or to travel at night amounting to taking the risk of life. If he feels afraid of the curse of the teacher, he should feel compensated for this danger in terms of having been saved of the greater danger of listening to his undesirable words. The same has been stated in the Mātañga Sāstra also which is not being quoted here out of the fear of lengthening the discourse. (87b-89)

The suggestion in the foregoing statement that he should go elsewhere and meditate on Śiva, amounts to suggest that being imbued with intense aspiration, he may get the germ of real knowledge sprout from within his heart by itself. So far as are concerned those who are possessed of low or mild category of spiritual capability, they too should brighten the same through this device as much as possible. (90-91)

This is something like attraction between a male and a female getting intensified into love and conjugal relationship culminating automatically into physical contact resulting in exquisite erotic experience of you. (92)

Now, what is the relevance of this elucidation in this context? In response to this doubt, may be asked about the impropriety itself. In fact, both the experiences belonging to apparently as mutually distant fields of life as conjugal love and spiritual bliss, are simply throbs of one and the same consciousness set apart through superimposition laid on it from the side of the viewer. (93)

Irrespective of having been set apart from the teacher, the disciple can attain the state of liberation through his self-effort provided he is intensively inclined towards it. (94)

All this deliberation on this point is not meant to suggest (the irrelevance of the teacher in the attainment of liberation) but to emphasise the point of importance of descent of the grace lacking in which it is rather impossible to attain that state like the safety of the person who has become the target of his master's anger without anyone powerful enough to intervene between the two. (95)

Thus, it is necessary for the teacher to strictly observe those principles (in his relationship with the disciple) which have already been laid down in this discourse. Otherwise, he has little chance of attaining Siva-hood, as has been indicated in the text entitled Trikasāra. (96)

Those teachers who do injustice to the Sāstra by deviating from their instructions, they are considered as fallen from the right path and have to dwell in the state of being known as Ardhanārīśapura. (97)

Elsewhere also it has been observed that if one were not to follow the code of conduct of the

system concerned, he is liable to remain at the state of Vidyeśa. At another place in the Śastra has also been stated that deviation from the prescribed code of conduct may result in the fall of the defaulter to the state of flesh-eater for one hundred years. (98)

The words here and there (iyat and tatratya) in the foregoing verse refer to teachers of the Trika, Siddhānta and Tantra systems who on account of deviating from the norms of their Schools are said to remain restricted to the state of the Vidyesa, Ardhanārīśapura and piśāca respectively. (99-100a)

These are the destinations of those teachers who profess for the state of enjoyment. As regards the destiny of the teachers of knowledge and liberation, there is no restraint for them. This has been stated everywhere. (100b-101a)

All these details are communicated to the disciple on the occasion of the ceremonial bath also. There is no necessity of mentioning the submission of the responsibilities of the teacher to the disciple nor for the vow of wisdom to be observed by the latter here. As regards the delivery of the mantra required to be practised by the disciple for his upliftment, besides obedience to the same by his students, the same to it also is a must. (101b-103a)

Thus comes to completion deliberation on the ceremonial bath as had been dealt with by Lord Śiva. (103b)

CHAPTER - 24

Deliberation on Post-Mortem Initiation

Now listen to the mysterious system of post-mortem ceremony as prescribed under the dispensation of devotion to Śambu. (1)

The post-mortem initiation needs to be accomplished prior to fall of the force or grace on those who might have been devoted to kinds of disciplines lower to the Trika including that of their teachers. So far as that of the followers of such a higher kind of system of deliverance as the Trika is concerned, it needs to be performed by the knowledgeable teacher, of those who might have transgressed its code of conduct. (2-3)

It has been observed in the Dīksottara Śāstra that the post-mortem initiation of those is necessary who might have committed the fault of transgressing the code of the system due to negligence or inadvertence. (4)

Whatever has been stated earlier in the context of the ceremony of elevation of the dead the same needs to be performed on the actual body of the dead in place of the symbolic. What has been stated already in this regard as per the Siddhā Tantra, the same is being elucidated here. (5-6a)

Whatever be final as per that account, needs to be performed right in the beginning including the mantras and letters. The same kind of reversal needs to be done in regard to the rites, briefly in the second place. This ceremony should be performed for the sake of those who might have died of some trouble in course of worship, meditation and muttering of mantras and not for those who be engaged in inner search (sadhana) as he is destined to attain liberation or at least the status of moving in the space of consciousness. (6b-8a)

There is no necessity of performance of this ceremony on the death of that teacher, no matter wheresoever meeting death, who might have got rid of his sense of ego by virtue of having realised consciousness as the essence of the reality. (8b-9a)

Those who might have got killed in course of their engagement in misapplication of mantra and kindred rites, and be destined to move to hell, performance of this ceremony by a merciful teacher (for the sake of elevation of their spirits) is necessary. In course of the burning of their dead bodies, there is no necessity of drawing circles, etc. (9b-10)

Some authorities are of the view that drawing of circle is necessary on the cremation ground also and thus having worshipped the Lord, all other rites need to be performed here also. The rites here would, however, be reversed. All the rites would begin from feet upward up to the head via yoga of action (kriya), knowledge (Jnana) and absorption (samadhi). (11-12)

As per the statement of the Kulagahvara Sastra, the soul of the dead should be stopped by the use of bindu, pierced through by means of the seed of Śakti, unwind the knot through sound, and make it bloom by means of the trident. (13)

All the kalās should be hit again and again by means of the aspirate sound inside the susumnā nerve as a consequence of which some sort of vibration is visible in the body of the dead, particularly in his left hand which creates confidence in the mind of the unfaithful in the efficacy of mantra and the availability of the state of redemption through its application. (14-15)

Indeed, it is for creating such confidence in the mind of the unfaithful that this device is applied to the body of the dead, though it may not necessarily be a symptom of redemption, according to the Kulagahvara Śāstra. (16)

The state of liberation is, indeed, extra-sensory and hence a matter of faith. Quiver in the body of the dead is really used following the ceremony of initiation as the faith-creating device in the efficacy of the teacher and his mantra to redeem the soul of the dead from the hold of the eightfold psycho-physical principles of the five elements to be captured by the five senses, mind, ego and intellect. (17)

In fact, the secret behind this device is to worship Brahma as the deity of the four-petalled mūlādhāra cakra (sruti-patra abja), Visnu as that of the svadhisthana, Rudra as that of the manipura, īśa as that of the anahata, Sadāśiva as that of visuddha, Śiva as that of the ajñā besides those of other cakras representing manas, ahañkāra and buddhi and offering to them the essences of their respective elements. (18-19)

Having offered the essences of these elements to their respective deities, the teacher should satiate them by offering one hundred oblations to the fire. This is the renunciatory initiation meant for purging the soul of the dead of its eight-sheathed enclosure keeping it away from the state of liberation. (20)

Following dissolution of the eight-sheathed enclosure (puryastaka), get eliminated the necessity of movement of the Self to any such state as the heaven and the hell. On having performed this rite, there is no necessity of performing any other rite popular in the society. (21)

It has been stated in the text Mādhavakula that after the death of the followers of the Trika system, such popular ceremonial rites as offering of pinda, water, etc. need not be performed. (22)

After worshipping Siva, cakras should be worshipped as per one's capacity on first, third, fourth, tenth, eleventh, every fifteenth and thirtieth day of the year following the day of death. (23)

Thus has been explained the post-mortem rite as delivered to us by Lord Siva. (24)

CHAPTER - 25

Post-Mortem Rite According to Trika System

Now the post-mortem rite is going to be explained in keeping with the tradition of the Trika system as recounted in the Siddhā Tantra in the context of deliberation on the mūr̥ti-yāga. (1-2a)

The procedure of this rite is meant for the sake of impure and purified both to be performed on the third, fourth, tenth day since the day of death as well as on the day of beginning and end of each year regularly by members of the family. (2b-3)

As done earlier, the teacher needs to mutter the mantra dedicated to Siva, offer oblations to fire followed by taking the object of offering in hands as symbolic of the food enforced by the

force of Vṛnhika, meditate on it under the supposition of its pervasion by the object aspired for. Then he should make an offer of its animality as the stuff of enjoyment to its enjoyer supposing his oneness with the disciple. This is the way how the disciple may get transformed into Śiva. (4-6)

Aspiration for enjoyment is another body of the dead supposed to be fettered and is taken to have been transformed into Śiva via this post-mortem sacrifice meant for elevation of the soul of the dead. (7)

Though the ceremony of initiation in itself is sufficient for the redemption of the disciple yet for the sake of his oneness with Śiva these rites also need to be performed. (8)

Plenty of action and practice in itself is sufficient for the profundity of result, even then for the sake of making it richer, the post-mortem rite for elevation of the soul of the dead needs to be performed. (9)

Even then, the days of demise of such knowledgeable and wise persons are celebrated as the teacher's day by their family members, associates and disciples as promoters of their traditions. This is the way how their contributions to wisdom fulfil the necessity of promotion of it transforming the days of their death into sacred days, parva, meaning derivatively fulfilment (on account of its derivation from the root pr, to fulfil). (11-12a)

This is why the days of birth and demise of such highly wise persons are celebrated as siddhi-days. It is imperative for their son-like disciples, therefore, to interconnect the idā and piṅgalā nerves of their bodies and make the life-force flow via the susumnā taking them as mother and father offering them to the Divine on these days. This has been suggested by Śiva Himself in Bharuṇa Tantra. (12b-14)

Though the timing of flow of the life-force along these nerves has been determined by the Creator Himself, for the sake of attaining siddhi the aspirant may make readjustment in it. (15)

Irrespective of the performer's relationship with the demised person concerned, while performing his post-mortem rite, he needs to satiate the teacher, the deity and the fire in coordination with the sādhanā of the cakras and on no account as per the fettered system of the Vedas. (16)

It has been stated in the Maukuta Śāstra that he who even having joined Śaivism, behaves as per the Vedic system in regard to worship of deities, cakras and sacrifices, make his position get degraded as that of a broken bell attaining the state of Rudra and enjoying the heavenly luxuries available there. (17-18)

As per the view of the Siddhayogīśvari Tantra, I am suggesting how to adjust the channel of the vital force on the nasal ground. Whichsoever channel of the breath be desired to become active at any moment, needs to be considered steadily to become active that way. The steadiness of the contemplation is sure to get materialised. An alternative device for the change is to press the belly by that hand which way the breath may be desired to flow with the result that the same channel would become operative. (19-21a)

In the same way may be adjusted the prospect of the departed soul in regard to the availability of the state of enjoyment or redemption to him via the performance of his post-mortem rite as has been instructed by Śiva out of His grace. (21b-22a)

Following the descent of grace on the disciple, whichsoever way the teacher thinks of his liberation that becomes effective. In fact, it is Lord Śiva Himself who is the real agent of this determination which is beyond the range of our imagination. As such, initiation by the teacher needs to be taken as just a way to it. (22b-24a)

As stated in the Matañga Sastra, in response to a query of sage Narada if liberation is possible through discrimination about the constituent elements of the Reality, initiation, and yogic realisation, what is the relevance of sticking to the code of conduct in this context? In response to this question, the Lord smiled and wondered why the sage was confused on that point. Mercifulness of the Lord is obvious to all who have the capacity to see things through. (24b-26)

In fact, poison, disease, weapons, etc. are more or less causes of death, while the real cause of liberation is contemplative devotion to the Lord Himself. Initiation, etc. are simply external devices applied for it only as secondary means to it; having listened to it, the wise needs to do accordingly to be sure of it. (27-28)

Therefore, it is imperative for seekers of liberation to take up to the higher kind of devotion. This is the way to get rid of the danger of the poison of confusion underlying the rite of post-mortem performance known as śrāddha. (29)

CHAPTER - 26

Duties and Conduct of an Aspirant

Now is going to be explained the norm of the conduct of living aspirants which they have to abide by. (1)

The initiation effective up to the end of the performance of the post-mortem ritual as deliberation on in the previous chapter is of several kinds. It is intended to cultivate the individual for the attainment of the state of enjoyment as well as liberation. (2)

The initiation accorded for the cultivation of impressions does not afford liberation directly while the seeded one proves to be liberatory but with the necessity of certain follow-up duties to be discharged. Both these kinds of initiation involve follow-up duties till the end of life and are meant for such disciples who have become son-like as a step close to attainment of oneness with Śiva. (3-4)

Be he an aspirant of enjoyment or liberation, he has been initiated by the teacher for the sake of cultivating himself in keeping with the demands of his inner being, the teacher and the Sāstra as determinators of his worth for the goal he aspires for. (5)

Thus, for the sake of considering himself as worthy of the objective as per the voice of his conscience as well as the norms established by his Sastra, he needs to fulfil all the conditions that are prescribed for attainment of the states of enjoyment and liberation. (6)

The aspirant needs to fulfil all those obligations which his teacher asks him to perform which may be instrumental in removing the obstructions in his path of attainment of the states of enjoyment and liberation, since the teacher himself is the best judge in this respect. (7)

Along with the teacher, the conscience of the aspirant himself is equally significant in this matter as the decisive factor. Therefore, concurrence of both may serve as the best source of determination what remains necessary to fulfil for the sake of removing the obstructions, etc. in his path. (8)

The aspirant who has ceased completely to depend on any external determinator in this respect deciding all on the basis of his conscience as also he who depends solely on the Teacher Supreme, both these kinds of aspirants are regarded as self-approved and seedless requiring no one to suggest to them what else they have to accomplish. (9-10a)

Since these types of aspirants are absorbed within themselves and devoted to their teachers respectively, they need to do nothing else besides their daily routines and incidental tasks avoiding all else just for fulfilment of their desires as the latter being peculiar in their nature require peculiar means to fulfil them. (10b-11)

As regards the daily routine tasks, they include performance of worship in the morning and evening, devotion to the deity, worship of the teacher, fire and study of the Śāstras and kindness to living beings. (12)

As regards the incidental tasks, they include performance of worship on all sacred days, muttering of mantras and occasional purifying ceremonies. (13)

Initiation offered by the teacher is said to be of several kinds. Expatiation, etc. on it is certainly considered as an incidental task. (14)

The teacher needs to explain to the disciple initially the method of daily tasks clearly. In view of his power of grasping ideas briefly as well as expansively he should offer to him the basic

mantra besides the secondary ones along with their effect and range of applicability. (15-16)

Even being initiated to the particular School if he were suspected to behave as independent of the norms of it, the main mantra should not be offered to him ending up only with the secondary one with the hope that through the application of it he may become worthy of the use of the other one also. (17)

The aptitude of receiving the main mantra, be he an aspirant (of oneness with Siva), of enjoyment or desirous of starting the practice of sadhana, may be examined through the method of throwing of spiritually enforced flowers on them. If the enforced flower is found effective, the mantra used in enforcing the flower should be offered to the particular candidate. (18)

Be it a case of offering the main or the secondary mantra to the disciple, the teacher needs to take an assessment of the qualification of the candidate before revealing it to him followed by giving a brief of the performance associated with it. (19)

Herein there is a directive for the teacher not to hand over the secret of the essence of the mantra in the written form to the disciple particularly if it relates to the systems of Trika and Kula. (20)

Mantras are of two kinds, lettered and communicated. That mantra alone deserves to be passed on to the disciple which might have been assimilated to the consciousness of the teacher. (21)

The lettered mantra is considered by us as devoid of force. It remains only indicative as read from the text as its effect is not likely to become forceful. (22)

According to the Siddhā Tantra, those persons are considered as spiritually accomplished and imbued with the samskāra of Bhairava who are capable of realising the force of the mantra having received it even from the text. Having understood this, the teacher absorbed in the delight of the Supreme needs to deal with such gifted persons in keeping with their gifts of divine nature. (23-25a)

The teacher needs to maintain secrecy so as to see that the practice of one disciple in regard to mantra may not be leaked out to the other, since leakage of the secrecy docs affect the practice adversely. Mantras addressed to the three goddesses (namely, transcendent, transcendent-immanent and immanent) to anyone of the three or only one of them in her conjugal form may be delivered to the disciple as purified by the teacher. While offering the mantra to him, the teacher needs to keep the pitch of his voice so low that he may not be audible to any third person and yet each syllable of it be distinct. (25b-27)

Right from the reception up to its application the disciple needs to remain mindful of purity on all these three levels that is the place of practice, body and inner being and then should conduct the assignment, meditation, muttering, poses and worship attentively. (28-29a)

Getting awakened in the early morning, having cleansed himself, he should first of all remember his favourite deity followed by coming home, facing north, cleansing the spot, the body and the inner being, assigning the mantras to their respective points, practising pose, meditating on the Divine with the sense of difference and non-difference both on the levels of body, life-force, intellect, space and earth. Then he should do mental worship, muttering of the mantra submitting all to the Lord. For the sake of reaching the state of his oneness with the sense of the mantra, he needs to perform all this regularly both in the morning and evening. (29b-33a)

Followers of some other Schools hold that the sañdhyā worship should be performed on four meeting points of the day and night including the meridian in all the ten directions. This, however, is the viewpoint of systems other than the Tantra. (33b-34a)

What has been stated earlier in the chapter on time in its fourfoldness, the same may be performed by way of worship combined into one. As such, the disciple may be asked to perform the entire course of devotion together just once since besides it he has to attend to so many other obligations such as study, understanding of the science of it and service to the teacher. (34b-36a)

By virtue of meditation performed only once on the meeting point of day and night, and getting identified with time itself in its entire span at the moment, may continue to remain so all the time on account of the impression of the same having settled in his mind. (36b-37a)

Therefore, the young disciple needs to perform the worship of the ground, etc. by means of flower, wine and other necessary objects in keeping with his capacity to afford. (37b-38a)

Having purified himself fully, he should perform all the rituals ending with mute muttering followed by keeping ready the vessel of worship by the use of the mantra addressed to his favourite deity. In this process, what that wise student needs to do is the sprinkling of water on the ground, flowers, etc. (38b-39)

Having conceived of the presence of the door to enter into and the seat for seating the teacher and the deities, he should offer worship to them along with the same accorded to his body also taking himself as possessed by Śiva. (40)

Having already cleansed the floor as transparent as the sky or the crystal, he should see the whole floor as embellished with the presence of the entire galaxy of gods. Visualisation of the presence of them there both by way of reflection and awareness is the real invocation of them just as it happens in the case of invocation of the deity of air through use of a fan. (41-42)

Just as the vibration of the omnipresent air by means of the fan amounts to invocation of it, even so the relevant circle of mantras would get actualised in its sense through this device. (43)

This point has been made out in the text known as *Catuskapañcāśikā*. The same point was stated by Lord Śiva Himself in *Nirmayāda Śāstra*. (44)

Lord Śiva is omnipresent and infinite. Even then, in the process of worship He is invoked and begged for his pardon. Having been enquired on this contrariety of reality and practice by the Goddess, He observed that it is only for the sake of satisfaction of the invoker that He happens to be invoked and sent off. (45-46)

It is for the sake of self-satisfaction of the devotee in the understanding that “the Lord was invoked by me, came and took His seat in the place of worship, became worshipped and prayed to be followed by sending Him off by me.” All this is meant for self-satisfaction of those who are ignorant. This is the only explanation of the contrariety. (47-48)

Having come to the discipline of the Lord, such people in course of time happen to understand the secret of space and time in this respect how these are sheer projections of the Self. (49)

For them whose whole mass of ignorance as darkness has been dispelled by means of the flame of the lamp of knowledge, there is no place wherefrom to invoke the Lord and send Him off as He is present everywhere in all forms including the subtle and the concrete. (50-51a)

Having invoked Him along with the deities of the mantras, welcomed Him by means of flowers, wine, incense, He needs to be satiated with due force of faith, devotion, recitation of mantras as also meat, liquor and blood, etc. in all details. (51b-53a)

In this context, if satiation of the deity of the invoked mantra were also not to have been done, he may take away half of the body of the devotee. I have been instructed like this by my teacher, honourable Śambhunātha. (53b-54a)

Whatever material brings expansion to the mind of the worshipper, the same needs to be offered to the deity by way of its worship, this is the view of honourable Śambhunātha. (54b-55a)

As regards the kinds of material to be used in course of worship of the deity, it differs with the category of the worshipper concerned. The worshippers being in the process of their spiritual exercise as also aspiration for enjoyment, prescriptions of the teacher and the Śāstra are to be followed strictly while aspirants of liberation and knowers of the Reality are free to choose whatever they like. (55b-56a)

He who wishes to bring a certain specification to the effect, should go for its specific causal material, one wanting to produce red cotton (in his farm), should go for such seed. There is enormous peculiarity in objects of enjoyment depending on the choice of the availability of their resources. (56b-57)

Peculiarities of enjoyment are dependent on such factors as keeping in accord with the consideration of time, place, quality, material, action, and quantity which may prove exhilarating to the heart as also whether the causes are external or internal being born of the determination of the agent of enjoyment. So far as the objective of attainment of liberation is concerned, these factors of specification have no role to play in it. (58-59)

In case of the objective being attainment of Brahman, there is no place for any kind of discretion of difference in quantity in view of the autonomous nature of consciousness and hence its being pure stuff of delight. As regards the factor of action, its involvement in it is required for becoming one with the Ultimate which in any case is exhilarating to the inmost being of the aspirant. (60-61a)

The delight which flows out of the sense of oneness with Śiva, the same needs to be offered as the means of worship at the highest state of one's being. (61b-62a)

O Lord, I have referred to you in my daily prayers as one who is worshipped by the knowers of the secret of the Reality by taking resort to the transcendent light which illumines the entire world and effuses all by the sense of supernal delight as also one for meditating on whom yogins take resort to the mūlādhāra cakra, worship you with flowers of their inmost sense of being imbued with the fragrance of their sense of delight and sprinkled with the sense of wonder while I keep worshipping you continuously day and night along with the Goddess inside the temple of my body by means of the invaluable vessel of worship (as this body). (62b-64)

To this triad of the worlds also I keep offering oblation which is filled with the sense of taste of various kinds, whose awareness lies concentrated in my inmost being by having been squeezed out of its dimensions of up and down in the form of the ambrosia imbued with the quality of removing the phenomena of death, old age and birth. (65)

The galaxy of gods should be satiated by means of squeeze of the sense of these three verses purified through contemplation. (66)

The offering of the squeeze is to be followed by display of postures mentally on the yogic pattern as also verbally through the use of mantras as well as bodily by assigning them to different significant points on it. (67)

Having muttered the mantra it needs to be submitted to the deity. This has already been stated in relevant chapters deliberating on the factor of action. (68)

This should be followed by the ceremony of sending off the Divine with the sense of oneness with Him or by offering of all to the fire as oblation for the sake of satiation of the mantra as per the instruction of the Śāstra. (69)

The sanctified food (prasada) should be offered to the deity of the door, that of the seat to the group of teachers and the remainder of it should be taken by the disciple himself dropping the rest in any deep reservoir of water. (70)

Aquatic animals were initiated at the primeval stage by Lord Śiva Himself through His incarnation in the form of Minanātha. (71)

If the sacred food gets eaten by such uninitiated creatures such as cat, mouse, etc. it may create the doubt of disease or even fall to hell. (72)

Therefore, the wise man who has transcended all fear of any such danger in his life should also not transgress this code of conduct out of his compassion towards people at large. (73)

With all His determination to remove all such apprehensions concerning disease and hell, etc., Lord Śiva Himself has observed in the Manmata Śāstra that the wise man should behave in such a way as the common people may not feel apprehensive of things like this. (In case of happening to have taken inadvertently food defiled by any such creature) he should take bath, worship the Divine by means of flowers and throw them in some deep reservoir of water. This has been characterised by Lord Śiva in the context of daily routines of an aspirant as a sacrifice apart from that in fire. (74-76)

CHAPTER - 27

Mode of Worship of the Emblem (Linga-Puja)

Now is going to be discussed the procedure of worship of the emblem in keeping with reference to it in the Mālinivijayottara Tantra. (1)

The crux of ideas underlying these mantras of the higher kind of Śāstra should not be exposed as it offers siddhi only when remains kept secret. (2)

Exposure of the secret of the source of siddhi through entry into the channel of its magnanimous force of delight renders it ineffective. (3)

Śiva is characterised as pervasive of everything as its enjoyer. Dissociation of Him from this characteristic role makes Him obstructive (4)

Śiva pervades everything by virtue of ascendance of His potentiality of action over and above

peacefulness on account of His will to enjoy which if exposed makes Him disappear from it. (5)

It has been stated in the Jñānottarā by the Lord Himself that Siva likes sacrifice. This is why He pervades the sounds of the alphabet at the top of them. In view of this liking of Him, wise men should not expose mantras of secret Śāstras particularly in tangible form. (6-7)

This is why there is an observation of another Śāstra that the representative symbol of the dead should be established anywhere else apart from the cremation ground and should not be applied to the Trika system, and if wished to be established at all, it should be just temporary. (8)

Until the son-like disciple or any other aspirant practising yoga under the guidance of a particular teacher attains oneness with Śiva as his ultimate objective, he is free to take resort to his favourite icon which may be tangible or intangible. (9)

Whether any emblem of Śiva needs to be established or not, in this regard the teacher should be enquired by the son-like disciples while the independent aspirant needs to decide it himself or he, too, should ask the teacher about it. (10)

During his stay with the disciple, the teacher needs to talk to Śiva praying to Him to remain there on that spot until he attains oneness with Him or at least remains alive. (11)

The emblem should be bāna-liṅga (found in the bed of river Narmada), or made of gems, pearls, heap of flowers, food, cloth or anything fragrant. Any emblem manufactured out of stone by any manufacturer is not admissible. As regards the metallic, only gold and none else is admissible. (12-13)

In this context there is no relevance of any measurement of the size of the emblem, etc. What is important is the enforcement of it by mantras of higher value which may make it yield the result aspired for. (14)

While establishing the emblem, purification of the spot is necessary as per the prescribed way. So is the case with the enforcement of it by means of mantra with the sense of stability. (15)

The other necessities are satiation of fire, ceremonial gift to the teacher in due quantity, donation to destitutes and oblation to fire in keeping with the capacity of the candidate. (16)

As regards the case of unmanifest emblems, the most important amongst them would be that which is not artificial. In the scripture this characteristic of it has been determined at various places. There is neither any provision for invocation nor for imagination (in Sastras) in such emblems as thread, vessel, banner, cloth, self-made bāna-liṅga and that which is available in the bed of any river. So is the case with seat, sacred food, part of mantra, time, picture, book, image carved on wood of the divine tree, devadāru (Cedrus deodara) or made of gold. (17-19)

The teacher may establish as an emblem of Śiva that artefact which may be manufactured by such an artist who may be truthful and initiated under Śaivism or that artistic creation which may be displaying the image of the skull as a whole or any part of it. (20)

Any golden article drawn with a linear, circular, trident-like or lotus-like figure may be admissible as an emblem of Śiva. I am going to talk about its characteristic feature as per the Picu Śāstra. Practice of yoga on any golden artefact shorn of defect is recommended as it is supposed to be fruitful. (21-22a)

Defects of such an artefact may be setting of cobweb on it, having become an antique or with some hole in it, uneven surface, association with disease. If anyone of these defects is associated with the artefact, it may prove injurious and if not so, it would form an excellent emblem. Some authorities have said that any golden artefact is supposed to be desirable.

(22b-23)

My teachers have said that care needs to be taken to see that the artefact is free of defect. Picu Śāstra has said that such is not necessary in regard to the use of it in daily ceremonials. (24)

As per the Siddhā Tantra, the artefact may be entirely one, divided into two, three or even four, similar to the face of a cow, of the shape of the full moon or lotus and in any case as clean and charming as gorocana, pearl, water, or crystal. There should be provision in it of holes numbering one, two, three, four and five as also of lines indicatory of fourteen disciplines of knowledge. Over all, it should be auspicious and beautiful in every respect. It should not be rough in its appearance, distorted in shape, divided, disproportionately lengthy, deep and disfigured with points. It should be smooth and adorned with figures of goddess drawn with a diamond needle. Lastly, it should look beautiful in all respects. The same specifications are necessary for the vessel of worship (arghapatra) also. (25-28)

NOTE:

Gorocana is an organic dye which has deep yellow colour as orpiment (auripigmentum) and is made from the urine of cow.

It is mentioned in the Brahmayāmala Tantra also that this vessel needs to be cow-faced with the surface of it like the back of an elephant or tortoise, round like a pitcher, and secretive in look. (29)

Following it, should be acquired a rosary on which, to practise muttering of mantra. It should be made of conch-shell, seed of lotus, pearl, gem, gold or rudrākṣa each later one being better than its predecessor. The number of beads needs to be one hundred fifteen, one hundred and eight, fifty-four or twenty-seven. (30-32a)

The five faces of the bead of rudrākṣa signify consciousness, dynamics, knowledge, wish and action. As regards the number of beads twenty-seven, these comprise of five basic elements of creation getting multiplied by five through intermixture and by way of addition of one in the beginning and one at the end as indicatory of the combination of all of them and transcendence. This number of twenty-seven by virtue of being assigned to the twofold factor of force and the forceful (Sakti and Siva) gets multiplied into fifty-four requiring a twofold ascription of them to the body. (32b-34a)

This figure of fifty basic sounds being multiplied by two in view of its assignment to two orders of sounds, namely, mātṛkā and mālīnī becomes hundred. For raising its status to the highest, another number of fifteen sounds should be added to it in the dual form of eight sounds of the mantra known as pib, etc., six sounds of the weapon mantra and the seed-mantra standing for the supernal wisdom, (para vidya). (34b-35)

On the occasion of initiation, it would be proper on the part of the teacher to make assignment of these fifteen sounds himself to the essence, states of creation, fraction, mantra, word and letters on the sacred thread of the rosary. Thus, the rosary in itself would be turned into the place of worship. (36-37)

With the help of that rosary having been worshipped, the disciple should do his muttering with full awareness of it on the pattern as stated in the Mālīnīvijayottara Tantra. Rotating the rosary in a circular way whatever the disciple utters assumes the form of muttering (japa) and whatever he happens to glance at becomes his oblation to the fire of awareness on account of his full entry into it. (38-39)

Alternatively, this is to be followed by preparation of the vessel of worship. It may be made of coconut, bilva, gold or silver. The method of worship with the use of it has been stated in the context of establishment, etc. Worship through it needs to be performed by filling it up by what is known as pañcāmṛta without any wavering of mind. (40-41)

NOTES:

Pañcāmṛta is a mixture of five kinds of food used in Hindu worship and pūjā usually, honey, sugar, milk, yoghurt and ghee. Basil (tulasi) leaves and dry fruits are also added to it. It is offered to Gods as prasāda and also used in bathing their idols.

As it has been accorded to worship, it should always be placed upside down except for the occasion of worship when it is reversed and is filled with the essence. After the worship the liquid put into it is taken up by the wise worshipper and is put again upside down. (42-43)

In the Śāstra known as Kalīmukha the objects like sword, knife, scissors and mirror used in course of worship should be made taintless. (44)

It has been observed in the Śāstra known as Bhairavakula that in the worship on familial occasions, the place of worship, fire, cloth, emblem, vessels, lotus flower, circle, statue, jar, group of weapons and thread should be used on their proper occasions avoiding any sort of confusion amongst them. (45-46)

For instance, if the purpose of worship is the wish to bring peace, water should be used as the medium of it. On the contrary, if the occasion be the desire to take revenge on the enemy, mantras relevant to the purpose as well as weapons, etc. should be utilised avoiding reversal in these articles. (47)

Those who have become rid of all desires, get the rest of the fetters shattered and filled them up with purified forms of the reality while sacred texts they have read and contemplated on as made available to them make them still more purified. Herein lies the relevance of these observations concerning the carefulness of performers of the ceremonies concerned. (48-49)

In this way, with the process of the aspirant getting established on his path of progress, he feels satisfaction, purity and mitigation in diversion. In this way, it is necessary for him to devote himself more and more diligently to the task of drawing the circle and satiating the deities in keeping with his capacity to provide for. (50-51)

With the foremost objective of getting established in the experience of oneness with Śiva, the (would be) teacher should continue to follow all rites and rituals along with the reality underlying them. (52)

On getting oneness with Śiva fully established along with its result, it is imperative for the son-like disciple or the aspirant, whosoever, to transmit the same wisdom and path to the next generation be it that of the disciple or the aspirant. (53)

In case of unavailability of any disciple deserving transmission of the wisdom along with the emblem, the latter should be submitted to some deep reservoir of water along with the prayer addressed to Siva to forgive him for doing so. (54)

This is the procedure to be followed in regard to doing justice to the emblem if established by oneself as instructed by Śiva. In case of the emblem, artificial or natural, having been established by someone else, what the disciple needs to do is to worship it methodically with the application of mantras of both impure and pure paths addressed to Śiva. (55-56)

This worship should follow all the directives in regard to its establishment, invocation and sending off as given already. (57)

Instruction in this regard has been given by Lord Siva Himself in Tantras like Aghoreśa and Svachchanda or even is being continuously given concerning the measurement of the circle and seat, etc. as the full, half or even of one-fourth size. (58-59a)

Thus, stands explained the procedure of worship of linga, emblem of Śiva in its various perspectives. (59b)

CHAPTER - 28

Deliberation On Incidental Rites And Celebrations (Naimittika)

So far we have stipulated the compulsory daily functions. Now begins account of incidental functions. (1)

That which needs to be accomplished compulsorily everyday is known as nitya while naimittika is that which, too, needs to be accomplished compulsorily but when occasion for it arises. (2)

Regularity of observance is the universal phenomenon of recurrence of days, months, movement of asterisks, and beginning of the day of the year. This is why observances related to them are known as niyata, determined. (3)

Therefore, such actions would be turned into incidental when their necessity of undertaking would be made independent of the regularity of the restriction of accomplishment on the part of the doer. This is the view of the wise. (4)

Performance of worship in the morning and evening as well as on mid-day is regarded as purifying and hence is considered as necessary for performance on daily basis in our system. (5)

The day of acquisition of knowledge, that of Sastra, meeting the teacher, brother, persons related to him, birthday of him, the day of his reception of initiation, birthday of one's own, day of post-mortal rite of someone related to oneself, day of warding off some calamity, day of delight, day of seeing something wonderful, day of meeting some yoginī (accomplished female practitioner of yoga), meeting with one's own children, special interpretation of scripture, etc., promotion in one's spiritual venture, seeing of the deity, seeing of dream of special significance, day of permission on the part of the teacher to move out of the academy, getting rid of indebtedness to someone of any kind, these twenty- three kinds of days are of incidental nature requiring to be celebrated according to the Tantrasāra. (6-9)

As regards the mode of celebration on special days, these are of two kinds, those which are related to our School and those which are independent of it. So far as the special days of our own School are concerned, these are eight as per the text named Yogasañcara. These are the seventh and the fourteenth days of the month and are dedicated to the Force of Śiva. First days of the two fortnights of the month and the last one at the end of it are dedicated to Brahma. The third and sixth days of the fortnight are dedicated to the Force of Kumārakārttikeya while the fourth and twelfth are dedicated to the Force of Visnu. The fifth and thirteenth days of the fortnight are dedicated to the Force of Indra. The ninth and eleventh days of each fortnight are dedicated to the Force of Varāha. The eighth and second days of each fortnight are dedicated to Candī while the tenth of each fortnight is dedicated to the Force of Yoga. Along with the tenth, eighth of each fortnight is also dedicated to the Force of Yoga. Thus, all these eight forces have been characterised as accorded each two days. (10-13)

Rest of the days of each fortnight are supposed to be dedicated to Forces other than these. These dates are determined so in keeping with the view of the Bhairava Kula. Haidara, Trikasadhāva and Kālikula and kindred traditions which also have expressed similar views in this respect. (14-15)

Special date of fulfilment is that in which the person concerned pierces through a certain cakra in his body which is indicative of awakening of a certain perspective of his consciousness. The word parva means the day of fulfilment. This is the derivative sense of the word in view of its derivation from the root pr, to fulfil. On account of this derivation, it amounts to fulfilment. (16-17)

The Haidara Śāstra takes this word as ending in a and n both. Those who are accomplished in making the breath pass through the cakras and hence in attaining the state of full awakening of consciousness, they become devout of it for ever. (18-19a)

Even he who has not become dedicated to the sanctity of that particular date, begins to worship it as such, owing to his mixing up with the congregation of Yoginis and Siddhas on that occasion and has the probability of developing kindred consciousness in him. (19b-20a)

As it happens in the case of entry into the hall of a dramatic performance the person concerned becomes one with the awareness of those who had been attending to the performance from an earlier point of time, so happens in the case of any new entrants in the field of yoga who does not take much time in coming up to the level of awareness others had reached already. (20b-21)

They take much less time to come up to that level of awareness by virtue of mixing up with the congregation of Yogins and Siddhas transforming that particular occasion as one of fulfilment or indeed as an auspicious moment of happening to possess a milching cow of desire and begin to regard that date as worshipable without any lapse of time. (22-23a)

As it happens in the case of someone attaining the state of prosperity long after and celebrating the success and inviting Yoginis and Siddhas as his most honourable guests but at the same time happening to receive some incidental guests and according the same respect to them also by way of fulfilling the necessity of etiquette of his family, similarly, O Goddess, whatever lies within one's heart as a matter of gift from his teacher in the form of mantra, yoga or the process of spiritual practice, may come to the stage of bearing fruit via devotion to it. (23b-26)

Worship of those who deserve it, O Goddess, yields attainment of whatever be desired, be it the state of enjoyment or liberation particularly in the form of satiation on festive dates. However, those who do not accomplish it due to negligence, they are derailed wicked and animal-like, O Beautiful Lady. (27-28)

One who does not perform daily worship due to scarcity, it is necessary for him to perform it on festive dates. Visit to holy places which has been recommended for the sake of attainment of knowledge, power, etc., as also for acquisition of special forces of control, exercise of power, attraction, killing of enemies, distraction, etc. all these become effective effortlessly if accomplished on such festive dates. (29-30)

Festive days are six due to their generality and speciality. The first and fifth days of the month are defined as honourable days. Owing to their respectability, festive days are addressed as śri-days. Due to their secrecy, these days should not be addressed simply by their proper names. (31-32)

The fourth, eighth, ninth, fourteenth and fifteenth days of both the fortnights are characterised as general ones. Thus the first and the fifth days of the particular month would need to be treated as general amongst the generals. This speciality of them is of eleven kinds. This is due to the fact that the ninth day of the bright half is regarded as a great festive date. (33-35)

The dark fortnights of Mārgaśīrsa and Pūsa months, the bright fortnights of the next three months, namely, Magha, Phālguna and Caitra, black fortnights of Vaiśākha. Jyestha, Āśādhā and Sravana, fortnights of Bhādrapada, Āśvina and Kārtika particularly those days of them when there is ascendancy of the sun, moon, Brhaspati and Budha, all these are regarded as

festive days. (36)

The bright fortnights of Uttara Phalguni, Caitra and Magha, Pusya, Pūrva Phalguni, Karna, Satabhisa, Mula, Rohini, Viśākhā and Sravana Naksatras are of special importance. (37)

Ninth dates of the black fortnights of Mārgasīrsa and Pusa, full-moon days, twelfth and thirteenth days, eighth, ninth and tenth days, first day, eleventh day, sixth day are regarded as specially sacred. So is the importance of the first night, midnight of the two, midday and the beginning of the day. (38)

Again, the first night of Margasirsa, two midnights, five mid-days, beginning day of Sravana, mid-day of Bhādrapada and the full-moon day of the month of Pausa (Pūsa) are especially sacred. On these days, daughters of the lowest castes, harlots, lovely messengers (duti) who are knowers of the essence also deserve worship on these occasions elaborately as well as briefly in the same order from the beginning up to the end of the sacrifice. (39-40a)

Contacts with these females need to be made on the particular festive days particularly as a residue of sacrificial rites and the rest of the celebrations done publicly. (40b-41a)

(While the first part of the sacrifice is devoted to preparations) it is the period following that of preparation which needs to be devoted to the main performance. The climax of the rite needs to be performed well within the proper time. As regards the preparations for a particular kind of sacrifice, these should be made in the rest of the months of the year while the main part of it needs to be performed in the month of Āśvina without any consideration of union of grahas and naksatras. (41b-43a)

The twelfth day of the bright fortnight of the month of Phālguna particularly in view of the effect of the thirteenth day on it is considered as the most important for any sacrifice of the kind. (43b-44a)

The whole time of day and night combined should be divided into three sections, namely, first, second and third. Out of these three sections that which be most significant should be devoted to the task of worship particularly if it happens to have added to it the feature of suitability from the viewpoints of the favourable unification of naksatras in the circular movement of the asterisks. The main part of the sacrifice needs to be performed well within this period irrespective of the intention behind it be that of peace or violence as per the advise of the director of the performance. (44b-47a)

Some authorities are of the view that on the lapse of the definite duration of time ascertained for a particular sacrificial performance some other suitable date should be chosen for the completion of the sacrificial rite concerned in view of the union of the asterisks favourable to it. Our teachers, however, do not agree with this viewpoint. As per their view, it is the particular date which is more important than a particular section of it. Out of the two determinants of date and time, while the sun is primary, the moon is secondary on account of the former representing the indicator and the latter the object of indication. Thus, the former comprehends all as a whole while the latter makes explicit with the help of the planets. (47b-49)

Thus date becomes the main part of time while planets and asterisks are just attributes to it adding certain specifications to it. So has observed the Lord as is borne out by Trika, Bhairava and Kula Sāstras. A particular occasion in this ambit of date and duration of the meeting of asterisks is of least significance. (50-51)

In the case of unavailability of the meeting point of planets and asterisks, it is the prescribed date which needs to be accepted as the day of worship on account of it being the main factor in course of the passage of time. This decision finds an apt support in a Sāstra (i.e. Mimamsa, though other than the Śaiva) in its prescription of sacrificing a black goat in case of unavailability of a white one. (52)

If the Śāstras like Urmi and Kula, etc. lay stress on the occasion of performance of particular

rites on particulars of them; that is meant only for some kind of action done mainly for some sort of desired results. For instance, worship, meditation, muttering of mantras on the festive date of the midnight of the month of Pūsa even outside the circle yields the same result as is available through the performance of the same acts from within the circle in the month of Māgha. (53-54)

While the desired objective of friendship, wealth and association is achieved soon through worship from within the circle during the months of Phalguna, Caitra, Vaisakha, Jyestha and Asadha, one can overpower one's enemies by breaking stone angrily within the circle in the month of Sravana, Bhadrapada, Asvina, Kārttika and Āgrahāyana. Lord Śiva has said that by moving all alone during the midnight the aspirant attains instructions of some accomplished (siddha) unseen agency. (55-56a)

In the absence of meeting points of asterisks, it is necessary to choose the opportune time of the day which obviously would promote the cause of the doer. (56b-57a)

If one were to get to accomplish something on a day which is favourable from the viewpoints of the asterisks as well as the occasion besides that of the date itself, one should welcome it as the best for his undertaking. (57b-58a)

Whatever has been stated above in regard to the negativity of time is applicable not only to action for desired effect. According to the Bhairavakula and Urmikula, this is significant also for avoiding wastage of the proper occasion for action. Those doers are stupid, wicked and animal-like in their actions who do not understand the significance of the occasion of action. (58b-59)

Non-performance of any ritual of desired result may not be any cognisable obstruction. What is significant in this context is the performance of the main part of the sacrifice within the ambit of the circle. This is going to be elucidated hence onwards. (60)

What is characterised as mūrti-yāga in the Siddhayogīśvari Tantra may be regular as well as incidental as has been stated by Maheśa. In this sacrifice, cakra-yāga is regarded as the main item particularly when it is meant for achieving the desired result. As performers of it are required to be knowledgeable of it as well as practitioners of yoga irrespective of being males or females since such an individual is the best performer of it. In view of the Diksottara Sastra, his food is regarded as Brahma, drink as Visnu and enjoyment as Siva and he himself as the uplifter even of those who lie in the lowest rung of the society. (61-63)

Whatever such a knowledgeable yogin offers as oblation to fire or desires out of it, happens to offer or desire for the sake of the entire world irrespective of the receiver being mobile or immobile. It has been stated in the Diksottara Śāstra also that as food he is Brahma, as drink Visnu and as enjoyer Śiva and is capable of uplifting even those who lie on the lowest rung of the society. On account of being all-in-all, whatever he eats, amounts to eating of the entire class of people of his kind all at once. Addressing to Parvati, His wife, Lord Śiva has said, "O Dear, there is no count of those who get fed by him. Whatever serves as food in his case, is of the nature of māyā while I in the capacity of Śiva serve as the eater of that food. One who takes things like this, he is the essential teacher. He becomes a divine entity, as it were, having seen whom coming to them, all vegetations of the world feel fulfilled with the idea that their mission would get fulfilled today itself by making all the living beings of the world cross over the world which is the sea of change and trouble by virtue of entering into his mouth as the supernal state of being. As distinct from him, other eaters are enjoyers of only the apāna breath as inverse of the prāna which moves upward. On feeding of him, O Lady, hundreds of families get immediately redeemed of the drudgery of the ocean of the hell." (64-71)

It has been stated in the Niśātana Śāstra also that by following the ideal of such enlightened persons coming to one's ears from the mouth of the teacher the disciple gets virtually liberated leaving only his body to behave just mechanically in the world. So becomes even if the recipient of the message be a drunkard, possessor of stolen articles, killer of a Brahmana, having illicit relationship with his teacher's wife, belonging to the lowest caste,

young, youth or old. The man of wisdom proves purifier of even the entire country as wherever he lives, that place becomes the abode of gods along with their servants. Therefore, such a wise man should be chosen as one's teacher and the entire responsibility of mūrti-yāga needs to be invested in him. This is the viewpoint of the Yogīśvari Sastra, irrespective of the occasion of the performance be inauguration of a higher status, days of celebration, solar or lunar eclipse, day of any local celebration, day of marriage or that of sacrificial performance by Brahmanas, that of initiation, confirmation of anyone as an observer of the rules of a particular School of thought. (72-78a)

Mūrti-yāga meant for fulfilment of a certain desire is of five kinds, namely, kevala, yamala, misra, cakra and vira sañkara. The kevala mūrti-yāga is performed only by teachers or in association with his associates. The yāmala mūrti-yāga is performed by aspirants along with their wives or with the aid of harlots fetched on payment. As regards cakrin, etc., they are performed in association with Sakti, etc. as will be detailed out subsequently on their opportune occasions. It yields all kinds of results. The vira sañkara yāga is performed together by all without any discrimination amongst the participants. (78b-82a)

The seating arrangement of participants of the performers in this last kind of mūrti-yāga is as follows: The teacher sits in the centre of all of them. The first row around him consists of people of the teacher's rank around whom are seated practitioners of the code of conduct of the system. In any case, the teacher sits in the middle of them all sitting in three rows. (82b-83)

The seating is followed by paying homage to all of them in the same order by means of perfume, incense, garland and clothing. (84)

In case of the circle being of one row, the uni-heroic (ekavira) procedure is adopted, in case of it being two, the conjugal, in case of triple and six-fold, the triple and the six-fold. So is the case with the seven and eight-folds accordingly. Thus the wise worshipper needs to worship the recipients of it also with vessels filled with (wine and meat). Satiation is impossible to get accomplished without the vessels as in the absence of it the rays of the flame of consciousness do not get satisfied. In that case, the vessel if shorn of the wine and the meat would become shorn of the spirit. The object of enjoyment in that case would be the Force (Sakti), the enjoyer would be Śiva. Thus, the individual, the Force and Siva, all these three ingredients of the Reality would be available meditatively together there in the vessel of the worship. (85-89)

This is to be followed by satiation of guests of each circle one after the other beginning from the exterior most and ending with the teacher. This forms one circle of the rite. In this rite the performance should begin with satiation of the deities followed by that of the vīras and their Forces. This is the order as practised by our teachers. After according this honour to the invitees, they need to be served with special meal known as avadamśa which is inclusive of meat, fish, etc. and the method of serving it to the guests is known as prakirana which lies in placing the container before the guest requesting him to take from it himself whatever he would like to take out of it. If there be any scarcity of vessels for it, the invitee may take the preparation on his palms joined together known as vellitā śukti which is formed by placing the right palm above the left slightly curved so as to take the shape of a vessel to contain something liquid with least danger of leakage. This is the view of the text known as Siddhāmata. (90-95)

Joining of the palms along with the setting of the fingers needs to be such as drops of the content may not leak down on the ground in the process of drinking the content. In case of leakage of any drops, however, such unseen agencies as Vetālas, Guhyakas and Bhairavas are supposed to receive it in the form of rays prior to the drinking of it by the invitee himself out of the remainder lying in his palm. Prior to completion of this part of the ceremony, if anyone happens to drop in inadvertently, he should not be entertained, and if let in at all, the details of the ceremony should not be divulged to him. (96-98)

NOTES:

Vetālas are ghost-like beings and are defined as spirits inhabiting corpses and ground

channels.

Guhyakas (giants) are class of demi-gods who like the Yaksas are attendants of Kubera (the God of wealth) and guardians of his treasure. They are said to live in mountain caverns.

Having performed all these ceremonies in the same order the wise performer should offer sacrificial fees to those who deserve it as also embrace one another, offer betel leaves, clothing, etc. As the fee he should not give any less than half a rupee to the observers of the code of conduct, double of it to others and the double of the latter to the teacher. This is the procedure of the mūrti-yāga which is the most important amongst all the sacrifices. In case the sacrifice being meant for fulfilment of any desire, the same procedure should be adopted by performing it seven times. (99-101)

The motherly deities of the sacrifice first of all identify the house of the sacrificer, followed by his capacity and incapability in order to assess his worthiness for the performance. Then they come close to him and being satisfied with his worthiness, they get inclined to grant boon to him becoming one with his family. This mūrti-yāga should be regarded as favourite for performance. It needs to be performed secretly at night beside the house so that these invisible and secrecy-loving Forces may meet with one another in confidence. (102-105a)

In case of impossibility of performance of murti-yaga, one should worship even girls for the sake of fulfilment of desire. The girl should be such in whom youth must be still unmanifest in the form of breast and monthly cycle. The date may be the first day or night of the fortnight conjoined with the asterisk Sravana. Another optional date is the fourth of the fortnight falling in the range of the asterisk Uttara Phalguni, Uttarāsādhā or Uttarābhādrapada. The third option is the Hasta asterisk and the fifth day of the fortnight. The fourth option is the sixth date of the fortnight falling on the asterisk Purvaphalguni, Pūrvāsādhā or Pūrvābhādrapada. The fifth option is the seventh day of the fortnight coinciding with the asterisk Punarvasu. The sixth option is the eighth day of the fortnight coinciding with the asterisk Maghā. The seventh option is the ninth day of the fortnight coinciding with the asterisk Rohinī. The eighth option is the twelfth date of the fortnight coinciding with the asterisk Mūla. The ninth option is the Pusya asterisk falling on the full-moon day. The tenth option is the full-moon day coinciding with the asterisk Āśvinī. Eleventh option is the fourteenth day of the dark fortnight coinciding with the asterisk Dhanisthā. (105b-108)

According to the Siddhayogīśvari School of Tantra, ninth day of the asterisk Rohini, fourteenth day of Pusya, fifth of Hasta, twelfth of Mula, first of Sravana, fourth of Uttara, sixth of Purva, eighth of Magha, full-moon day of Āśvinī, seventh day of Punarvasu, and the fifteenth day of the dark fortnight of Dhanisthā are the most cherishable timings for the performance of the Mūrti-yāga. The days recommended for its performance are five, namely, Sunday, Monday, Tuesday, Wednesday and Friday. By virtue of performing the Mūrti-yāga particularly on days recommended for it even the observer of the code of conduct becomes accomplished without doing it in any circle. (109-111)

Now is being recounted the purificatory method as laid down by Śiva clearly and indicated through Śāstras titled Ratnamālā and Trisiras, Siddhātana and mainly in Mālinīvijayottara Tantra and Mālā Tantra. (112-113)

The Serpent of Cosmic Remainder (Sesanaga) under the effect of the poison as well as fatigue of serving as the mathani (churner) of the ocean did not stay at home during the rainy season, so goes the story. (114)

For the sake of his purification, he led the life of austerity worshipping Lord Śiva for one hundred divine years which is ten times lengthier than the human's. (115)

He requested the Lord having been pleased by him that during the rainy season, he was incapable of staying at home in the lower world. The Lord also allowed him to dwell in the lock of His hair. The serpent, therefore, was placed in His lock of hair by the entire group of gods. When great ones become honoured by great ones, there is no wonder in their having

become honourable universally. Therefore, the aspirant needs to purify himself through the performance of this mūrti-yāga by all means which lies at the head of all gods as well as the Lord. The aspirant purifies himself through the performance of this sacrifice to such an extent as even ten crores of other sacrifices are incapable of. That initiation, that knowledge and that service to the teacher all prove futile if remain shorn of this purificatory sacrifice as the results of all these acts are taken away by the serpent by the order of Śiva. As such, it is imperative for all knowers and observers of the Kula-system of discipline to perform this purificatory sacrifice by all means. (116-121a)

The duration of the performance of this sacrifice extends from the beginning of the bright fortnight of the month of Āsādhā and ends on the full-moon day of the month of Kārtika. The word kula in this context is taken by some authorities in a different sense. Followers of the Nityā Tantra admit the last day of the dark fortnight of the month of Kārtika as the final date of this duration. It is on this date that they admit the completion of the circle of nityā. (121b-124a)

They hold the view that Kula-parva falls on the last day of the bright fortnight of the month of Māgha. Since that is also the full-moon day, that date is known as Kula-pūrnimā. (124b-125a)

The year is divided into two known as Dakṣiṇāyana and Uttarāyana also known respectively as kula and akula. The last day of the month of Māgha is also known as the final day (of the year) as well as that of the movement of the sun in the southern hemisphere, which is the hemisphere of darkness. (125b-127a)

Thus, the Lord has elucidated time in its various perspectives which have got formulated in as many forms in the Śāstras. In the conventional text known as Ratnamālā Kulāgama this all-round purificatory rite is recommended for performance in any case in the bright fortnight as it is supposed to form the bright petal of the lotus of time on account of its association with the Force. (127b-129)

This purificatory rite is performed on account of its complementarity with the time of movement of the sun in the southern hemisphere. The purificatory garland made for its celebration consists of one of the following strings, namely, one, two, three, four, five or six. It should be studded with pieces of gold, precious stones and pearls strung in threefold golden wire. There should be one hundred and one knots in it when it be meant for the teacher while one hundred and four if meant for the grand teacher and one hundred and eight in the case of being meant for the teacher supreme. If it be meant for any previously known accomplished yogin or highly learned teacher, the number of knots would be one hundred and fourteen. If it be meant for anyone of the rank of Śiva, it should consist of one hundred and eight knots studded with various kinds of gems. For the same meant to be dedicated to the institute of learning or in the form of an akṣa-sūtra, etc., it should again comprise one hundred and four or eight knots. If it be meant for any student, the string may be made of silver in the scarcity of gold. In the scarcity of silver, too, it may be silken or even cotton and yet wound in a twice three-folded form. Thus, it would become nine-fold. The folds may further be increased via the same process of triplication up to the number of rays of the sun. In this process of triplication, the number of strands as eighteen would be the lowest, one hundred and eight would be the middling while triplication of the same would be the best. (130-136)

The knots stand for the number of essential elements as admitted in the system of its six paths. Otherwise, they may be taken to represent expansively as well as summarily the system itself in its peculiarities. (137)

These strings need to be submitted to the person concerned with the sense of worship as a token of completion of the course in its entire multiplicity. (138)

The length of the string needs to extend from neck to the throat, from neck to the navel or from head to toe measured by one's height or that of the teacher. The offering should be followed by a lot of celebrations along with the homage to the teacher. (139)

In course of the celebration, the administrative officials also should be honoured with cash awards, clothes and festive foods. The celebration needs also to be accompanied by programmes of music and dance. (140)

The celebration may continue for four months, seven days or may be finished within three days in case of scarcity of time. Following the celebration, Lord Śiva needs to be begged for His pardon before dismissal of the circle, etc. (141)

Following the worship of the circle, as referred to already, the fire also should be sent off to be re-invoked each month, at each four month's period or at least yearly in keeping with one's capacity. All this can be accomplished with the use of grasses like kuśa and kāśa in the scarcity of gold, silver or precious gems. (142-143)

In case of being possessed of wealth, however, if the disciple would choose to abstain from spending it, the consequence would be disease and fall to the hell. Lapse in daily worship gets compensated for through worship on festive day while lapse on the festive day becomes compensated for worship on the purificatory occasion. (144-145a)

Compensatory to lapse of worship on the purificatory occasion for the wise is muttering of the mantra. By getting very well purified by muttering the mantra, the aspirant needs to return to his routine course of worship. This is the way out as per the advice of the Supreme Lord. (145b-146a)

Now is being presented clearly the system of purification over and above the last one also as it is mentioned in the Trīśiras Śāstra. It comprises three main factors of Śaivism (that is, Śiva, Śakti and the individual), five faces of Śiva (namely, Sadyojata, Isana, Tatpuruṣa, Aghora and Vamadeva), His five corresponding Forces and thus in all consisting of ten plus eighteen factors plus six sources. (146b-147)

Those who have failed to observe the code of conduct, proved to have brought blemish to the teacher and the Śāstra, etc., have not maintained continuity in the celebration of regular incidental and festive occasions, have promoted in a subtle way some or the other criminal act inadvertently or willingly, it is for their redemption that the purificatory rite be performed in relationship to Śiva. The time of its performance starts with the beginning of the month of Śrāvaṇa ending with the bright fortnight of Kārtika on any auspicious day avoiding the inauspicious and the dark fortnight as that may be ominous for the performer, the nation and the king, etc. (148-150)

The purificatory thread may be made of either of the fibre of patta, silk, cotton or kṣauma as per the status of people belonging to the four stages of life woven by elegant ladies. (151)

Its strands should be three triplicated. In all the total number of strands may be one hundred and eight or half of it or even half the latter. (152)

Another alternative number of the strands may be reached at via reduction of tens, nines, fives or even twenty-seven from the total number one hundred and eight. (153)

Knots should be put on it in keeping with the number of strands involved in its making. It should be dyed equally in four colours or uniformly in saffron. (154)

In case of the emblem of Śiva being manifest, the thread needs to be as long as the distance from the neck to the knees and in case of it being unmanifest, the thread needs to be of the length of the back. Due to involvement of all the three fundamental principles of the Reality in it (Śiva, Śakti and nara), it needs to be placed at the top. (155)

The purifier should be placed on behalf of the twelve knots in the body (particularly on two each one of the six cakras of the suṣumṇa), on the rays of the five faces of Śiva, on the seat of learning, on the mobile emblem, on the ground of worship, on behalf of the teachers, on the bell, on the ladle, on the emblem of disciples, on the door, on one's own body, on the

sacrificial pit as per one's sense of beauty. On the seat of learning, it needs to contain fifty knots while that placed on the figure and the emblem it should contain forty-eight knots. That which is placed on the bell needs to contain twenty-five knots. That placed on the ladle should contain eighteen knots while that placed on the spoon should have twenty-four knots. That which is placed inside the house should contain thirty-six knots, that placed in the hall should contain twelve knots, six knots in the bathroom, twenty-four knotted in the teacher's meditation room, seven- knotted in the room of the aspirant, five-knotted in the room of the disciple of the category of son, seven-knotted in the room of the teachers of other disciplines, five-knotted on the seat of the disciple, one-knotted in the room of the emblem bearing disciple and ten-knotted at the door. There should be eight-knotted purifier placed on other doors. (156-162a)

Having worshipped the net of mantras via placement of the purifiers, the disciple needs to suppose the placement of himself therein as the representative of the Force. This is to be followed by disposal of the remaining articles known as sampāta samskriyā and meditation on Bhairava as the witness of flaws, whatever happening to have been committed inadvertently. (162b-163)

Having offered the final oblation, O Lady, the disciple should bow his head to Bhairava praying as follows: "Om, whatever flaws might have occurred in the observation of the ceremonials, O Lord, you need to correct it yourself and whatever might have left unaccomplished that, too, you need to understand as completed, by your grace. O Lord of the cakras kindly be merciful on me." With this prayer, the disciple needs to offer the purificatory thread to Him as a token of invitation. (164-166)

The teacher needs to give offerings to yoginis and Mothers of the area. Arrangements should also be made for five purifying materials, cooked rice and the dental stick before going to sleep. The teacher should sleep in the middle of the disciples. Rising early in the morning, he should perform his daily ceremonials including worship, etc. and make use of the purifying materials including the dental stick, clay, paste of amalaka, dhātrī and water all four mixed together in equal quantity besides ash. (167-169)

All these five purifying materials should be placed in the north-east meant for the north, east, south, west and upward directions. (170)

Kusa, fuel, five products of cow (pancagavya), along with five materials sacred to the system and three kinds of offerings should be offered to Śiva. These three kinds of materials include blood, wine, different kinds of drinks. These materials should be offered to the Goddess mixing them up with the meat of mahāksama and tila. (171-172)

Alternatively, tila, purified butter, rice, some other cereals known as dhānya and pieces of sugar sprinkled with pañcāmṛta may be used as the stuff of offering. The final offering should be made with the pronouncement of the root mantra one thousand one hundred and eight times in the name of three Forces, five faces of Siva and one hundred and eight for the sake of the rays of Consciousness emitted by the faces. (173-174)

Taking the purifier in the palms of both the hands folded together, the disciple needs to repeat the prayer to the Lord as follows: "O Lord, willingly or unwillingly, I might have committed certain faults, which, pray, may be set right through this article of purification by your permission." The basic operative word of prayer in this mantra is puraya, fulfil. (175-176)

Ending the pronouncement of the mantra with word vausat the purifier needs to be handed over by going back to the root of sound and eventually to the root of operation of mind and even beyond one after the other in the same order ending up with access to the last point of articulation and ideation. The aspirant of enjoyment should drop the purifier favourably while that of liberation unfavourably to the inclination of the hair of his body. The number of purifiers required for this rite is four. (177-178)

Clothes, umbrella, ornaments, gold, utensils filled with tila, etc. whatever be meant for

distribution should be given to the people at this stage followed by celebration of the occasion by illumination of lamps. A pair of clothes to each one of the devotees of Siva in keeping with one's capacity should be given to them followed by feasting and homage. (179-180)

This festive occasion should be celebrated for four, three, two or one month or even for the same number of days, without leaving the place of celebration in the middle. (181)

Then the teacher needs to be honoured by the gift of a young milching cow decorated with gold, silver and clothes. (182)

The teacher should bless the disciple on the completion of the entire process of initiation and pray to the Lord to come again on invitation. (183)

Thus comes the time of dispersal. Whatever sacrificial gift openly or secretly the teacher might have got in the whole process is expected to invest it in the performance of sacrifices. (184)

This act of the teacher is said to be purificatory of all his acts put in the process of initiation. Appreciation of this act of selflessness on his part is beyond words. Whatever gifts might have been left with him, he needs to drop them in some deep reservoir of water leaving nothing with him. (185-186a)

Now I am proposing to talk about the mode of performance of incidental rite which was referred to earlier and is inclusive of the worship of the Lord particularly as related to the sacrifice concerned with the cakras. As per one's objective being either enjoyment or liberation indirectly or directly, it needs to be concerned with consciousness and the inconscient both as also whatever else needs to be worshipped in that regard and the means required for the worship for the sake of gaining oneness through that worship as also the mode of worshipping the means of it such as the emblem, the time and the acts, etc. involved in it. (186b-189)

(As regards the relevance of worshipping the means to the end) it lies in the potentiality of the means to evolve out of itself the end by virtue of which getting oneness with that means the aspirant may evolve the end within no time from within himself. (190)

As the aspirant draws closer and closer to the means, higher and higher becomes the possibility of realising his end particularly in regard to worship, etc. (191)

That day itself happens to have become an incidental object of worship in view of the wise on which the aspirant of enjoyment or liberation whichever comes to get an intimation of the sort of knowledge by pursuing whose line of action he can realise that end. By virtue of serving as the bearer of that knowledge, the Sāstra concerned becomes the object of worship, its exponent becomes the teacher of the source, its knower as the brother of the teacher on account of having participated in conversation with him on it. (192-193)

The wife of the teacher, his brother, all of them and such other ones become worshipable for him not on account of their blood relationship with the teacher but on account of having the possibility of sharing in the knowledge with the teacher. (194)

As regards the blood relationship it is based on the formation of the body as a mixture of the semen of the father and the raja or aruna from the side of the mother. The other relationship is formed on account of nourishing the body thus formed. (195)

These two kinds of relationships are taken into account in the Smṛti on the problem of descentance favouring whichever is relatively closer as the inheritor. Different from it is the case of those who have risen above the sense of the bodily relationship and take joy in the relationship of wisdom and knowledge and recognise the same as the basis of relationship. (196-197)

However, if someone were able to see beyond this physical fact by virtue of descent of grace of the Lord on him how this body is formed (as a result of mixture of so and so hormones and is destined to be reduced to ashes) while the Ātman as eternally enduring and absolutely autonomous in its decision to have kept itself concealed in it without any ulterior motive except for lying await for emerging out and attaining oneness with Bhairava, be it via the course of enjoyment or liberation, the proper means to attaining to this objective for him would certainly be cognisance of the tradition of wisdom and knowledge. (198-201a)

Getting manifested in him such a stream of knowledge and wisdom gradually this category of aspirant becomes rid of extraneous stuff from within him and attains his objective soon. Thus, by virtue of having stopped the flow of the stream of awareness coming down from untold ages fascinating people in interests worldly, the aspirant needs to take recourse to the stream of heritage of knowledge and wisdom transcending mundane interests. (201b-203a)

Knowledge and wisdom imparted by the teacher form the same stream of consciousness which having been made to flow within the aspirant draws all his attention to itself over and above everything worldly. (203b-204a)

Obviously, on account of having surrendered one's specialities to that stream for ever, there may be the possibility of receiving the same through the other body assumed after demise of the present one. Continuity of attributes like difference and non-difference is relevant only on the level of the body and not in regard to Consciousness, as is elucidated by the case of the yogin's entry into the body of the disciple operating in its own way. (204b-206a)

Is it not that while occupying the bodies of others without leaving their own, the yogins make use of bodily and mental faculties of their disciples in their own way elucidating how the body of Consciousness is more important than the physical one? (206b-207)

Thus, three factors are involved in the maintenance of the continuity of generation. These are the father, the mother and the knowledge, particularly the ultimate source of knowledge in the form of Śiva. Since the disciple and the teacher become one by virtue of both of them sharing in the same stream of consciousness (as Śiva in its purest form), the continuity of generation in its real form exists basically in the transmission of the same cognitive content between them as the cause and the effect. (208-209a)

The teacher serves as the main cause in this causal chain whereas his wife as subsidiary to him as by virtue of serving as the source of his power he cannot perform the sacrifice without her. (209b-210a)

On account of the potentiality lying within, with all its inclination, to sprout fully even in the absence of any external cause, as it happens in the case of yogins transmitting their force of consciousness to their disciple without any medium whatsoever, there is the possibility of the disciples, brothers on account of their common root with the teacher who may happen to help as the carrier of the wisdom to him in the capacity of the teacher. By virtue of keeping the tradition alive via themselves they may again serve as teachers in their turn. This is the main feature of inheritance of the teacher ever respectable and honourable. (210b-212)

Since the day of birth of the teacher and the day of his initiation as also those of the disciple himself come to serve as the medium of carrying forward the stream of Consciousness, they, too, are to be celebrated. (213)

This is why the disciple's own birthday happens to serve as a via media of the knowledge by virtue of forming the basis of the body as a means to attainment of both enjoyment and liberation. (214)

The place and day of initiation, etc. of one's own by virtue of which he happened to become one with Śiva, are thus worthy of celebration in the chain of continuity of the tradition. (215)

It is in conformity with this tradition that one's own day of demise would become the day of

celebration for others as it was on that day that he became one with Siva. (216)

Incidentally, we would like to talk about the nature of death itself. In spite of being all-pervading, Siva assumes various forms of body on account of His will to contract Himself in keeping with the total result of His actions of various kinds. His embodiment continues so long as he remains in the womb bereft of awareness beginning from the moment of breathing. (217-219a)

His Lordship continues to rule the roost again in His expanded capacity in the state of lying in the womb and undergoing the process of formation of the body. This is why He is known as Isa, the Lord. (219b-220a)

While lying tightly bound inside the frame of the body, being stimulated by His Self as consciousness he remains active like the air inside the blacksmith's bellows. This is why, having come out of the womb, he gets up like one getting awakened from deep slumber. (220b-221)

Gradually along with the body, the process of breathing gains in strength and there, too, on account of the force of impressions of past actions and destiny his breathing becomes enduring going inside and coming outside through the void of the nose owing to its contact with consciousness. In this way gradually his body and breathing go on gaining sufficient strength by virtue of which he continues to suffer and enjoy the results of actions of his past lives done via different bodies born of wombs or otherwise. This has been stated by Siva Himself in the Sāstra known as Gahvara. As having completed the building of his house, the builder dwells therein even so the Atman, though shorn of all attributes including action, having formed the body (dwells therein). Though shorn of all differentiation previously he begins to express himself in explicit words having developed in him the organs concerned. All these things have been stated in the Gahvara Sāstra and therefore if anyone would like to know it in detail may read it therein. (222-227a)

On the exhaustion of the impressions of actions, the mechanism of the body becomes shattered, the system of breathing stops and the body turns into a demolished house. (227b-228a)

There takes place a drastic change in the nervous system in the form of expansion wherever contracted and contraction wherever expanded, breakdown, drying up, getting wet, excess and scarcity in breathing, coughing, scarcity and excess of heat or fire in the body and thus total upsetting in the system of the functions. This has been characterised by physicians as collapse of the system of the body (or death). (228b-230a)

On the collapse of the present bodily system, the consciousness associated with it until now assumes the form of the life-force in another body born of the womb or otherwise as per the peculiarity of its previous actions and the person concerned gets awakened again as one getting up from slumber followed by the state of enjoyment and suffering ending up in another death as happened earlier. (230b-332a)

Creation, maintenance and death all these events take place in keeping with the law of action and result. This is why they are made to follow the peculiarity of variations. (232b-233a)

It is the grace of the Supreme which becomes operative on the Self make it to fully bloom and realise its identity in the form of Siva over and above the law of action and predetermination. (233b-234a)

The law of action, the control of time and determination (niyati, law of causation) are dependent on the contraction of the Self. As such, one cannot expect any grace from them. As regards grace, it may descend in two ways, gradually or all at once. Since these processes of its descent have already been elaborated on, there is no use of discussing it here again. (234b-236a)

In view of those details, as a result of initiation and attainment of one's real oneness with Śiva, when the limitations of contraction get burnt down, the aspirant following his demise becomes one with Śiva instead of having to go to any other body. (236b-237a)

Those such as Svayambhu, Muni and Devarsi, having been born in the families of humans getting the privilege of initiation, descend down to the world of mortals or even without doing so reach the state of Śiva not to return at all, remain posted there in keeping with the quantum and quality of their actions, and having been permitted to shed their grace on their disciples as humans after their death or even without this exercise remain there itself. Such is the case of Gauri (consort of Siva) practising tapas in Kaśmīra inside a particular cave. So is also the case of Lord Narahari dwelling on the bank of Vitastā. So is also the case of Siva and Visnu meditating as Nara and Nārāyana remaining meditating in the Badarikāśrama as also of some other gods present there close to them in their partial forms, on being meditated on provide the meditator with results in the form of enjoyment the beneficiaries of which having been born as humans and after initiation, attainment of wisdom, and action as per the same, reach the state of Siva. Even stagnant bodies, animals and birds may avail of this opportunity following their demise in keeping with the quantum and quality of their actions in all their peculiarities. (237b-248a)

Humans and animals also may reach the state kindred to them (gradually however) on account of pre-eminence of indiscrimination in them. While indiscrimination is obstruction in the path of the humans, inconscience is that in the way of the stagnant bodies. Stagnant bodies, etc. may attain that status gradually and not directly. This perspective of their elevation is implicit in traditional texts like Sarvajnana, etc. where abodes of practitioners of tapas are described as densely strewn with birds like swans, kārāṇḍavas (Himalayan duck) and covered by trees and (creepers) from habitations to habitations. (248b-251a)

As per the measurement of the area of establishment of the emblem as mentioned in the texts like Sarvajnana, etc., I am mentioning the following data. If the emblem has been established by an Acarya, the area around it needs to be maintained as sacred up to the width of fifty metre. If it be self-emerged, the area should be five hundred metre while it should be two hundred and fifty metre if it happens to have been established by some seer. The result of an emblem established by a knower of the Reality is the same as of one emerging by itself. If it becomes established by one who is ignorant of the Reality, the establishment would remain fraught with malice harmful to both the establisher and the owner of the ground as well as the emblem. (251b-254a)

I am different, the Supreme Being is different and Śiva also is different. If this be the notion of the establisher, through the establishment of such an emblem, he would neither redeem anybody nor would get redeemed himself as all is pervaded by one and same Self. Therefore, it is imperative for establishing any emblem that the establisher should be a knower of the Reality as such as that emblem alone would be the best and would be suitable for taking resort to for the sake of attaining the states of enjoyment as well as liberation. (254b-256a)

It has been observed in the Ratnamālā that having understood the moment of death, the aspirant of liberation needs to move fearlessly to some sacred place deceiving the Time itself, O Dear! This is the way out recommended for those who are not accomplished yogins while the accomplished yogin is capable of deceiving it by means of his accomplishment in yoga itself. Being incapable of deceiving by himself, the aspirant needs to move to some sacred place by virtue of which he becomes sure to deceive it. (256b-259a)

It is obvious from this statement that those who have got themselves established in essences like the earth, etc. by means of their yogic practice, they are sure to have attained their worthiness for liberation in relationship to the significance of the place of leaving the body. As regards the case of the knowers of the Reality, that would be discussed in the sequel. (259b-260)

So far has been recounted the destiny of those who are animal-like. Those who are knowers of the Reality on the other hand, by virtue of having got initiated into it, reach the proximity of their Lord as per their worth for the state of being concerned. Wheresoever anyone may

have his inclination settled in him, needs to be engaged in the same for his purification so that he may rise beyond the Lordship of the state of being concerned. It has already been stated in the Svāyambhu Sāstra also that wheresoever anyone may be aspiring to reach, he needs to be associated with the path leading to the same destination. Elsewhere also it is mentioned that by virtue of deserving to reach the same destination he is facilitated to reach the same by the force of the mantra concerned also. Those who are knowers of the Reality besides being enriched with the science and practice of mantra as also its application in life, etc., they, after their death, having become associated with the Rudra concerned reach the same end. (261-264)

Their unification with that state of being of the Rudra concerned is facilitated by the impressions of their respective actions as a result of which they get incarnated partly in their respective states of being. In Tantras like Siddhānta as also in Puranas and the folklore it is often found how Rudras enjoy different states of being on account of their different kinds of performances in spite of lying in one and the same state of Rudra. Irrespective of the state of being, the body existing there on account of being equipped with the features characteristic to its nativity is sure to be adduced with the same kind of forces. It cannot afford to survive there entirely apart from the corresponding features of the locus. On account of the state of Rudra being formed of the congregation of those very features, his accomplishments are also sure to have correspondence with those features. This is the obvious logic behind his stay there as a part of Rudra concerned. (265-269a)

Those who have been initiated to reach any lower state of being but happen to die in the range of any higher state of being in spite of continuing to cherish aspiration for their earlier one, they are destined to remain on the lower ladder of being itself, however, with the prospect of rising higher to it also. Those, on the other hand, who have been initiated for going to the higher ladder of the state of being are sure to reach the end of the lower state and enjoy the amenities of the higher. If they continue to cherish their faith in their initiation which was administered as per the rule of the Sāstra and yet lack in the understanding of the logic behind it under the effect of the popular belief, they have to remain in the same state of being. (269b-272)

Lord Śiva has observed that those who lie on the ladder of the animality, continue to remain on the same ladder, those who get the privilege of initiation before their demise, they draw close to the Divine while those who develop aspiration for Him have the prospective of becoming one with Him. (273)

He, on the other hand, does not get anything who even having gone through the elevating Sāstras has no faith in them due to being doubtful about their teachings and moves around in holy places. (274)

Lord Śiva has stated that initiation, knowledge, visit to sacred places are futile for him who lacks in faith in their results. (275)

Contrary to it he who has faith in them, in spite of lacking in understanding about them, dwells in the abode of Śiva and develops faith in Him, has the prospect of reaping the fruits in keeping with the extent of his devotion. (276)

Sanctity acquired through death at the bank of rivers, peaks of mountains, close to reservoir of water, etc. does not do anything in getting any higher state of being except for attaining the state of heavenly enjoyment. (278)

Whatever sin they acquire through condemnation of that knowledge concerning the Lords of the states of being, the initiation for access to them is sure to be lost therein. Those who in their consciousness are used to condemn the science of initiation and track the same path of disdain practically in their lives, they are destined to go down to hell. (279-280)

Failure to remain sustained in the state of knowledgeability and faith in the place of initiation, etc. is obvious from its denomination itself and it is of two kinds. The state in which the aspirant remains self-contained has not to fall back, while if not self-contained he

would have to suffer from the fault of imbalance in the contents of his being and would have to undergo another cycle of enjoyment and suffering. (281-282)

Due to imbalance in the contents of the being worldly impressions get awakened and in spite of tending to fault, remain stopped from sprouting having been burnt by the heat of adequate knowledge. The impressions making him tend to liberation, on the other hand, remaining folded in the state of self-contentment get awakened in the state of deviation from the state of self-contentment due to the effect of the descent of the Force. (283-284)

Since impressions of worldliness have the history of long chain of cognate impressions behind them, they tend to unfold themselves in the state of unawareness in that continuity; this has been stated by the Lord of Serpents. The impressions favourable to liberation, on the other hand, due to lack of any such chain of practice behind them in course of the process of becoming, they have no other way to account for their emergence except for the descent of the Force. (285-286)

Incidental emergence of diversionary tendencies in knowledgeable ones also may be explicable in terms of their adverse actions, imbalance in the constituents of their personality, lack of steadiness in their contemplation in regard to liberation, lack of wakefulness as also due to the fault of their knowledge, initiation, the teacher, etc. besides the lack of the idea of oneness with Śiva not having got duly rooted in their hearts. (287-288)

This is why even an enlightened person is prone to suffer from the results of his actions like an embodied being suffering the pang of death from the bite of a serpent as the worker of Yama, the God of Death. (289)

This, however, does not negate the possibility of his getting liberated, for death in his case amounts to the state of enjoyment as equal to birth and sustenance and thus taking two forms, as one of suffering and the other that of enjoyment. (290)

Therefore, as variations of pleasure and pain do not affect the enlightened even so he does not get affected in his liberation be it availed of in the state of sustenance or death. (291)

As regards the yogins, they also get assimilated to the same essences which they would have practised to get one with without any doubt. (292)

It has been observed in the Svachchanda Tantra as also in the Mālinivijayottara Tantra that those who die having fixed their dhāranā on the essence of smell, their death amounts to such a kind of enjoyment as an easy and quick entrance into another body. (293)

Those do not suffer from the pang of death who leave the body having sustained themselves in their contemplations. For them, death is like entering into another body. Their senses do not become paralysed in their respective functions and the mind does not have to feel as if it has to enter into the tunnel of darkness. (295)

All mental efforts get transmitted to the other body till the intellect continues its operation there along with the sense of I-ness. So does the entire circle of life-forces and the group of senses. (296-297)

As honey-bees get awakened following the awakening of their queen, follow her suit in their sitting; even so do the senses in relationship to the inner organ of consciousness (citta). (298)

Therefore, while operating in the other body, the senses of the yogin have not to get dissolved in their respective essences. Their forces remain intact in the midst of the senses themselves in the subtle form. (299)

Thus, just as it happens in the case of yogins operating from within another body (while remaining associated with their own) so it happens in the case of knowers of the essences operating from another body without getting anyway rid of their knowledge. (300)

Yogins are also of two kinds, popular and initiated. The former have the prospect of becoming one with Śiva (via meditation and samadhi) while the latter knowingly via enjoyment. As regards the initiated ones, their initiation is divided into the higher and the lower kinds as per the device of the factor of unification with Śiva used with different consequences. (301-302)

As regards the destiny of the knowledgeable ones, they are of two kinds as per their motivation by the kind of Force they are motivated by. If they know the secret of the Force, they become one with Śiva without any doubt following their demise. (303)

This is so because although the right knowledge has emerged within them yet not so clearly on account of the intermixture of options in their knowledge with ignorance which has not been rooted out completely. (304)

This is why it is only when the body as the cause of the deviation gets dropped that they become sure of awakening of the true knowledge from within them. (305)

On elimination of the obstruction in the form of impressions of past actions and imaginations which until now had kept its illumination bedimmed, following their maturation, their consciousness gets illumined. (306)

The case of those, on the other hand, is different from who have practised perfectly the right knowledge in their lives and thus have become filled up with sense of their oneness with Śiva. They have automatically become liberated even while continuing to live. Therefore, they are not required to wait for their death for getting liberated. (307)

As is the case of liberation of those who have become liberated in life itself including interception of states of the experience of pleasure, pain and dormancy, even so is the case of really knowledgeable ones (in regard to their attaining the state of liberation). (308)

Lord Siva has stated in the Śāstra known as Ratnamālā that the Lord of serpents as the bearer of the burden of the entire universe on his head has observed as follows in his text: "Be he made to live to in the middle of the path, in the midst of urine and excreta, in the house of a cleaner of the two objects of hatred, in the cremation ground and be he a thinker or not at all, he is sure to attain liberation only if he is knowledgeable." (309-310)

The words *api ca* in the previous verse suggest to his state of liberation while the expression *sa cintako gatacintako vā* confirms the same state of him in any case howsoever self-contradictory. (311)

The expression *tirtha śvapaca grhe vā nasta-smrtir api* is significatory of his attainment of liberation immediately without the experience of anguish on his part. (312)

The text *Anantakārikā* also has observed that his actions cannot be suspected to prove binding for him whether they be noble or ignoble. (313)

Use of word *api* there is implicatory of continuance of memory also as well as its loss having to do nothing in his attainment of the state of liberation. (314)

Use of the optative mood in the verbal form of *tyajet*, signifying possibility, is suggestive of the course of time in regard to liberation rather than being anyway affective of the possibility of his attaining to the state of liberation itself. (315)

Whatever interval of time seems to appear between the moment of death and that of attainment of liberation from the use of the words *kaivalya* and *yati*, it also gets annulled by the use of the expression *hataśokah*. (316)

As association, etc. with other's body do not affect the state of liberation of the yogin, even so does the association of the knower of the Reality with his own body. (317)

Due to his having become one with Siva, it makes no difference in him to be embodied or disembodied and even associated with the world or dissociated from it. (318)

Due to the effect of previous impressions there may lurk the sense of his bodily status as different from the liberated one and yet he may have got liberated while still alive just like the yogin embodying a different personality from which he is sure to be considered as liberated after the fall of it. (319-320a)

It has been observed in the Traisiras Śāstra also that on stoppage of the functions of piṅgalā and idā nerves and breakdown of the sense of hatred and the aspirant's coming to stay equally well for all alike a pillar, bereft from all attractions and distractions, resulting in transcendence of all dichotomy of the canon of verification and object of it, the Self becomes engaged in a different kind of awareness, unaffected by the duality of action and the doer like the space inside the jar becoming one with the space itself on the breaking of it. (320b-322)

Similarly, in the case of the demise of such a self-realised person there is no loss on his side except for his having become one with Śiva, existing free of all limiting adjuncts and pervading all alike having transcended the qualifications of existence and non-existence both as well as locus and object of imagination. This is the purport of the statement of the Bhagavadgita in its observation as follows: "Whatever idea may be cherished by the person concerned at the time of his demise, the same gets concretised in his post-mortal state, O son of Kunti, as a result of the same kind of contemplation. Therefore, keep myself reminded of in your mind on all moments and engage yourself in the battle." (323-326a)

When anyone leaves the body in the state of predominance of the satoguna, he rises upward while he falls to the category of doers of actions on leaving the body in the state of predominance of rajoguna and that of dormancy in the state of predominance of the tamoguna. (326b-327a)

Dormancy of the senses, difficulty of breathing, etc. at the time of death are simply sufferings of the occasion of death and have nothing to do with the death itself. (327b-328a)

That is the last moment of breathing following which the body becomes like a log of wood. That fraction of time is known as the last moment of consciousness leaving the body. That moment is one of desertion of the experience of pleasure and pain. Whatever the person remembers at that moment is the result of all his previous impressions of life together due mainly to operation of unseen forces for whose emergence he had practised austerity, etc. throughout his life and which came to him in the form of descent of grace. This moment is followed by the state of dormancy absolutely bereft of the sense of pleasure as well as pain. Alternatively, he may experience sheer delight transcendent to the contrariety of pleasure and pain. In response to the why behind this peculiar alternative experience, the answer is the anticipatory experience of the state of being of consciousness going to get materialised. (328b-332)

The status of the body as the locus of consciousness prior to the former's formation is due to the oneness between the two. As it is by basing itself on the ground of the body on the basis of identity with it that consciousness manifests itself which is said to be its merger into the gunas such as sattva, rajas and tamas as also in different kinds of objects like blue, yellow, etc. (333-334)

Though consciousness abides within all the objects yet it manifests itself first of all through the body. The latter becomes pre-eminent amongst all the objects pervaded by itself. In spite of pervading everything on the ground of oneness, consciousness does not appear to be doing so except for the body where it pervades as well as remains constantly associated with it. (335-337a)

This kind of association of consciousness with body remains constant even during the interval between the moments of death and rebirth. It is due to that continuity of association

that the individual happens to assume the new body in keeping with his contemplation at the time of his death. (337b-338a)

It is on the ground of this logic that the honourable teacher of our tradition Kallata has based his view of intimate relationship between consciousness and the life-force which otherwise remains unexplained as it does not find solution even on the universalisation of the concept of body. (338b-340a)

How is it that just on the basis of his keeping intact the memory of his contemplation at the time of his death the individual happens to assume the particular kind of body and not that of any kind else as he has the possibility of contemplating of hundreds of other things? The answer to this objection is that he comes to assume that particular kind of body on account of having been lying in that kind of body until now as also on account of lacking in the awareness of his all-pervasiveness and therefore there is uncertainty about things other than that. (340b-342a)

Whichever obvious memory crops up on the verge of leaving the body concerning friends, wife, son, enjoyments, etc., it has nothing to do with the future life as it is not going to determine the same any way. (342b-343a)

If it happens in a particular case that whatever wish he entertains in his mind at the time of death while lying still embodied on account of cognate experience, the same he gets materialised in his next life as is evidenced by the Purānic story of a certain sage who having become occupied by his affection towards a young doe having become a doe in his next birth due to that wish of him, it is that desire of him which serves as the cause in the determination of his next birth and not he himself, the coincidence between the wish and the shape of the rebirth being as incidental as the falling of the coconut fruit and dying of the bird getting hurt by it. (343b-346a)

Now the question is: Why is it that the person concerned happens to remember the same thing which he is going to get materialised in his next life? The answer to this question is that he comes to be reminded of the thing on account of his having been preoccupied by the same wish long since in the form of the idea "I am like this and I will become like this." This is the course of contemplation. Contemplation always remains inclined towards what is supposed to happen instead of remaining restricted to the present status of things. (346b-348a)

Contemplation is the tool of clarifying what is expected to take place in the future and by no means what is happening at present. (348b-349a)

Irrespective of the victim of death being a child born on the same day, an animal or a worm, or even a tree, with all its dormancy of awareness at the moment, whatever had happened in course of its previous experiences, the same gets manifested from its impressions lying latent within it on the fall of its body lying in the state of morbidity at the moment and yield the results of those actions through the memory with all their peculiarities. (349b-351a)

In spite of the gap of space and time since their occurrence, owing to the factor of continuity filling up the same by means of memory and impression settled out of the experience recreating the same situation kindred to the original one, the person concerned finds himself surrounded by the same kind of relatives, sons, friends, etc. in the other world also like dreamy figures on account of the past impressions. (351b-354a)

Now the question is whether or not the person lying on the death-bed what he himself sees in the state of the last moments of his life is perceptible to other knowers on the site or not. This may be obvious from the case of the figures of the dream happening to be seen by the dreamer alone. It is obvious that whatever complex objects and events the dreamer sees is not perceptible to anyone else however close to the dreamer be he but there is no evidence to prove whether the dreamer is aware of this or not. (354b-356a)

This much, however, is evident that on being enquired like this he is sure to state whatever

he saw in the state of dream was almost like the same which had appeared to him in the waking state previously proving that the figures of dream are false appearances seeming to be real to the dreamer alone. (356b-357a)

The knowers whom I saw in the state of dream, they are none nor do they express their grief over my plight nor even look towards me. What is the proof of it? (357b-358a)

Since the crux of all inferences in regard to itself as well as its agent remains confined to one's consciousness, its awareness can be had only through the locus of it. (358b-359a)

The proof of the existence of jar, etc. lies in the awareness of the same in consciousness and not in the existing object itself. So is the case of the existence of the dreamy figures in their awareness and by no means in their locus. (359b- 360a)

Thus, it becomes settled that whatever appears is its essence. Whether anyone knows of his state of being following the fall of his body or not, leave it to get settled by itself. (360b-361a)

For instance, by virtue of listening to deliberation on the Ultimate Reality the self of the aspirant becomes cultured particularly on account of the background of his previous practices and gets redeemed. (361b-362a)

From the use of the two words of stray nature namely, vā and apt in one and the same line signifying the other alternative to the destiny of the individual's soul besides that of redemption brought in here in the Bhagavadgita's verse 8.6, in the context of disappearance of it from the present body, it is obvious that there is continuity in the entire process from life to death and rebirth. (362b-363)

Due to ignorance of this sense while some of the hypocrites rearrange the order of words derived from the pronouns yat and tat and some other ones by kindred distortions in the text such as changing the order between the stray words (nipata), namely, vā and api as also by mistaking the word tyajati as the present tense third case singular instead of the present participial form of the root tyaj in the seventh singular termination misinterpreted the entire sense of the verse hiding their ignorance about it. Having understood it like this from my honourable teacher Sambhunatha, I have presented the above here for the sake of warding off the fear of death. (364-367a)

Having understood the secret of mortality as a result of the understanding of the mystery of the sea of Consciousness churned out by means of the eternal perpetuity of the Supreme Being lying in the heart as distinct from the poison drunk by Siva, O gods, you drink it and therein would become guaranteed your Śiva-hood. (367)

This amounts to suggest the significance of the exhilarating nature of worldly celebrations also as a wave on the sea of Consciousness. (368)

This explains also the celebratory character of occasions of end of the moments of trouble, etc. particularly on account of creating the opportunity of worshipping the deities. (369)

Arrival of the day on which some disturbance took place in the town and happened to be warded off may be celebrated particularly in the form of worship of the deity. This also would be indicative of the autonomy of Consciousness. (370)

Meeting with yogini is made possible in a twofold manner, namely, by way of regulating breathing through the solar and lunar channels and through the cultivation of fascination for Consciousness. There is the necessity of escaping pitfalls in the case of the former while waywardness in the latter. This difference between the two would be elucidated while dealing with the theme of evolving the mantra. (371-372a)

Meeting with yogini is sure to result in the attainment of this kind of knowledge. Therefore, the occasion of meeting with her is sure to be considered as an occasion of celebration on

one's own behalf as well as on behalf of one's disciples, sons and grandsons, etc. (372b-373a)

Consciousness is pervasive of all and yet at the same time it tends to get contracted in the individual. However, when the aspirant and the yogini meet together, they act on each other resulting in the blooming of both on account of becoming reflected in each other. (373b-374a)

A group of rays of consciousness emanating from oneself getting deflected in the consciousness individualised in several persons has the possibility of being visible in all of them spontaneously as it happens in mirrors placed all around anything. (374b-375a)

This is how it gets elucidated in any musical programme participated in by several musicians as well as a large number of connoisseurs of music enjoying the performance collectively instead of individually. (375b-376a)

The consciousness becoming replete with delight within each one of the audience coalesces with others in such programmes of music, dance, etc. resulting in the experience of delight of perfect nature. (376b-377a)

In such programmes due to absence of envy and grudge, etc. operating as factors of contraction, consciousness happens to get rid of restraint and comes to bloom fully and become perfectly delightful. (377b-378a)

If anyone of the audience lacks in the capacity of becoming one with the rest of the listeners, he is left out from the sway of the delight in the same way as do lower points of a drawing drawn on an uneven background. (378b-379a)

This is why in programmes of worship of cakras, etc. such persons should not be allowed to attend who are incongruent to it on account of constriction of consciousness. (379b-380a)

Only such bodies need to be worshipped as one's own which might be capable of entering into one and the same stream of consciousness exclusively. (380b-381a)

If anyone may happen to enter into the programme inadvertently, the worshipper should not behave with him in any untoward manner but should rather perform the acts in company with him. (381b-382a)

If fortunately he becomes positively impressed by the ceremonies, the performer should join with him in his experience of joy. If, conversely, due to stimulation of adverse forces in him, he were to condemn the performance, he may even be removed from the gathering. (382b-383a)

According to the view of the Picu Sastra, in the beginning one should see that no undeserving enter on the spot of worship or into the area of performance. However, if entered into at all, he should be behaved with in the normal way. (383b-384a)

If anyone of sheer worldly interests arrives in the beginning of the ceremony, the worship should be postponed for that day to be performed on the next. (384b-385a)

Now, I am going to talk about the qualifications of a teacher concerning his worthiness to explain texts determinative of the basic principles (sastra) of the discipline concerned as have been laid down by Lord Siva in texts like Devyāyāmala Tantra, etc. (385b-386a)

The teacher should be aeonian in his understanding, knower of the entire such span of time in its details, knower of the code of conduct in regard to it, the basic principles of it, knower of the sense of all the texts expository of it as well as that of the pattern of behaviour befitting his understanding of the principles. Thus, the teacher should be such as may be bringing his knowledge to bear in his actual behaviour in life. If he be lacking in this feature, he should be trying to come up to the norm in this respect as well. (386b-388a)

The aeonian knowledge, etc. have been expected of the teacher in the text known as Bhairavakula. (According to it) the characteristic feature of a teacher lies in his knowledgeability of everything. In addition to his knowledge, he should have aptitude for implementation of his knowledge in the form of action. This has been laid down in the Devyāyāmala Tantra's fifty-second chapter. It is Lord Śiva who wishing to manifest Himself has assumed the form of the ten teachers as follows: (388b-390)

Ucchusmansa, Sabaramsa, Candamsa, Matangamsa, Ghorantaka, Antakamsa, Ugramsa, Halahalakamsa, Krodhāmsa and Huluhulu. All these teachers have been filled with the idea of Śiva. (391)

They followed the modes of inner being they severally represented by assuming human bodies as distinct from one another cognitively as well as conatively. (392)

They did not abstain from eating meat and drinking wine and yet remained always engaged in initiation of students to their disciplines, worship of Siva, and study of texts. They were replete with the sense of self-respect, peace, anger, forgiveness and similar qualities with their specific mutual differences. (393)

Having understood this background of the discipline the wise disciple should take resort to such a teacher respectfully who might be knower of the Śāstra in its entirety so that he himself may become capable of imparting initiation to his own disciples as well as to those of others engaged until now in such lower kinds of disciplines as Vaisnavism, etc. The teacher should impart initiation to disciples engaged in lower disciplines also until now out of his compassion towards them except for disclosure of the top secrets of it in view of the peculiarity of the descent of the grace on them also even without sufficient effort on their part (in order to avoid the danger of its misuse from their side). (394-396)

The spot chosen as the seat of initiation needs to be besmeared with cow-dung. It needs to be quadrangular with thirty-six finger-ends in length and breadth. Three lotus flowers should be placed on it dedicated to the sun in the middle as the Lord of the goddess of words, teachers on the right side and to Lord Ganeśa on the left while to the Lord of time on the lower side of it. All these gods and Lords should be worshipped with the offering of flowers and other materials of worship. (397-398)

Making use of the vessel of worship as per the common mode of worship, the wise teacher should satiate the circle followed by exposition of the system to the pupil in a consistent manner. (399)

The mode of exposition of the system should involve knitting together words, sentences, chapters, the whole text in a certain order with relevance of the initiation and final parts with each other in the whole of the exposition as well as in each one of its constituents including even sentences. (400)

By taking recourse to the mode of the frog's jump as also the lion's way of looking back and similar progressions and reversions on occasions without any drift from beginning to end he needs to sustain the entire argument behind his exposition in a broad way. He may move behind sometimes to strengthen his arguments further and thus put up his statements in a better perspective in view of the content as well as each one of the statements in mutual relationships, eliminating the danger of any future criticism. (401-403)

Any viewpoint presented against the background of a forceful opposite view gets settled in the mind of the pupil in a form immune to doubt and drift. (404)

The teacher should take help of anyone of the devices of communication such as language, logic, argument, rhythm and order to convey his viewpoint to the disciple properly. (405)

Having finished the talk of that occasion's discourse, the teacher should move to satiation and worship of the circle and shift to the other one without transgressing the limits of the

chapter. (406)

At the end of the exposition, excusal from the deities concerned should be begged for and all the material used in the worship needs to be thrown in some deep reservoir of water. If unfortunately anyone of the performers dies in course of the exposition, special worship should be offered on his behalf. That needs also to be accomplished on the commission of any serious fault in course of transmission of the wisdom. Though there is no necessity of doing so for those who have got established in the wisdom, it should be done for the sake of the ignorant. (407-409a)

In the Picu Śāstra it has been recorded how in course of Her conversation with Siva, the goddess Parvati inquired of the Lord as to the relevance of observation of the memorial. Being inquired like this, the Lord told Her that though it is true that a single remembrance is sufficient to redeem the person concerned yet the knowers of the secret of it hold the view that sustenance of the tradition of observation of memorials is also a necessity in the midst of the net of all and sundry duties of life. (409-411)

On the concentration of those who are ignorant of the secret of things having been diverted, there is loss on the side of knowledge. (412)

Therefore, those who have become self-absorbed need to avoid this kind of mixing up the right and the wrong via recourse to discussion on canons of Śāstras. (413)

Alternatively, he who enters into the polemics of debate needs to take resort to atonement so as to avoid the danger of his drifting away from his faith in the canons of behaviour as propounded in the Śāstras. (414)

As has already been observed, by muttering the particular mantra known as Sivahasta one hundred times, the person concerned may get rid of any crime except for that of killing of his wife (or a woman). (415)

It has been observed in the text known as Ratnamālā in the deliberation between Lord Siva and Parvati that woman stands for power on whose destruction the killer is destined to be dashed down for ever to the hell since he has transgressed the code of conduct of ethics. It has also been pointed out there in that text that the punishment for killing women born of honourable families is to meet the edge of the axe known as dusta-kartari, killer of the criminal, as has been indicated as the form of the punishment of those who have violated the code of conduct of the system. It has also been pointed out in the Brahmayāmala Tantra that the atonement for seeing the tura, etc. established (in a temple) without being authorised for it, the atonement is muttering of the mālinī and mātrkā order of the alphabet up to three lakh times (i.e. three hundred thousand times). (416-419a)

Killer of a knower of the Reality, sleeper on the bed of his teacher, the person involved in the stealing of objects belonging to a heroic person, and any temple, thief or breaker of any emblem, transgressor of the codes of conduct, deviator from the code of conduct, given to concealment of the quantum of his crime, misrepresenter of power, killer of yogins and wise persons, destroyer of the tradition of incidental norms of behaviour are required to mutter the mantras beginning from one lakh times getting doubled at each step. He is required to take a certain vow, eat in the measured quantity and observe celibacy. If anyone happens to indulge inadvertently in sex out of lust with a female messenger (duti, accomplished yogini), he, too, is required to mutter the mantra. This has been stated in the Brahmayāmala Tantra. (419b-423)

Following the bath of initiation and performance of the incidental rites should be accomplished worship of the teacher. This is to be performed immediately on the next day according to the direction of the Siddhayogīśvarī Tantra. The teacher chosen for worship needs to be such as should be transparent in his wisdom and knower of the essential principles of the Trika System. He should be chosen out of even those who may be present there. (423b-425a)

Inside the circle should be created a symbol of swastika followed by placement of the seat of the teacher decorated with gold. After this the six paths of the discipline need to be worshipped. Then the disciple needs to request the teacher to take his scat there. He needs to be worshipped there on the seat with particular mantras imparted to the disciple by himself along with the offering of flower, incense and other objects of worship including that of sacrifice clothes, things dedicated and gratificatory. Having worshipped him to his full contentment and through sacrificial donations, the pupil should place all his belongings including himself at his disposal. Without gratifying the teacher in all respects, the disciple, even though having become the knower of the Reality remains indebted to him and short of the state of redemption. (425b-429)

Being shorn of the worship of the teacher, the disciple has to be born and reborn hundreds of times before getting redeemed, so observes the Skandayāmala Tantra. Therefore, the sacrificial donation needs to be offered to the teacher again. This is so because whatever offerings were made to him earlier were offered by way of a part of the sacrifice while this one is by way of his satisfaction. (430-431)

(Having fed the teacher to his full contentment) the disciple should take the remainder himself by his permission. This is to be followed by the worship of the cakra in keeping with his capacity to afford for. (432)

Since without performing the teacher-related sacrifice, all whatever performed earlier remains incomplete, therefore, it is necessary to perform this sacrifice deliberately to one's capacity. (433)

In the absence of the teacher on that occasion, the teacher needs to be offered the same worship imaginatively supposing as if he were present there, followed by distribution of materials of offering amongst devotees. (434)

Here comes to its close the entire ambit of this chapter of incidental performance beginning from sanctification of it and ending with its explanation. (435)

CHAPTER - 29

Secret of Kula System

Now is being explained the secret of the system known as the Kula system, targeting aspirants who are worthy of it. This entire system of worship is known as Kula as it has been developed through the chain of teacher and taught in the form of continuous stream and has been characterised by the Lord as the essence of the worship known as Krama (order). (1-2)

One who gets engaged in this system of worship developed and perfected by accomplished practitioners may attain perfection well within a month which may not be possible in course of even in a thousand of years' practice via a lot of mantras of different kinds. (3)

Kula is the elevating force of the Supreme Lord with His autonomy as a power behind it and His virility as the consciousness embodied. (4)

Seeing of every event and object in the universe as an interplay of Siva and Sakti in the process of eventuation and objectification as an act of sacrifice is destined to bring to an end all congregations of doubts. (5)

For the sake of reaching that state of understanding whatever the vīra (one who is master of his senses, a hero) performs mentally, vocally and bodily that becomes Kula-yāga (ceremonial offer to fire under this system of spiritual practice). (6)

This sacrifice goes on simultaneously along with its sub-varieties on the following six planes, namely, in external behaviour, display of force, conjunction of the male and the female, in regard to body, vital force, particularly in its movement along the susumnā nerve as well as ideation. (7)

Bathing, creation of circle, digging of the pit, sixteen kinds of assignment, etc. (as popular in Tantra) are of little use here and even if performed by someone are not warded off. (8)

In view of the Triśiras Sastra, Kula-yāga is free of the trouble of creation of six circles, as well as that of secrecy. It is confined purely within the ambit of knowledge and the object of knowledge. (9)

In this sacrifice the same objects need to be offered to fire by the wise which are prohibited in the tradition of the Śāstras having dipped it into wine. (10)

In the Brahmayāmala Tantra also it has been observed that wine which is considered as intoxicant outwardly is, indeed, the essence of Śiva without the aid of which there is neither the possibility of enjoyment nor of redemption. It is prepared by way of making a paste of the material, squeezing of grapes and vaporising of molasses. (11)

It is also of three kinds, namely, feminine, masculine and neutral. Its use is enjoyable in the beginning as well as towards the end. If drawn out of grapes, it proves vigorous culminating in the feeling of restoration to the state of Bhairava which lies beyond imagination. (12)

This drink is pure delight materialised. It is of the nature of illumination, bliss and consciousness. It is favourite to gods; therefore, one should always take it. (13)

It has been pointed out by Lord Siva in the text known as Krama Rahasya that the vessel of worship, the place of sacrifice and the lamp, these three objects are indicative of mystery of the Kaulika sacrifice. They deserve worship on account of serving as the meeting points of forces. The earth, the cloth, the body and the seat are indicative of higher and higher elevation gradually. (14-15)

Lamps are illuminating, cows are the source of ghrta and therefore they are regarded as gods moving on the earth. All these three occupy a significant place in the Kaulika system of worship. Therefore the worshipper needs to pay due care to them. (16)

In view of the importance of the sacrificial vessel, whatever material has been recommended by Siva to be used in the sacrifice should be arranged without any doubt since doubt is a source of faults. (17)

Entering into the house of sacrifice already kept prepared with the burning of incense, the sacrificer should seat himself facing either east or north and make himself bodily sanctified

with the recitation of either mātṛkā or mālīni mantras either from head to feet or from feet to head. The sanctification may be via burning or bathing with the respective result of bringing brilliance to the body or softness to it on account of the effect of the mantra. (18-19)

NOTE:

Sanctification or purification is of two types, namely, dāhamayī (burning) and āpyāmayī (bathing). All internal impurities and sins are reduced to ashes through the method of prāṇāyāma conjoined with mantras. This is the meaning of burning while āpyāmayī is bathing as mentioned in the sāstras. By the application of both the methods, the body becomes lustrous and soft.

If the disciple wishes to be initiated, the path (adhva) should be sanctified and assigned to him along with sanctification of the materials of sacrifice through the use of mantras or via the transmission of his own force by the teacher. (20)

In all these acts of sanctification, out of the three kinds of mantras, namely, para, mātṛkā and malīni, anyone may be used. (21)

The vessel of worship should be filled with gems, fruits and enjoyable objects such as wine and infuse it with oneness with Siva by means of recitation of relevant mantras. (22)

By means of the liquid content of the vessel of worship the disciple should drench his body fully outwardly cakra-wise, from above and below as well as cross-wise besides inwardly through sips. (23)

Having filled himself completely with the rays of the divine forces of consciousness in all his tendencies, he needs to look towards the world outside with the same divinised outlook and worship it as the Divine Himself. (24)

The wise should perform the sacrifice on the circle drawn on a square-shaped piece of cloth twelve finger-ends, twice or thrice as large as that, red in colour or of various colours or on a vessel of coconut filled with wine or inside a circle drawn on plain ground; the order of which is as follows:

On the north side beginning from north-east to west-north should be worshipped Ganeśa. Inside it on all the corners the young disciples, further inside it the teachers likewise and on the inmost corners the group of four Siddhas and Yoginis. On the east side of it below Ganeśa should also be offered worship to Siddhas of the four ages. (25-29a)

On the eastern side needs to be worshipped Khagendra along with his wife Vijjāmbā Illai-ambā and two sons Vaktasti and Vimala with Ananta Makhalāmbā. On the southern side should be worshipped Kūrma with his wife Illai Āmbā and sons Jaitra and Avijita with Ananda as the Mekhalāmbā. On western side needs to be worshipped Mesa with his wife Kullai Āmbā and sons Vindhya and Ajita and Mekhalā named Ajarā. On the northern side are to be worshipped Macchanda with his wife Kunkunāmbā with their six sons and their wives Sillai, Eruna, Kumari, Bodhai, Aparamekhalā and Mahālacchī as forces. (29b-34)

These personalities of the tradition are authorised for worship from amongst several others serving as links of different other traditions along with their lineage of teacher-taught form of continuity of peculiar kinds. (35)

Postures are six, namely, ananda, avalī, bodhi, prabhu, pāda and yogi. (36)

There are six other postures called chummās. These lie in arrangement of the fingers in a certain manner beginning from the thumb of the right hand up to the little finger and from the latter of the left hand up to its thumb as also from kanda up to the end of the twelve points in the upper kundalīni, including bindu, heart, navel and kanda. (37)

The six seats of yogic accomplishment (siddha-pltha) in the south are savaradabillpattila,

karabillambisarabilla, Adabidimbi-daksinabilla, Kumbharikaksara, Devikottakulādrītripuri-kāmākhyā and Attahāsa. (38-39)

Having understood the sense of these indications in the form of postures and chummās if an aspirant of the secret knowledge were to move to these places of siddhi, he is likely to attain the key to yogic accomplishment quite quickly from the mouth of yoginis (existing there invisibly). (40)

Bhatta, Indra, Valkala, Ahindra, Gajendra and Mahidhara, these are the six princes who had renounced their authorities in favour of attaining the state of the ūrdhva retasas (transformers of virility into consciousness). (41)

Authority is the flow of virility through the channel of procreation. On account of their restraining themselves from it, they were known as ūrdhva retasas. (42)

Several other teachers along with their wives, as has been observed in the text Kalikula, move around disembodied and assume different bodies for elimination of doubt from the mind of the people. (43)

On arousal of the wish in anyone of the couples for giving birth to a child who might illuminate people by his knowledge of the Kaula system of approach to the inner world, they enter into the personalities of such couples and thus serve as teachers of the system in the dissemination of the knowledge. (44)

Such progenies need not be worshipped in any particular way beyond simple remembrance of them. If they anyway are to be worshipped at all, they need to be worshipped via the mixing of air and fire with the utterance of mātrkā mantras followed by the mālini ones in the circle of mantras. (45-46a)

That fundamental centre of consciousness is called here as Kuleśvari who presides over the entire spectrum of consciousness through her control over its extension to senses, vital forces and vitalisation of mantras. She needs to be worshipped in the centre as the mother of the alphabet via superimposition of her manifestation on her as aparā and by taking herself also with it as parāparā along with Siva Himself as ekavira, to rule over her. (46b-48)

She needs to be worshipped along with Siva in Her conjugal form on becoming excited with her meeting with Śiva with all His delightfulness emanating in the form of waves of bliss. The gods should be worshipped here as sparks of the immensity of light emanating from it. (49-50)

Then should be worshipped by the worshipper the group of ten forces presiding over the twelve sensitive points in the body of himself, eight groups of eight universal forces and four goddesses presiding over the four main directions or even any number of deities as there is no limit to the number of rays emanating from the centre of consciousness (like the infinite rays emanating from the sun). (51)

The goddesses to be worshipped in the four main directions are Mahesi, Vairinci, Kumārī and Vaisnavī while Aindri, Yamyā, Mundā and Yogeśīrīśa are to be worshipped as presiding goddesses of the four corners. The eight forces beginning from Aghora to Pavāna related to the eight directions along with their conjugal counterparts also need to be worshipped with the joy of their conjugality. As regards the eight groups each consisting of eight names, this can be elucidated in several ways, practically; however, this can be surmised as a row of lamps (extending to any number). (52-54)

In the Ratnamālā Śāstra the number of letters is regarded as illuminator of things. Therefore, they need to be considered by the wise as the main object of worship in the context of knowledge. (55)

Along with the worship of sacred seats and regions the families also need to be worshipped. This has been stated by Lord Śiva in the text known as Mādhavakula as follows: "For the

sake of attainment of enjoyment and liberation both, the aspirant of them needs to worship all these four, namely, the process of creation, sustenance, dissolution, anākhyā as well as sacred seat and cremation ground.” (56-57)

Regarding oneself as the sacred seat of the Lord and hence as indwelt by the Śakti in the cakras, the aspirant should take it as worthy of assignment of different sacred seats to it. (58)

Āttahāsa should be assigned to the crest, Caritra to gaps between fingers of both the hands, Kaulagiri to the ears, Jayantikā to both the nostrils, Ujjayinī to the eyebrows, Prayāga to the mouth, Vārānasī to the heart, Sripītha to both the shoulders, Viraja to the throat, Edābhī to the belly, Hālā to the navel, Gośruti to the kanda, Marukośa to the genitals, Nagara to right bone, Paundravardhana to the left bone, Elāpura to the right thigh, Purastīra to the left thigh, Kudyākeśī to the right knee, Sopāna to the left knee, Māyāpuri to the right leg, Ksīraka to the left leg, Āmrātakeśvara to the right ankle, Rājagrha to the left ankle and Brāhmī to the soles of the feet as it is determinator of the duration of the fire of time, kālāgni. (59-63)

‘I am not what I have been claiming myself to be, nor am I anything else but simply a conglomeration of forces.’ The aspirant should remain always conceiving of himself like this in his memory. (64)

There is neither the necessity of thinking of any auspicious date nor of fasting. Anyone by just remaining conscious of this fact constantly is sure to attain siddhi even though engaged in fulfilment of instinctive drives. (65)

The nine kinds of sacrifices serve as his wives as Matangi, Kṛṣṇa, Sauniki, Karmuki, Carmiki, Vikoski, Matsyiki, Cārkī and Dvajinī serve their respective husbands. (66)

Houses of these nine kinds of wives are like the following nine sacred places, namely, Sangama, Varuna, Kulagiri, Attahasa, Jayanti, Caritra, Amraka, Devikotta and Hiranyapura with Cakrī being the most important among them. (67)

Kundalini as the deity presiding over the spectrum of consciousness sitting on her seat of the kanda moves all around the universe crushing the seed and separating the śālka (husk/coarse fibres/scales/linters) and the oil from each other. (68)

Having made offerings to the start of the circle this presiding deity of the circle needs to be worshipped in the middle followed by the worship of the Saṅkarsinī Devī who is responsible for the withdrawal of the universe to herself. She takes round (of the body via the nervous system) besides that of the entire universe by way of generation of it in her conjugal form with only the Supreme Lord as her sole consort. (69-70a)

Worship needs to be offered to Isā, Indra, Agni, Yama, Nikṛti, Varuna and Kubera in all the directions along with three agencies taken from Attahasa, etc. in a group of three in each case. (70b-71a)

Heart, kundalini and the centre between the eyebrows are the three grounds of cremation along with their yoginis. (71b-72a)

Four earthen lamps eight finger-ends high, round at the top, contracted in the middle, should be kept lighted by means of clarified butter and red wick in the four directions. (72b-73a)

Meanwhile the aspirant needs to offer worship to whomsoever he has to as per his necessity with the sense of oneness between himself and the deity worshipped as has been required by the Supreme Lord. Mantras used by followers of Siddhānta and Viṣṇu, etc. are malicious and therefore are incapable of bearing the brilliance of non-dualism as followed here. (73b-75a)

Water-pot, blindfold, mandala, ladle and its feminine counterpart, all these objects of other

forms of worship have to be left apart and what is to be made use of is simply the vessel of wine for satiation of consciousness in all its subtlety. This sacrifice needs to be continued to be performed on the next day and night followed by feasting of heroic persons (vira-bhoja) with the consequence of siddhi in the mantras concerned quite effortlessly. Finally, the aspirant should make a reading of the prayer to the sacred seats signalling the end of this sacrifice supposed to be bearer of good fortune. (75b-77)

Alternatively (with the same end) the wise aspirant may offer worship to statues of heroic women in conjugal forms as having risen above worldly feelings, emotions and sentiments and formalities of life required to be observed in social life. (78)

This is so because only one Lord of Kula assuming the forms of all Forces is capable of satiating all the forces conjugally on the universal scale. (79)

Since consciousness is eternally self-luminous leaving nothing bereft of itself, therefore, there is no span of time at all when it cannot be worshipped. (80)

The tree of order in time has been removed from this system root and branch, therefore, there is no necessity of any order here as well as that of seat. The Supreme Lord remains resting here perpetually. (81)

Therefore, only japa (muttering of mantras) needs to be performed here in the world over three lakh (three hundred thousand) in their various varieties, as has been said in the text known as Yogasañcāra. (82)

Three lakhs of mutterings need to be done on each one of the centres of nerves, namely, the source of the meeting points and the point of subsidiary as also in the interior of the mouth, the source of incoming and outgoing breath, the source of senses, the heart and the mūlādhāra cakra or the dvadaśānta as the meeting points of Śiva and Śakti. The numbers of these mutterings of mantras are five lakh and they are to be followed by fifty thousand oblations to fire. Six lakh japas are required to be done on both the eyes, movement of breaths in and out on the source of the sound ham and sa and on the rosary of akṣa-sūtra. On the meeting of Siva and Sakti six lakh japas are required to be made and also on both the eyes, movement of breath in and out, on both the ears, source of sounds of ham and sa in the mouth. So is to be done on both the hands, both the eyes, coming in and going out of the breath, on ears, in the mouth and on the secret point. So is also to be done on the hundred-petalled lotus as well as on the thousand-petalled. The number of all these japas reaches eleven lakh and hence the number of oblations of japas is required to be made on the eyes, breaths, ears, on the mouth, inside the susumna, on breasts, hands, feet and the secret cakra. (83-88)

NOTES:

Akṣa-sūtra: In the Tantric terminology, devanāgarī alphabets from a to ks are known as akṣa-sūtra. As the number of sounds in the alphabet is fifty from a to ks, the rosary thus made of such sounds is supposed as representative of the alphabet. According to Gautamiya Tantra, it bestows every form of prosperity.

Wherever the eyesight, the manas, and the breath in the form of ham and sa may be directed to, the japa should be addressed to the same point twice following expansion and contraction of that target. (89)

It is the Self (atman) which is the goddess mātrkā as well as Lord Śiva lying in the body. It is imperative for the aspirant not to treat them as different from oneself. (90)

He who has any doubt about the oneness between these two sides, is far away from siddhi as well as liberation in spite of having done japas numbering to the extent of sixteen lakh on the movement of breath, as has been remarked already. (91)

Getting rid of the discrimination between the pure and the impure is known as ekanta, perusal of only one end. Taking his stand on that solitary point of choicelessness; the

aspirant performs his japa as well the act of oblation to fire. (92)

Japa is a kind of contemplation on ideas in an articulate form while oblation is the act of offering it to the fire of consciousness. (93)

Contemplation has already been talked about as twelve forms of the Goddess including the knower, the object of knowledge and the standard of the act of knowing as multiplied by the four states of creation, sustenance, dissolution and the inexplicable including the two forms of consciousness, namely, getting dissolved and remaining involved in the act of offering. Coalescence of all of them into one is the act of offering. (94)

Coalescence of all these factors of the Ultimate Reality into one and offering of it as oblation to the Supreme is the secret of making one-tenth time of the oblation to the fire, this is what honourable Śambhunāha, as the moon of the ocean of secrets of the Trika system has communicated to me. (95)

It is only when the aspirant is able to worship Śiva by means of the entire externality of things by putting it together like this, that he fulfils the precondition of knowing the secret of the sādhanā of this system as pointed by the Supreme Lord. (96)

It has been mentioned in the text Yogasañcāra that the worshipper of Śiva needs always to observe brahmacharya since the Ultimate Reality is delight and lies in the body in a threefold form, (namely, sat, cit and ananda), out of which while the former two serve as means, the last one is directly the result of It as it is one with It. (97-98a)

He is said to be a brahmachari, celibate who is enjoyer of wine (madya), meat (mamsa) and sex (maithuna) while those who abstain from all these objects of enjoyment are animal-like. Those who take food shorn of delight as also those who are worshippers of cakras both of them have to go to hell known as raurava. (98b-100a)

The characteristic quality of śakti (the woman) is to cherish the sense of her oneness with her husband. The worshipper should choose only such an associate of him (in the sacrifice of life) without caring for her caste, etc. (100b-101a)

The attribute of oneness is created on the three accounts, sex relationship, unanimity of ideas and oneness of pursuit of the goal of life. Out of these the third one as arising out of the cause of the duty is of three kinds, as born directly as out of three intervening connections and as spontaneously. (101b-102)

In the text Sarvācāra Hrdaya summarily these six kinds of forces are regarded as means of enjoyment and liberation both. (103)

Since creation and dissolution both are made possible through the unification of two agencies, namely, Śiva and Śakti. this unification proves the best. Having brought the female as a representative of Śakti, having worshipped each other mutually and satiated, they should worship the main cakra inwardly. The main cakra is that which is effulgent with delight and serves as the tool of interiorisation of consciousness. All other cakras are just followers of it. (104b-106a)

The word cakra might have been derived from as many as four roots, namely, kas (to develop), cak (to satisfy), krt (to cut) and kr (to do), as it results in development and fulfilment, satisfaction, cutting the bond and stimulation of action while oblation is meant for satiation and outward movement. (106b-107)

Cakra is also known as such on account of involving circle within circle, production of force, operation within the life-force, bearing of delight and enjoyability on account of its association with smell, fragrance, illumination, etc. which are indicative of the delightful manifestation of the inner being (citta). (108-109a)

In this way, the male and the female should satiate themselves through use of each other's

sensitive parts of the body as per their choice following unification of their main cakras. (109b-110a)

It has been pointed out in the Tantra known as Trisiras that staying in the faultless seat the aspirant should make his entry into the state of Rudra in the midst of the point of coordination among the senses and manas. (110b-111a)

Due to expansion in their respective areas of enjoyment through mutual coordination, the presiding deities of these cakras proceed to the centre of consciousness, (111b-112a)

Different from it is the case of the individual since the sense-deities of whom have been engaged outside the body, that sticker of egoism never reaches perfection nor does get filled with the state of overflowing sense of fulfilment (112b-113a)

Being filled with the rays of the force of the deities of subordinate cakras the conjugal young man and woman look exclusively to only each other. (113b-114a)

The pair, on the other hand, getting stimulated by the sense of entering into the state of the supramental, stimulates the deities of the subordinate cakras themselves with the sense of oneness with them and by no means as anyway different from them. Thus, that pair getting redeemed of mutual difference becomes one and the same. (114b-l 15)

Due to fusion of serialisation and propriety into one that dismissal in the midst of unification becomes a miniature form of the dispersal from the highest state of perpetuity of the Supreme Being towards the creation of the world with all its broad expansive delightfulness. (116)

It is that intermediacy of states which is neither exclusively peaceful nor one of exclusive dynamism. It is rather that state of balance between rest and movement which is the root of creation and has been characterised as kaula. The aspirant of the attainment of the state of infinity needs to realise that state of Consciousness well within himself. (117)

Indeed, the fundamental state of the goddess of Consciousness is infinite which, however, has got bifurcated into this and that, stasis and dynamics owing to its self-obliviousness. (118)

So that the individual may attain the state of infinitude of consciousness easily, there has been made the fusion of the states of rest and mobility representing Siva and Sakti respectively. (119)

Though both of them within themselves are perfectly at rest and yet when they confront each other they become stimulated, this happens in their conjugal state. (120)

Indeed, it is Sakti, and by no means the Lord of Śakti, which nourishes the creation as per her nature even in spite of having moved to the mixed state of stasis and dynamic is made possible through their concurrence. (121)

This is why Śakti has been characterised in the Śāstra as the intervening state of bloom. Therefore, the teacher needs to stimulate his disciple towards it properly in the interest of the Kaula system of knowledge and wisdom. (122-123a)

Motivation towards this knowledge and wisdom amongst men needs to be created through females, having accorded respect to them more than to one's own body for the sake of meeting the end in the form of transmission of it to people at large. This has been observed by honourable Kallatanātha. (123b-124a)

It is via the medium of the mouth of a female, yoginī-vaktra that Lord Śiva Himself has transmitted this knowledge of our system to us. (124b-125a)

Since mouth has served as the main medium (cakra) of transmission of this knowledge

through the chain of passing from mouth to mouth (of the teacher and the taught), it has not been committed to written which at the same time lies beyond the range of suitability for it. (125b-126a)

Those who follow this second state of fusion of rest and stimulation which is primary to the state of division, they have access to the highest state of being preceding the state of division. (126b-127a)

Those who are desirous of attaining siddhi in enjoyment need to try to approach this manifest form of Consciousness through the body purified at its best via its proximity to Consciousness. (127b-128a)

Since this knowledge known as kaula has emerged originally from the mouth of Śiva and has been transmitted via the channel of mouths, it is capable of making available the state of being immune to old age and death both. (128b-129a)

Those who have remained unaware of this secret knowledge and yet have been engrossed in its externalised form of the sacrifice through worship of the deities of the cakras, they, too, have got the advantage of this system of knowledge. (129b-130a)

In the four directions he should worship all the deities beginning with Ganeśa while in the middle the pair of the deities of the kula and in the interior on the three lines of the triangle the goddesses. On the exterior side of the triangle four circles should be drawn. The exterior one of all of them should have twelve spokes in it, the next one eight spokes, the third one sixteen spokes with circle of the goddess being the innermost. Thus, remaining contemplating like this the aspirant should worship the gods and the goddess. (130b-132a)

The contemplative sage needs to worship the deities in eight groups of eight each on his body taking it as the abode of gods and goddesses. Through worship of that state of one's inmost being which is absolutely at rest via the inmost consciousness, the aspirant moves across the sea of the world. On his attainment of that state, all the gods presiding over the cakras also come to rest in the void of the supernal delight (nirananda). (133-135a)

Even those deities who preside over such cakras as the senses on the imperative of those of main ones, they as well remain dipped in that delight on account of being aspirant of it. (135b-136a)

The senses remain formless on account of their lacking in direct contact with the Supreme Being and therefore depend for the same on intervening agencies for coming to themselves and yet remain eager to get formed. They, indeed, are eager to share a bit of the joy out of the infinite delight of the inmost Self to chew for the sake of externalisation which is the purpose of their being. (136b-138a)

Isvara, as the Lord of cakras, also becomes agitated by the offerings of the main deities of the cakras in excess, and, therefore, is prone not only to get fulfilled but also overflow with it quite quickly. (138b-139)

The word visarga is used together in three senses, namely, on account of being derived from the root srj, to create, it means in the first place meeting together for the experience of the state of joy, secondly for getting excited and finally for the experience of fulfilment and peace following the accomplishment. (140)

So has been observed in the Śrīgama Sāstra for the sake of preservation of the essential sense of the Sāstra. According to Triśiro Bhairava Sastra, Kunda stands for the Sakti, Śiva for the emblem representing the phallus while unification of the two for the state of highest order of delight. It is via unification of the two that are made possible creation, withdrawal to the state of sustenance and dissolution as the Śrīgama Sāstra tells us. (141-142a)

The aspirant has to take care of both the channels of breath until the state of their getting fused together, awakening of the cakras both lower and higher, rest and integration of the

apertures in the body and movement of the life-force throughout it, control of the organs, joints and sensitive points in it. (142b-143)

That aspirant becomes like Siva who controls and understands the processes going on in his body as the seat of seventy-two thousand nerves spread up to the thousand-petalled lotus, serving as the passage of movement of the life-force through them and controls them duly. He should remain constantly engaged in his effort to keep all this uniformly in his control and sustained which is the necessity of remaining constant in the state of Bhairava which is the state of entrance into that of formlessness which is one of getting rid of sensory bifurcations and attainment of vivid realisation of the objective aspired for. (144-146a)

He should put in effort to remain sustained in the awareness of his attaining to this state of his essential being having got rid of the existence of anything else as apart from it through his control over the passages of breath along the solar and lunar both the channels and redirecting them to operate along the third intermediary passage (known as susumna) getting fused together. (146b-147a)

From this threefold process of contemplation, evocation and resolution what emerges is the sound standing for the effusion out of the contact with consciousness and hence it should be regarded as the seat of mantra. Under the motivation of attaining to such a profound result of his sadhana, if the aspirant were constantly to remain sustained in his perusal, he is sure to have got the mantra awakened in him. (147b-149a)

On this point of emergence of integral consciousness as a result of merger of the consciousness of the circles of consciousness subordinate to it via concentration on the seed sound responsible for the state of diffusion one should practise muttering of the mantra. (149b-150a)

According to the Tantra known as Yogasancara, this posture known as sadara. formed through combination of outlines of the two triangles is excessively favourite to the yoginis residing on the mouth of the female's triangle lying await eagerly for such an opportunity of contact of the two sides. (150b-151a)

Remaining constantly united with their respective stalks having their roots in the sixteen-petalled lotuses of the bodies of the male and the female as also infused with the secretions of their central nerves (known as susumna) on account of contact of the two sides resulting in the interaction between full lunar and the solar forces providing in the form of the red secretion from the female and the white from the male, there grows the sprout of creation. (151b-153a)

Thus having assumed this peculiar posture of release of the lunar and solar secretions and passing internally through the processes of creation, sustenance and dissolution both female and male attain the fourth state of consciousness. (153b-154a)

It is a kind of emotional upsurge kindred to that of the khecarimudrā. During these moments of stay of the Sakti and its owner are in the state of void; whatever they do in the form of drinking and enjoyment of each other to the accompaniment of smile and laughter between themselves in the form of inexplicit articulation from verbal to the state of silence continuously and spontaneously should be regarded as the seed of mantra. (154b-156a)

Thus having ascended and passed along the group of eight cakras muttering spontaneously the mantras in that highest state of being, what the pair attains in the form of eight steps of Bhairava are, indeed, eight kalās. Breathing-in and breathing-out, intellect, ears, eyes, proximation of the male and female genitals, contact between the two and the state of dvādaśānta these eight are the conjugal cakras. Breast, nipple, heart, the point of unstruck sound, visuddha, throat, palate and the lower lip, these are the eight points of the body of a female which serve as the eight sources of delight subsidiary to the peculiar sound (bhairava) produced by the female at that height of mating. The light of the half-moon, the inexplicit sound and the touch all three combined are known as most comprehensive constituents of the universe on the physical side as well as that of pervasion of mantra.

(156b-160a)

The eight Bhairava sounds are shorn of the three principles of Śakti, the Lord as well as that of their mutual fusion, are engrossed in the malice of kha and thus are associated with the sound ksa standing for all the letters from k to s of the mātṛkā representing from gutturals to labials pronounced from the ājñā cakra to the state of transcendence of the mental (unmana). (160b-161a)

The child born of such a kind of mating irrespective of cherishing the memory of his actions in his different lives becomes redeemed therein, remains disentangled in those actions, becomes redeemed even while alive and gets transformed into Bhairava of the higher order. (161b-162a)

The child born as a sprout of the union of such a couple is known as an issue of a yogini, has the possibility of becoming a worthy recipient of real knowledge automatically. He is Rudra. According to the Vīrāvali Sāstra he is Siva even though still lying in the womb. (162b-163)

This sacrifice of procreation is called as the primeval as it involves elements drawn from the primary creation of the world itself. Lord Śiva Himself has praised it at several places in the Sāstras such as Viravali, Hrdayabhattacharaka, Khecari-matarnava, Siddha-tantra, Uṭṭullakamata and Nirmalyada, Caryakula, etc. (164-166a)

The aspirant needs to engage himself in this act of primeval sacrifice always in view of its significance as made out above without undertaking of any vow or yoga. He should consider his body as Śakti assigning vidyā to it as per the secret system meant for it. he should regard himself as a moon-like lotus infused with vidyā while his Self with mantra representing the brilliance of the sun. Thus will be created the seat of creation infused with vidyā (as representative of Śakti) and with mantra (representing Siva). (166b-168)

The particular mantra or set of mantras relevant to the occasion is not being pronounced by me here explicitly on account of the instruction for keeping it secret. It may, however, be understood by the aspirant from those texts as are referred to above. (169)

Body as the cakra resorted to always by humans, Lord Śiva and deities, is, indeed, the best meeting ground of performance of sacrifice to the Goddess. It is the supreme emblem of Śiva having compressed in it all essentials of the Reality. It contains all divine cakras in it and hence it is the best seat of worship. It contains the three tridents of lotuses in the form of void, wherein the Divine needs always to be offered the oblation internally as well as externally. (The tridents of void are - (1) the abodes of the goddesses known as para, aparā and parapara; (2) Breast and the navel; (3) Area of genitals. Aspirants need to touch these points of these triangular tridents with contemplation on their aspirations and feeling thus delighted as per the processes of creation, sustenance and dissolution (170-173)

The Lord of this cakra (as the Self) being stimulated by the momentum of the touch becomes awakened in all his cakras of consciousness and attains the supreme state of being having satiated all the deities presiding over them. (174)

As per the way indicated already in regard to the follow-up of the main sacrifice, he should feel satiated within himself via making presents of precious things in keeping with his purpose behind the sacrifice. (175)

I worship you day and night, O Lord, along with the Goddess in the temple of the body having bathed it with the water of the delight of the moment experienced on the base of the ground (mulādhāra cakra), by means of the flowers of my emotions infused with the fragrance transferred to it from my Self through the heart serving as the invaluable vessel of worship filled fully with the ambrosia of my experience of bliss. (176)

In Sāstras like Viravali, Nirmalyada, etc., this sacrifice of the highest order has been praised by Lord Śiva Himself. (177)

Alternatively, the teacher may see the entire galaxy of gods and goddesses as lying in the circle of movement of the life-force itself operating in the same way as pointed out already and offer worship to them therein. (178)

Worship of goddesses taking resort in the breath is performed by making the lunar breath pass through the apertures of the nose and get them satiated (179)

NOTE:

Apāna is lunar breath. This type of breathing is cold, soothing and ambrosial.

Thus the aspirant needs to satiate the group of deities through the process of breathing so that he may attain quickly siddhi in knowledge by their grace (180)

Alternatively, the enlightened aspirant may offer worship to the circle of the deities via surrendering his consciousness to them concerning his enjoyment of life in the world. (181)

Alternatively, the aspirant may concentrate on that consciousness where all essential entities (along with their creations) get burnt and dissolved and which is the fire of time and lies in his body itself. (182)

Who may not attain siddhi by entering into this void of the cremation ground which serves as the playground of the yoginīs and siddhas, is the point of merger of all whatever in existence bodily, is surrounded by the circle of its own rays, has eliminated all forms of darkness, is rid of all options, is the seat of sheer delight, is filled with innumerable kinds of consciousness, serves as the cremation ground, is consciousness in all its glory and tremendousness and yet forms the meeting ground of all divinities? (183-185)

As per the suggestion of the Bhairavī in the Virāvalī Śāstra having performed the sacrifice like this in the beginning and selecting the disciple suitable for it, the teacher needs to accord him initiation into this system of discipline. (186-187a)

Having bathed him by the force of Rudra, the teacher needs to take him towards the Lord. Having a look at his both the hands, he should energise them with the force of Rudra. By means of that force the disciple should be made to drop the flower through the hands made fragrant. He should make the disciple stretch his hands forward and remain in the same position without resting them on any support. The hands would be supposed to be sustained in that position by the force of Rudra with their fingers partly curved like hooks. Then the disciple should take up the piece of cloth himself and close his eyes with it and let the flower be dropped and determine the identity of his family on the basis of the direction the flower has fallen. Then the teacher should raise the face of the disciple and make him prostrate on his (teacher's) feet and worship the circle of the goddess on his head as well as on both the hands. In this exercise hands would act as the tool through which the effects of the mantra get manifested while the head would serve as operator of the same effect. (187b-192a)

It has been pointed out in the Ratnamālā Śāstra that the letter ks should be preceded by r followed by u, m, au and m making them combined as rkṣaum which would become a seed form of mantra. Through the application of this mantra the hands of disciple already having been posed with fingers curved would be supposed to have become motivated by the force of Śiva. When these hands would reach the forehead by way of prostration, the flower would fall on the ground and would indicate to the actual worth of him in regard to his discipleship. (192-194)

In the same way the teacher may put the cooked rice in the hands of the disciple as also the dental stick and try to understand his worth. (195)

Beginning from posing of the hands in the posture of prostration culminating into closing of the eyes and placing the dental stick in his hands are supposed to give indications to the teacher whether the force of grace operates on the disciple intensively, medially or lowly. All this is possible of being inferred from the experiment on the disciple known as samayī through the tremor in his hands according to the Mālinīvijayottara Tantra. (196-197)

Alternatively, the teacher may put cooked rice into the right palm of the disciple drenched with wine and ask him to take it without any hesitation. This device would make the disciple worthy of being included to the family of the teacher in all respects including study with him, reception of grace and getting rid of māyā. By virtue of purification of his path, observation of the prescribed code of conduct of the School in course of time he would get accomplished. So has been stated in the Ānandēśvara Sāstra. Following the adoption of the disciple as son, the teacher needs to initiate him. (198-201a)

It has been observed in Ratnamālā Śāstra that the teacher needs to assign the mālīnī sounds to the body of the disciple from na to ph with their flaming illumination so that he may see the reality as present before him. (201b-202a)

Having made the son-like disciple take the ceremonial bath, get his path sanctified and the sounds assigned to his body and thus having his body straightened from feet to head the teacher needs to contemplate on the consciousness in all its splendour and force to burn the fetters having made himself one with the disciple. He should sit and contemplate on the process how that consciousness has made use of its flame in his purification from the very beginning up to the end. (202b-204)

Thus having burnt all the blemishes as stated above and making them merge into Śiva in His either manifest or unmanifest form the disciple should keep contemplating on Him. Having thus been applied by yogin-teacher for the sake of nourishing the disciple, the force burns completely whatever else subsists in him as other than pure consciousness. (205-206)

Having become purified in this way, the disciple gets the privilege of the descent of force on him in the void of his consciousness, life-breath, as well as on the exterior of his body. In this way the force of Rudra entering into him results in experience of delight, tremor, sleep and drowsiness in the same order. (207- 208)

In this way having got redeemed of the fetters and united with Śiva in his Self, the disciple needs to create his personality out of elements taken from the sanctified state of being for the sake of enjoyment of the rest of his life. (209)

Alternatively, if there be anyone of the disciples in whom any of such changes do not take place at all neither inwardly nor outwardly on account of descent of the force, he is likely to fall on the earth and anyone in whom even this does not happen needs to be rejected as something like a slab of stone. (210-211a)

Now I am proceeding to talk about another form of initiation which has been taught to me by honourable Sambhunātha having been pleased with me. It is known as sapratyayā (conceptual) and has been envisioned in the Sadbhāva Śāstra. (211b-212a)

Make one group of the letters standing for Soma, fire and air, namely, sa, ra and ya, similarly, another of manda, that which follows manda, yama, fire and air, namely, d, dh, m, r, y respectively, like wise, another of fire, Soma, breath, secret, fire and air, namely, r, s, h, ks, r, and y respectively. The combined forms of these letters of the three groups would be sry, ddhmy and rshksyum. To each one of these three group of sounds would be added the sixth vowel of the matrkā, namely ū and also they need to be nasalised at the end. Out of these three groups of sound each one is said to be interjectional. They are also characterised as seeds of force. They need to be assigned all over the body. To the cakrā of the heart (anahata) is assigned the sound h along with the twelve vowels. In the middle of the heart lies consciousness, like the flower of japā and it becomes luminous having been blown by air. (212b-215)

NOTE:

Seed mantras thus formed would be sryum, ddhmryūm and rsharksryūm.

Flower of japā or japā-kusuma = English name: Hibiscus; Latin: Hibiscus-rosa-sinensis.

Then the teacher should meditate on that cakrā muttering the mantra placing within it the

name of the disciple with the result of the possibility of the disciple undoubtedly getting interjected within half a moment. (216)

Then the disciple as a result of the assignment sees himself in each one of the elements until he reaches the Supreme Essence and stops from seeing anything at all. Placed within this process, he is enabled to have a look at all the paths. Or, indeed, comes to possess knowledge of all the Sāstras immediately. (217-218)

As per the aspiration of the disciple, the teacher in the capacity of the accomplished yogin needs to initiate the disciple in keeping with his capacity as also his determination to put into practice as required for it. In this way, the disciple already initiated for getting liberated needs to be instructed to take up to other kinds of practices for the fulfilment of his additional aspirations relating to the five states of consciousness. (219-220)

Such a disciple born as he is out of the mouth of the yogini, needs to be instructed by the teacher to continue to perform throughout his life the sacrifice of the Kula system so that he may remain constantly awakened in that eternally present consciousness in all state of his consciousness, namely, waking, dreaming, sound sleep, the fourth and what lies even beyond the fourth. (221)

In the waking state he should act in view of the presence of Śiva in every event and object, in the state of dream he should see every image as a manifestation of His mantra, in the state of sound sleep he needs to look at whatever arises in his inner being as an expansion of the Force (Sakti) underlying him, in the fourth state himself as operating like a secret messenger (duti) while in the state of beyond the fourth at himself as the Supreme Lord. This is how is performed the worship by those who have become complete in themselves. (222-223)

The disciple should be given the understanding of the entire detail of the states of being from pindastha to sarvātīta (as deliberated upon in Tantrāloka 10.228-309) with reference to all these five states of being. (224)

In case of the disciple being an aspirant of enjoyment also, he needs to be given the yogic bath, made to perform sacrifice followed by sacrificial gift to the teacher, etc. to their full satisfaction in the form of gold, etc. (225)

Eight lamps filled with purified butter and red wicks need to be lit and worshipped by the group of eight kulas. Lord Siva and the Goddess should be worshipped to the accompaniment of the blowing of conch-shell. The shell should be filled with the ambrosia of delight via the hands of Śiva and the disciple should be bathed with it followed by allowing him to meditate on the mantra. Distinct from it is the act of bathing of the teacher as he is invested with the authority in him. For his bath sixty-four lamps need to be kept prepared by means of flour, etc. By means of these lamps divided into eight groups of eight lamps each, Siva and the Goddess should be worshipped in the way as indicated already via the hand of Śiva before the bath of him. (226-229)

Having taken the bath like this, the teacher and the taught become well-known amidst the yogins with the teacher as an agent of redemption. (230)

As regards the implication of the last fourth part of the above verse, it amounts to suggest that the teacher who until now was simply a practitioner of the line of approach to redemption has now developed into the redeemer. Thus, now they both have become sufficiently competent not only to impart the secret of Śaivism but also to lead disciples to Siva-hood practically through the training in the technique of approach to Him (kriya yoga). (231-232)

Brahma, Visnu, Rudra, Isvara, Sadasiva, Anāśrita Siva, Parama Siva and Bhairavanātha these eight are the agents of creation and transcendence. Each one of them needs to be envisioned as all-pervading in the particular aspect he represents. Having interiorised it within oneself the teacher should transmit the same idea to his senses. That transmission itself is the bath by means of pitchers filled with this sense as is supposed to be taken by the disciple without

involvement of anything external in it in view of the Virāvali Bhairava. (233- 235)

The most accomplished teacher in yoga needs the result-yielding imparting of initiation to the aspirant of enjoyment in the form of vedha so that he may be successful in attaining it quite quickly. (236)

Initiation of vedha, piercing directly through the cakras, has been elucidated in various forms here and there. It should be imparted to the disciple by the practising yogin in such a convenient way so that by way of ascending upward he may get convinced fully about the technique of piercing through the cakras. (237-238a)

It has been observed in the Mālā Śāstra that on failing to attain the state of higher cakras there is the danger of getting possessed by the demon (if the aspirant is not adequately careful and regular in his approach to it). (238b-239a)

In the Gahvara Śāstra initiation has been elaborated upon by Lord Siva as of six kinds, namely, in the form of mantra, nada, bindu, sakti, bhujañga and parā. (239b-240a)

In the beginning insight needs to be imparted to the aspirant into the secret of the eight-petalled cakra as abounding in illumination as per the account of our Śāstra. On his having perfected his meditation on it, he should be taught how to pierce through the heart-plexus which is equivalent to piercing of mantra. (240b-241a)

The sound ā should be assigned in a nine-fold manner to the body of the disciple followed by its transmission to that body bristling with illumination as a mighty flame. Shattering thus his fetter, he should be associated with the Supreme Essence. (241b-242)

NOTE:

According to the views of succession of teachers, parampara, the sound ā muttered at nine randhras, apertures in the body and should be prefixed with the word hra, forming seed mantra hrām.

This mode of assignment of sound of the alphabet known as mixed with the mālini is termed as srstikramaniyoga (joining of sounds in keeping with the order of the process of creation). This was taught to me by Sambhunātha after initiating me to the discipline. This device of piercing through the citta by means of sound is known as nāda-vedha. Via this device the concentration of citta is shifted from its original place in the heart to the centre of the eyebrows. (243- 244)

Bindu-vedha is the method under which, O Lady, the heart is made the target of shifting of the luminous point (bindu) to it. (245)

Śākta-vedha is that, O Beautiful Lady, in which awakening of the force of consciousness is attempted right from the mūlādhāra cakra in the form of the kundalini lying there at the top of it, coiled three and half times. Śākta-vedha itself is known as bhramara-vedha (on account of being delusive as it is accomplished through pronouncing a complex seed word such as hrām). (246-247)

Kundalini is the supreme force capable of making bloom the experience of delight. It moves in its five-hooded form upward from the mūlādhāra cakra. (248)

The five hoods of the serpentine kundalini are the kalās (nivrtii, pratistha, vidya, śāntā and śāntātita), tattvas (earth, water, fire, air and space), dates (nanda, jaya, bhadra, riktā and pūrṇa), vyoma (muladhara, navel, heart, bindu and nada), kulas (mahakula, kaula, kula, akula and kulakula), brahmādi kāranas (Brahma, Visnu, Rudra, Īśvara and Sadāśiva), senses (ear, touch, eye, taste and nose) and organs of action (procreation, excretion, hands, feet and speech). (249)

In this way, in all its five forms (as represented by the hoods) it starts moving (upward) and enters into the abode of Brahman like the lightning sparkling and vanishing. (250)

Since it pierces through the body as well as the Self, piercing both in the serpentine way. Perusal of it is known as bhujaṅga-vedha in the Bhairavāgama Sāstra. (251)

The citta (inner being) remains operative till it does not get dissolved. Following its dissolution, O Mistress of the Lord of gods, supernal bliss is experienced. (252)

The supernal form of piercing (vedha) is that in which neither senses nor life-forces nor the internal organs, nor manas remains operative, nor remains there anything to think about nor even the thinker and the act of thinking itself. Dissolution of all aspects of ideation, thus, is known as para-vedha. (253-254a)

Teachers as knowers of the secret thus conceive of vedha into nine varieties, namely, mantra-vedha, sakti-vedha, bhuvana-vedha, rupa-vedha, vijnana-vedha, pinda-vedha, sthana-vedha, nādi-vedha and para-vedha. (254b-255a)

Meditation needs to be directed to a combination of three sounds, namely, i, r and ks in a triangular figure followed by piercing the seed mantra, all the knots by means of terribly brilliant sound hraum. After this should be applied the system known as mantrābhida under which the cakras are hit by mantras personified as flowers (in the form of mantras dhām dhīm dhūm) associated with them. Then the aspirant enters into the centre of consciousness via anyone of the three main nerves, namely, Ida, piṅgalā and susumnā. Having entered the consciousness into the kanda, he remains concentrated there with control over his breath inside as well as outside on forty points. (255b-257)

He may direct this concentrated state of consciousness to anyone of the cakras forcefully pierce it through with the result tangible enough to create confidence in the verity of the exercise immediately. (258)

The ray of consciousness as lustrous and pleasant as the lunar emerging from the mūlādhāra cakra and moving from the root of the toes and getting merged in the five voids of the body (namely, nerves, navel, heart, bindu and nāda) purifies the whole of it in regard to its spheres (bhuvana) and abodes (puh) through assignment to it letters from ks to na followed by meditation on the respective bhuvanas. This is known as bhuvana-vedha. (259-260)

The teacher should meditate between the eyebrows on some attractive figure with the sense of oneness with it and transmit the experience of it to the disciple so that he may also become one with it. (261)

This is known as piercing through form (rupa-vedha). The meditation concerned results in the actualisation of the figure. Transmission of this practice and experience to the disciple results in his oneness with it as well. (262)

Piercing through the instruments of knowledge except for breath is of eight kinds in keeping with the number of the five senses and three facets of the inner being, namely, manas, buddhi and ahaṅkāra. This experience needs to be imparted to the disciple how it stimulates the whole of the body via the channel of nerves related to these facets of the inner being respectively. (263)

Piercing through knowledge (Vijñāna Vedha) is that practice via which the sense of ego gets stabilised as a result of rise of the sun of divine knowledge in the horizon of consciousness in the heart. (264)

Body is paramount yet it is made of the fivefold covers (kancukas). It is a concretised form of eight facets of sensibility including the five senses and the three forms of inner being, namely, manas, buddhi and ahaṅkāra. It is shadow turned behind while being reflected in the mirror, etc. it becomes an object of knowledge when looked at from the front. (265)

These are the different ways of piercing into the mysteries of the body. By doing so, one should bring tranquillity to them one after the other. As a result of piercing them in their

order one attains the highest state of being. (This is known as pinda-vedha) (266)

Having taken rest at different points of cakras in the body one after the other the disciple needs to stimulate them with the force of the concentrated consciousness with definite rewards. This is known as sthāna-vedha. (267)

Main nerves in the body are three, namely, ida, piṅgalā and susumnā. The rest connected with them are innumerable. Awareness of the interconnection amongst them is known as nādi-vedha. (268)

The desired flow of the life-force may be understood via meditation on those points of the body such as eye, etc. This understanding in its peculiar forms may be attained via nādi-vedha. (269)

A great yogin may overpower even an accomplished person by capturing his nerves by means of his own force as does a long-tail monkey (langura) overpower the ordinary one. (270)

Para-vedha (supernal state of piercing) is that by means of which an accomplished teacher may unify all the cakras of the disciple and bring Siva-hood to him. (271)

In the Virāvalikula Śāstra it has been stated that though it is extremely difficult to pierce through the inmost central being of oneself, having access to it, the aspirant becomes immune to attraction by anything lesser than that. Having attained accomplishment in entering into it, the teacher becomes capable of redeeming even the common man. (272-273a)

The disciple needs to sit in front of the teacher facing him. Then the teacher pierces his face through his as also the disciple's form through his until both reach the common level of consciousness. (273b-274a)

On access to the common ground of consciousness both reach the state of mindlessness. Reaching this state of his inner being the disciple is supposed to have become initiated immediately due to unification of his solar and lunar life-forces into one (with the prospect of entering into susumna). (274b-275)

In view of the this kind of success on the part of the disciple, even creative forces like Brahma, Visnu, Rudra, Īśvara and Sadāśiva become aspirants of liberation as well as enjoyment having withdrawn their rays (of creative expansion). (276)

On account of its consummation in the unification of enjoyment and liberation both in its ambit, this kind of initiation is named as Sārvīya (related to Śarva, Siva). It is that kind of liberation which is the state of motionlessness and is inherent in all living beings as it involves withdrawal of stir as is born of the divisive nature of interaction between solar and lunar forces. (277-278a)

The life-force known as apāna tends to move outward as it is of the nature of darkness getting exported via the holes of the hair and moving around under the motivation of various interests of it needs to be turned backward to the state of absence of any outward interest and should be made to move along the middle nerve (susumna) by elimination of the clash of it with the prāna and thus through the ensuing accord between them they need to pierce through the five cakras (namely, svadhisthana, manipura, anahata, viśuddha and ājñā representing respectively Brahma, Visnu, Rudra, Īśvara and Parama Siva) and continuing to meditate on that middle path restraining himself from getting externalised in any respect be it the space or ideation or the body. This initiation is capable of according Śiva-hood to all living beings ultimately. (278b-281)

Following the initiation, lamps should be ignited and rice be cooked and be taken along with the teacher and fellow disciples as it is eliminative of even serious sins. This is more or less the system of getting rid of sins as suggested by Ratnamālā. (282-283)

On the next day needs to be performed the sacrifice in favour of the teacher since but for the performance of this part of the ceremony the procedure of initiation would have remained incomplete. Its performance lies in offering to the teacher all by getting which he may fully be contented. (284-285a)

After the completion of the ceremony of piercing through the cakras, what follows is known as sañcāra (activation). Seeing the full container of wine in the hands of the teacher as the vīrendra (the idol of Indra), as if it were the Supreme Brahman itself, the disciple is required to take it by the order of him having satiated all the living beings. (285b-287a)

The disciple is required to pay obeisance to the teacher, pour some drops of the wine on the ground in the name of invisible beings, satiate with it, the beings moving in space, refer to his mantra, pay homage to messenger (duti), Ganapati, teachers, the lord of the area, the group of heroes, the tradition of the teachers, and take the wine himself as the remainder of what has been taken by these agencies and by no means otherwise. (287b-289a)

The aspirant of supernal wellbeing is required never to take wine with those who are ignorant of the Supreme Being, shorn of the understanding of the process of breathing-in and breathing-out and engrossed in greed, delusion, pride, anger, attachment and illusion. (289b-290)

This ceremony of taking wine should be performed by the disciple in the beginning of any sacrificial performance, in the middle of it, at the end of it, on the occasion of worship of the teacher and on any other incidental occasion as mentioned in the Śāstras. (291)

This is the deliberation on the secret practice as has been transmitted to me through teachers as well as has been made explicit to me through my self-experience.

NOTE ON VERSE 67:

Cakrni is principal śakti located at the kanda as well as amongst the mentioned wives. She is the source of the world with the attention directed towards the supreme knowing subject, Śiva. Kundalini is parā-śakti that places the entire universes within her womb and resides in herself by coiling three and a half times at the individual as well as universal level. Out of her absolute freedom, she display the extent of duality and is the mistress of the three and half tradition. She assumes the limited subjectivity of the body, illuminates in every direction by means of what is blue, pleasant, sadness, varied emotions, etc.

On intending to rest the universe in the Self, she reduces the subjectivity from the body and draws out the essence - the Supreme like the oil separated from the husk and thereby veils maya, which is the cause of the universe.

Again, when standing at the kanda as her support, she is by nature the subtle breath and dwells everywhere, i.e., in cakras, channels, etc. She transforms the seed which is the cause of menstrual fluid, is enjoyed, is the food, etc. into a secretion of essence. As a result, she impels the support of the body.

It has also been said that cakrni who is the ninth force, circulates while remaining at the centre of the universe and brings pressure on every seed so as to separate the oil from the husk and moves out from the confines of the kanda.

NOTES ON VERSE 70b-71a:

Worship of Trika-pīthas in the body:

S.No.	Trika-pithas	Direction/Dik	Centres/Hrṭkrama
1.	Attahasa, Caritra, Kulagiri	īśāna	Centre between the eyebrows.
2.	Jayanti, Ujjayini, Prayāga	Indra (East)	Centre between the eyebrows.
3.	Varanasi, Śrīpitha, Virjaska	Agni	Centre between the eyebrows.
4.	Edabhi, Alipura, Gokarna	Yama (South)	Heart

- | | | | |
|----|-----------------------------------|---------------|-------|
| 5. | Marukosa, Nagara, Paundravardhana | Nr | Heart |
| 6. | Elapura, Purastira, Kudyākeśī | Ka (Varuna) | Heart |
| 7. | Sopana, Mayapuri, Ksīraka | Air | Navel |
| 8. | Amratakesvara, Rajagrha, Brāhmī | Udak (Kubera) | Navel |

Cremation ground is the heart plexus, the tree of abundance is the navel while the centre of the eyebrow is the region of yoginis as well of the family of yoginis.

Dates according to Hindu calendar:

1. Nanda - 1, 11, 6
2. Jayā - 3, 8, 13
3. Bhadrā - 2, 7, 12
4. Riktā - 4, 9, 14
5. Pūrnā - 5, 10, 30

CHAPTER - 30

Mantras Applicable to Trika System of Worship

Now is going to be dealt with the complex of mantras applicable to the Trika system of worship so that those whose intellect has as yet not been associated with the state of contemplation (on the Supreme Being, Siva) may also attain siddhi. (1)

These mantras are awakened in themselves as they are basically of the nature of contemplation on account of being creations of the very abode of Consciousness out of its autonomy. (2)

The teacher in whom they make their entry, that happens on the basis of oneness between the two. On account of this, even the instruments of such entry gain the status of their creator. (3)

To the base should be assigned the seed sound hrīm while on the earth kslam, on water ksvim, on fire vam and on air ksam. (4)

The sound ham should be assigned to the stalk (danda/meru) and yam, ram, lam, and vam to dharma, jnana, vairāgya and aiśvarya (splendour) respectively as contrary to the view of the Purānas. Rm, rm, lrm, lrm should be assigned to the values opposite to them, namely, adharma, ajnana, avairājña and anaiśvarya. (5)

The sounds om, aum, and ha should be assigned to vidya, māyā and kalā while anusvāra (•) and visarga (:) to Vidyeśa and Vidyeśvara. (6)

The letters k to bh numbering twenty-four in the alphabet need to be assigned to the pollen of the lotus while ninth along with vowel o to the life-force (prana). As bindu names of their

respective presiding deities should be assigned to the eight directions and corners of the petals. The names of the deities are Vama, Jyestha, Raudri, Kali, Kalavikarani, Balavikarani, Balapramathini and Sarvabhūṭadamani. (7)

The group of these nine Forces should be assigned to the three mandalas, namely, agneya, saura and soma represented by the sounds s, ś and ṣ along with assignment of the sound ksm to them with jūm to their peaks, that is, the navel. (8)

NOTE:

Hrim is seed mantra of Sakti while jūm is the last seed-mantra which represents Siva. When they are combined together with āsana (sitting mat) along with namah, the mantra for worship of the āsana is formed as follows - hrīm jūm āsanapaksāye namah. This is how the mode of sitting is worshipped.

These mantras need to be used in the mode of sitting and performing worship briefly by putting together the first and the last seed mantras namely, hrim and jūm representing respectively the base and the top forces along with fire (r), air (y), earth (l), water (v), ū and the bindu. (9-10)

This mantra is known as ratiśekhara representing the parts of the body on account of combination of short and long vowels in its formations along with involvement of seed mantras of fire and prāna (r and h), fire and dissolution (r and ks) time, Indra (l), water (v) and air (y), sixth vowel (u), bindu (•) and candra-bindu, crescent moon, etc. all taken together. (Mantra thus formed would be rhrakslvyum.)(11-12a)

In view of the Trisiras Sastra, bindu (point) and nāda (sound) are all-pervading on account of their nature of expansion (ksepa), crossing the barrier (akranti), arousal of consciousness (cidubodha), enkindling (dipana), stabilisation (sthapana) and getting one with (tadapatti) as they are said to involve all these factors in them. This tendency of their pervasion to the extreme is known as one of concretisation. (12b-14a)

The transformation and the consequent merger result in submission which is the state of elimination of the three sounds, namely, ra, ram, and rim from the former and la, lam, lim from the latter followed by associating them with six long vowels. Six parts of the body, namely, heart, head, crest, armour (shoulders), eyes and arm should be assigned to it along with their respective seed with illumined points. (14b-16a)

NOTE:

Assignment of the seed-mantras to parts of the body as stated above. Example of r and l seed mantra:

1. rām lām - heart, read as rām or lām hrdaye namah (whichever the case)
2. rim lim - head - rām or lim śirase svāhā
3. rum lūm - śikhā (crest) - rūm or lūm śikhāye vasat
4. raim laim - kavacāya (shoulders) - raim or laim kavacāya hum
5. raum laum - three eyes - raum or laum netratrāya vasat
6. rah lah - rah or lah astrāye phat (arm or clapping sound)

Worship of god or goddess as stated above has different seed-mantras and are assigned to the parts of the body.

The mantra known as Bhairava-sadbhāva is formed out of letters ks, y, r, v and l as the seed associated with them the bindu (point) besides adding to them the letters jh, ks and h along with joining them the sixth vowel ū and the bindu. (16b-17a)

Mātrkā and Mālini mantras have already been elucidated. As regards the case of the mantras addressed to deities like Ganesa, etc., their seeds have not been pointed out. They should,

however, be formed with the use of the fourth case-ending and addition of the word namah along with the anusvara, thus shaping them as Om Ganeśāya namah. (17b-19a)

There is another way of formation of mantras addressed to gods and goddesses. It is formed by taking the first letter of the name, adding the vowel ā to it, along with the anusvāra in the vocative case such as aghore, paramaghore, ghorerūpe. The seed sound of mājā should be hu and should be associated with the visarga to turn it into hum. As regards the formation of the vocative for the three goddesses, namely, aghore, paramaghore, ghorerūpe along with addition of hum, they should be addressed as ghoremukhi, bhime and bhīsane along with changing the final e into a in the case of bhime (thus, it would become like this ghoremukhi bhima bhisane). (19b-21)

So far as the vocative form of the two forces, vamani and pibani is concerned, elision needs to be made of their final syllables turning the words into vama and piba followed by addition of he and the letter r as the seed sound of fire with the addition of, u, to it. (22)

With the addition of the word phat and association of the syllable hum and hah the mantra known as astra is raised. (23)

This mantra is addressed to the goddesses Para, Aparā in the Trika system of worship. It consists of five, six, five, four, two, three and two letters with the addition of aghora. (24)

According to Siddhayogīśvari Tantra, this mantra is meant for assignment to the circle of deities and is supposed to be immune to attachment on account of its profundity. The mantra formed with the addition of hum phat to hrīh becomes addressed to the Aparā. (25-26)

The word sah with the addition of au to it becomes addressed to the Parā and has been characterised in the Trīśiras Śāstra by Lord Śiva in various ways which though are different from one another and yet have been regarded as complex in their inner sense. (27-28a)

In this seed mantra, the sound s precedes h as well as follows it. Thus, yielding both the forms of it, s-ha and h-sa. (28b)

Being necessarily interdependent these two sounds bear out two senses, namely, dependence of the life-force on the Self as well as dependence of the Self on the life-force. Here if the sound ha be regarded as dependent sa as also be associated with ū treated as the Rudra of Time, the form of the seed mantra would be s-h-sū. Addition of au and visarga to it makes its form as s-h-sau-u. This mantra is regarded brightest on account of its integration of the six cakras together by way of involvement of their seed sounds respectively in its formation. (29-30)

If the letter h be seated on r and i as the symbol of the secret power to be added to it along with the visarga resulting thus in the formation of the seed word hrih, that word would bear profound wisdom. (31)

If the sound s were to be associated with and h with the visarga added to the same resulting in s-hah or alternatively the sound s were to have been added to it the sound au and visarga, this would result in the formation of the sound sauh as symbolic of the wisdom of Bhairava. This is known as the essential mantra of the Supreme Force needing to be used by the wise in the sacrifice to the Supreme Goddess in her conjugal form. (32-33)

There are some other monosyllabic mantras which are most secret besides being rid of armours (kavac) and are to be used in sacrificial performances relating to the vira. They belong to the Kula system and are capable of granting accomplishment if used in keeping with the provision of the system particularly on account of being expository of the subtle science of spirituality. Such sacrifices may be performed by men and women both, O Goddess. (34-36a)

The sound s used with the group of six long vowels along with the limbs of the body such as sām hrdayāya namah, sim śirase svaha, sum śikhāyai vasat, saim kavacāya hum, saum

netratrayāya vausat and sah astrayāya phat as also with the same s as used with the short forms of the same vowels along with the anusvāra such as sam, sim, sum, sem and som in combination with the names of the parts of the body along with Om getting thus formed the eleven syllabic mantra such as Om amrte tejomālīni svāhā would serve as the Brahma śīras mantra, in view of the Mālinivijayottara Tantra. (35b-38)

Thus is also formed another eleven-syllabic mantra with the use of Om at the head such as Om vajrine vajradharāya svāhā as also Om veda vedani hum phat. It is known as the armour and has been highly praised. So is also the mantra known as netra which is formed with Om added to jum sah. (39-40)

This mantra has been known as netra on account of its luminous nature and is popular amongst the people. It is formed like Om jum sah. Associated with it is another mantra such as Om slim kavacāya hum phat which serves as the armour and is six syllabic. (41)

With the letters such as l, r, t, ks, v and y are also formed as many other seed-mantras adding long vowel and anusvāra to them. These mantras are used for gods like Indra, Visnu and Brahma. (42)

I and ā are the fourth and second vowels in the alphabet. Their short forms are i and a. Namah, svaha, vausat, hum, vasat and phat are known as adverbs of the class of jāti. They are used with names of six parts of the body, namely, heart, head, crest, armour (shoulders), eyes and arms. They are relevant to muttering of mantras, offering of oblation, pervasion, removal, peace and in producing effect on someone adversely targeted. These are known as of the nature of salutation, etc. (43-45a)

Taking the second, sixth and seventh group of letters of the alphabet with anusvāra added to it besides the joined one from amongst the vowels, e, together as also by leaving the initial and or the final besides placing inside them s and h, the collective group of sounds as brilliant as the fire of dissolution with addition of r to it as also when accompanied by anusvāra at the end in the form of s-h- ph-r-ñ besides kh, ph, r, e, m, and kh-ph-e-o, ph-e-o, ph-r-e-o go to form as many seed mantras. (46b-47)

Combination of s-h-ph-r-e-ñ becomes worshippingable for the entire alphabet as all of them are enforced by them and consequently yield the desired result whatever. (48)

NOTE:

Mantra thus formed is sphrem.

This combined sound of the alphabet is the ultimate for Bhairava as well for the mutterer. Therefore the latter needs to mutter it if he be an aspirant of the best result. (49)

The force of Rudra remains present in it since it represents the supernal Force from another viewpoint. (50)

Whatever siddhis have been promised in Tantra, they all are available through it by bringing variation in the pronunciation of the vowels in it in regard to lengthening and shortening and indicative of its limbs and mouth as has been indicated previously. (51)

Pronunciation of sounds of r, s, bh, l, ks, v, y, ũ and au combined together, as it has been said to the Lord of the Circle of yoginis, may arouse the consciousness as has been stated already. (52-53)

Mahācande Yogeśvari contains eight letters. With the addition of the term sadbhāva to it, it becomes more secret. That sadbhāva term is the Kālakarsini seed mantra kh-ph-r-e-ñ. In the great yoga of the Dāmara Tantra, this mantra has been regarded as higher than the higher (paratpara). Combination of s-k-r-k thus, into the half and one syllables characterised as ksurikā (knife) has been regarded as the night of dissolution (kalaratri) in the Mālinivijayottara Tantra. Pronunciation of it one hundred times creates headache. Having become convinced of this adverse effect of its utterance, the aspirant needs to take resort to

meditation which is effective in controlling the incidence of death. As such, O Lady, the aspirant should not pronounce it if he wishes for longevity. (54-57)

NOTE:

The mantra thus formed is: skrk

R of danda and the same of Agni when used in their dual capacity get formed into the seed mantra ram ram. J, ks and h, combined together form another mantra h-ks-j. K-r combined from another mantra k-r-h, ks-r result in ks-r-h. These five mantras cover the five spaces. This has been stated by Lord Śiva in the Tantrasadbhāva. These mantras together are regarded as knife (ksurika). It is used for the sake of access to the Ultimate state of Being. Anusvara, o, s, r, ks, r, y, u, that is, o-s-r-ks-r-y-ū is considered as a brilliant mantra of weapon which needs to be meditated on from the sole of the feet up to the top of the head. In course of this meditation the fingers should be kept contracted as indicative of instigation. Also should be drawn consciousness to the contraction of the cakras from knees up to the highest one, one after the other. This act is of secret nature and has the possibility of liberating the aspirant immediately. (58-62a)

Now I am going to talk of the Brahma-vidyā which proves immediately convincing. It is Bhūtirāja as almost Śiva Himself who has disclosed it to us by virtue of just pronouncement of which the soul attains the state of absolute blemishlessness. (62b-64a)

Having listened to the words of this Brahma-vidya, even knowledgeable persons who happen to have accomplished all their duties expected of them and yet are suffering from the pangs of leaving the body at the time of death and falling in swoon due to delusions get rid of the pain as well as delusion immediately. They become attentive to the speaker of these words immediately. The words amount to suggest as follows: "You have descended here from the highest state of being and are eternal." "Leave apart the idea of being divorced of the body. Feet, toe, etc. are terrible bonds on you as have been accorded to you, O Lord. From ankles to thighs and genitals upward up to the heart-lotus, etc. you get awakened." This is the second message communicated to him in the Āryā Metre continuing "You are all-pervading pure consciousness conceived as Hayagriva O Lord. You are Sadasiva, the Supreme Being Himself known as Jīva. The body is simply a complex of sun, moon and fire. It is formed out of the point. Having discarded it as such, rise above it." The words of the third Āryā Metre numbering more a little over and above the prior ones are as follows: "You are the great and eternal mantra hamsa immune to both the auspicious and inauspicious, placed at the centre (of the universe as well as the body). You are the great bridge between the manifested form of Śakti (and the Transcendent Śiva) bearing the magnanimous meaning of interlinking of the manifest and the unmanifest. You have got invested in you all the lotuses beginning from the mūlādhāra and ending with the sahasrāra. Get awakened, O Lord." This Āryā consists of words numbering eleven and a half. (64b-72)

"Your exasperation amounting to disgust needs to be transformed into expectation. You are feeling confound due to ignorance. Getting awakened from it, rise up O Primeval Lord." This fifth half of the Āryā consists of seven words. "Move from palate up to the point to sāvayānta (obviously via nada, nadanta, sakti, vyāpinī and samana) to the great door somewhat like the fruit of udimbara (somewhat like a congregation of higher order of beings). Having attained that state move upward delightfully to the state of Vāmadeva (the force known as Vāmā and presided over by Sadasiva)." This is the statement of the seventh Āryā comprising fourteen words. "O Lord of the complexes (granthi), of the body, move quickly and attain the taintless status of Siva." (73-77)

NOTE:

Udimbara or udambara - Cluster fig tree, Goolar or Gular, atti (in Kannada language), Medi Pandu (in Telugu); Malaiyin munivan (in Tamil and Malayalam), Oudumbar (in Marathi), Dumur (in Bengali) and its binomial name is Ficus racemosa.

In the Atharvaveda, 19. 31, this fig tree is given prominence for acquiring prosperity and vanquishing foes.

“Having entered into the middle path by combining the prāṇa and apāṇa and having discarded the discrimination between virtue and vice, O Narayana, move to the end of the state of perfect peace (santa).” This is the statement of the eighth Āryā comprising nine words. “O Brahman, O Visnu, O Rudra, you are Siva, you are Vasudeva, depart from this body as a mere fabrication of clay of the nature of fire and Soma continuing to remain so since long and reach the state of boundless space.” This is ninth Āryā comprising words as many as the number of states of being (bhuvana). (78-80)

In the text named Nihśvāsa and Mukutottaraka, etc. there has been used the group of three terms such as sanatma, tripinda, mahakosa, etc. for the sake of the Self which is of the size of a thumb, besides being taintless and yet is serving as an envelop and hence is instigated to leave it being itself extremely subtle. (81-82a)

This statement in the form of the Āryā metre comprising six words is the tenth. Here the Self of the person on the verge of departure from the body is characterised in a twofold manner as capable as well as subtle in the Mukutotara Sāstra. It amounts to suggest to the departing person as follows: “You are the Purusa (Self) bound by the bondage of the Prakṛti by means of the thread of egoism. You are non-becoming as well as becoming, ever-awakened and the Supreme Lord. Draw yourself away from the path of attachment.” These thirteen words of the Āryā are surely the best. (82b-84)

“Following departure from the body, immediately you will reach the body of the mantra hrim hūm.” This half of the Āryā comprising six words needs to be taken as the twelfth and the paramount. (85)

“Leave this body comprise as it does three guṇas, five elements and six sheaths.” This needs to be treated as the thirteenth half of the Āryā comprising seven words. (86)

“Do not consider this physical body as everlasting. Instead of it, take resort to the magnanimous body (in Śiva).” This is the fourteenth statement in the form of seven words of half a Āryā metre. (87)

“Having departed from this body whose status depends on the triplicity of various kinds go to the circle boundless, taintless and infinite.” This statement of half a Āryā metre comprising eight words should be taken as the fifteenth. (88)

This brahma-vidyā as presented in the form of these fifteen obvious statements is enclosed within the circle of kalā. Beside it, there is another brahma-vidyā which is only five-lettered and is rid of the limitations of kalā and is read at the beginning and end of all other sentences. (89)

Om (tara), hrim (maya), hum (catuskalah), phrem (matrtarah), hśvūm (navatmaka) are the five syllables of this five-syllabic mantra as symbolic of point (bindu), life-force, ambrosia, water and air with addition of the sixth vowel ū with the utterance of which the sacrificial animal is dedicated to the deity. If an aspirant of Siva-hood having undergone all the ceremonies of initiation happens to commit the crime of killing even a Brahmana, he, too, gets morally purged of his crime through the utterance of this five syllabic mantra addressed to Śakti. (90-92)

NOTE:

The mantra thus formed would be: Om hrim hūm phrem hrakṣmlyvūm

Just as the simple device of demonstration of the weightlessness of the person concerned serves as the convincing proof of his innocence in a trial of dispute for his having committed a certain crime or not, even so, proves effectively decisive the utterance of the stobhana śākinī mantra - Om smryūm namah which is four lettered, utmost secret and forceful in which ś stands for the genital, m for the buttock, r for fire and y for the left shoulder. (93-94)

NOTE: sanskr.

Then is another all-dissolution mantra presided over by Lord Bhairava which is formed with the combination of h-ks-jh-ū-o-au-m representing consonants, nasals, etc. known as the Bhairava-hrdaya. As a result of utterance of this mantra, the Sākinīs on account of the heat of their abode inside the circle of fire caused by Bhairava get controlled. As they are devilish, they need to be dispersed in the very beginning lest they may cause damage. The mantra for their dispersal is as follows: h-r-i-m k-l-i-m v-l-e-m k-l-e-m as adorned with twelve vowels. (95-97)

NOTE:

Bhairava-hrdaya mantra: Sākinīs dispersal mantra: sanskr.

This hrdaya mantra proves effective if it were to be muttered alternatively with each twice or with all of them for the same best of results. (98)

NOTE:

Alternative muttering of the above mantras (referred in verses 95-97)

h-r-i-m k-l-a-m-v-l-a-m k-l-a-m h-r-i-m k-l-a-m v-l-a-m k-l-a-m h-r-i-m

Collective muttering: sanskr.

I am presenting here the Tulā-melaka-yoga as available in the text Sritantrasadbhāva and taught to me by honourable Śambhunātha. (99)

Besides this, I am recounting here the method of initiation to Śiva-hood as per the statement of it in the Santati Āgama meant for such disciples who are devoted to the teacher but are scarce of wealth and due to adversity of time and space, etc. are incapable of effort. Hatakesvara, Isāna and Pātāleśvaradeva also have mentioned it in their texts. (100-101)

The words Srinatha, Āryā and Bhagavan should be assigned to both the kanda and the mūlādhāra cakra while Varuna, Macchanda and Bhagadatta to the heart. (102)

The four words Dharma, Jnana, Virāga and Aiśvarya should be assigned to the throat with the sense of worship. Before assigning them to the said spot in the body the words h-r-i-m, ś-r-ī-m should be uttered in vocative at the end of the quarter of the mantra. On the head contemplation on the three vidyas, namely, the higher, lower and the higher-lower needs to be contemplated on attentively along with offering of flowers and wine or even by sheer-feelings. (103-104)

Being initiated like this by the teacher conversant with the Reality as well as of the fact that the disciple is an exclusive aspirant of liberation, his initiation is known as Paro-upanishad. (105)

Having received this kind of initiation, the disciple, keeping in his heart the awareness of the three vidyās at the time of leaving the body attains the state of the highest abode even without performance of any external worship, etc (106)

In the beginning should be uttered the words Om hr-i-m h-ū-m followed by utterance of all the five terms in the vocative and svaha at the end. The five terms referred to above are siddha-sadhani, sabdabrahmasvarupini, bandhanikrntani, bodhani and Sivasadbhāvajani. (107-109a)

NOTE:

The mantra thus formed would be:

Om hrim hum siddhasādhini sabda-brahma-svarupini, Om hrim hum samasta-bandhanikrntani Om hrim hum bodhani Om hrim hum Sivasadbhāvajani svāhā

This vidyā is known as para-brahma-vidyā and it bestows liberation.

This group of five terms comprises thirty-three syllables by way of five in the first, eight in the second, nine in the third, three in the fourth and eight in the last. With the addition of

Om and h-r-ī-m as also h-ũ-m uttered five times the total number of syllables becomes fifty. Having reached this end, it becomes Parabrahmavidyā which is auspicious as well as liberatory. (109b-110a)

By the combination of a-i-m-o along with y, r, l, v and then a, n, ph, e, n the mantra formed becomes anapheñ following which needs to be used mahāhātakesvari in the vocative case followed by the verb of excusion ksamasva which is tri-syllabic and is considered to be the remover of sin. Following this should be uttered 'papam hana hana dhuna dhuna'. This makes the mantra ten-syllable. After this needs to be uttered the mantra rudraśaktivasat which consists of six syllables. This is to be followed by the utterance of the monosyllabic word sat which is named as visarga brahma. As bereft of vowel a at its end, this word reads along with other syllables of other mantras mentioned here comes to consist of forty- nine syllables and is known as the vidyā of initiation. (110b-115)

NOTE:

This second vidyā is known as diksā vidyā. The mantra thus formed is as follows:

aimo yaralava anaphem mahāhātakesvari ksamasva pāpānta-kārini papa-vimohini pāpam hana hana dhuna dhuna rudraśakti-vaśāt

H-r-i-m pare brahme-catur-vidye these three words consisting of eight letter yogadhārini consisting of five letters ātmāntarātmāparamātme these three words consisting of ten letters ending in e and vocative case, Rudraśakti rudradayite me pāpam daha daha saumye sadāśive hūm phat svāhā this mantra comprising fifty syllables is known as pārameśvari vidyā. (116-120a)

NOTE:

Pārameśvari vidyā is the third vidyā by muttering and meditation on which an aspirant immediately becomes one with Śiva. The mantra thus formed is as follows:

Hrim pare brahme-catur-vidye yogadhārini ātme antarātme paramātme rudraśakti-rudradayite me pāpam daha daha saumye sadāśive hum phat svāhā

These three vidyās (namely, diksa, moksadā and paramesvari) were taught to me by honourable teacher Bhūtirāja who indeed was Siva Himself having assumed the human body. (120b-121a)

As regards the effect of these mantras, it has already been made out leaving nothing unspoken about. Repetition is useless nor is it to my liking. Thus have been elucidated the mantra-vidyā and things associated with it. (121b-123)

CHAPTER - 31

Deliberation on Mandalas

Now is being laid down the process of formation of the circles in brief. For this first of all what is required to be done is to determine the direction, beginning with the east followed by marking it with a thread stretched properly from both the ends. Having divided the point of division into two equal parts the line should be marked at the point of division. So also needs to be done on the line drawn from east to west. (1-2)

Taking right-angle turns from both the ends at equal distances from both the ends the rest of the two lines should be drawn to meet at the fourth right angle so that there may be formed in the middle the meeting point of a pair of fishes. (3)

The thread should be stretched again north-south as well as east-west from the middle points of the lines concerned to determine the centre of the square. Thus would get formed mouths of the fish on all the corners of the square. (4-7a)

Thus a hundred of circles may be created out of only the centre of which would become the central seat (pitha) according to the Siddhā Tantra. (7b-8a)

From amongst all those circles three ones would be main, namely, madhyasula, trītriśūla and the navaśūla. As regards the formation of the edge points (sula), let us speak of the root of it as per the system of its formation. (8b-10a)

Out of the total area of the square of four hands, one-third should be left out all around while the rest should be divided into sixteen. (10b-11a)

The point where the two measuring threads stretched from the middle point of the length and breadth would cross each other would obviously be the seat of the Brahman. Having determined that mid-point, another thread should be stretched out in a curved way from the beginning between the two so as to divide the entire area into two equal parts like a lunar orb. (11b-13a)

Due to touch of the thread on the middlemost point the bracketed part of the area would be divided into two inward facing parts of the circle on the point of the second hand of the total area. (13b-14)

Having thus created the couple of full-moons, the wise teacher should take a turn from the sixth part of the thread towards the third one making it pass along the half of the bracketed one and again taking a turn towards the half-moon and the fire. (15-16)

Having left out both the curved areas of the half-moons from the backside forming an angle there should be formed a couple of turns. As a result of these turns a sharp curvature of a peak is formed. So also happens in the case of the other half of the area. Similar is the mode of formation of the middle one of the peaks, too, in regard to the fourth half of the area giving rise to the formation of the couple of half-moons making them face each other inwardly. (17-19)

Thus is made available one full moon united with each other getting connected mutually by means of intermixing spokes. (20)

The same process would result in the formation of two half-moons on the second side also. The knot created between the two intermediate figures created would emerge towards the front. On the base of the two parts would get stretched the second brahma thread. (21-22)

The teacher entrusted with the task of formation of this part of the circle needs to be competent in it as also quite attentive while accomplishing it. Excepting for the formation of the middle one of the peaks mode of formation of the rest has already been spoken of. (23-24a)

As has already been stated in regard to the two half-moons facing each other, the same ones need to be knit together properly as via interconnection between them by means of the protruding ends of the threads would get formed the intermediate couple of peaks. (24b-25)

(Following the formation of the trident) the lower part of it would get enlarged and the lotus would become a squared comprising of twelve and sixteen petals on account of its division into two. (26)

In the middle of the formation would be the seat of the goddess Kuleśvari which would remain either blank or would be filled with points. The order of the figures would be first the lotus, then the hexagonal figure and then the twelve-sided blank. (27)

In this seven-sided trident due to getting mixed up in the middle may get formed lotuses, circles and blank spots numbering as many as seven due to intermixing together or even separately. (28-29a)

Then to the other half of the area some more space may be added. That additional area would be used for the formation of the stalk with six knots, sharp-edged, dark red so as to result in immediate arousal of the sense of oneness with it. (29b-30)

The goddess Kundalini which is like a mighty wave lies in the kanda in a hexagonal form embodying in it six deities. Therefore, doors should be formed in an area eight finger-ends long and four finger-ends wide and variegated in colour like a rectangle or square. Then the edge of it should be formed positively or inversely. (31-32)

NOTE:

Six deities are Haharava, Maharava, Ghoraghosa, Bhayankari, Pheñkārini and Mahājvālā.

Or the half-moons facing each other should be divided into four clearly oblique in the middle facing downward and close to each other, odd ones facing upward while the even ones facing the knot. This division of the moon into twelve parts is considered as remover of the doubts. The division again is considered to be of two kinds inward and outward. (34-36a)

In view of this division of the circles, the former may become innumerable particularly in view of the seat, lanes, area outside it, throat, ears, cheeks, decoration, sub-decorations, gunas, lines, svastikas beginning from two to eight kinds, alternatives of being and non-being. (36b-38)

Colours should be applied to the figures as per the system of beautification. The colours recommended for this purpose are whitish-red (sindura), deep red, blackish red (khatika), black and shining white. These colours shining like the moon, Parāparā by the red while the Aparā by the terrific black on account of her association with the terrific Yogini. (39-41a)

The entire scenario of the circle needs to be prepared in such an impressive way that all the goddesses may begin dancing by all means and without having used it for any kind of worship any novice may get initiated (to Śaivism) by the motherly goddess by just having a look at it. (41b-42a)

Needless to talk of the kinds of circles any more, the sacrifices related to it rise to six thousand and two hundred and fifty on account of the varieties created by the sevenfold arrangement of the three tridents. (42b-43a)

In this circle lies represented the Supreme Goddess as the Force which serves as the impulse for breathing as the entire creation taking Her seat actually here in a circular pose along with the factors of the Reality and their presiding deities. (43b-44)

Herefrom upward are extended three spokes as thin as threads serving as seats of willing, knowing and doing recommendatory of enjoyment as well as liberation. Out of these spokes, the middle one is meant especially for those who are aspirants of only liberation. Therefore, this great sacrifice should be performed with due decorum and sense of worship by wise aspirants of both enjoyment and liberation. Having had just a look at it evil agencies such as spirits of the dead, vetalas and guhayakas run away in different directions and prove delightful to Siva. Through the worship of this circle even a medium category of aspirant becomes well-versed in the understanding of the Trika philosophy well within six months, if he be regular in his effort. Equipped with his understanding he comes up to the state of exercising his discrimination in selecting what doctrine is to be accepted and what to be left out and following the time of his death he becomes a Bhairava or a Siddha if he be an aspirant of it. (45-50a)

He who understands the extent of pervasiveness of this circle and the range of deities assigned to it as well as the system of its formation and worship, he becomes a teacher of it as worthy as the dust of his feet gets so sanctified as to be touched by the forehead. In such a circle, creation, sustenance and dissolution all three states of the world may be worshipped including even the fourth state of it at the middle point of it as complementary of all. (50b-52)

(In view of the availability of the fourth state of consciousness through the worship of the circle) a fourth crest in the trident may be conceived in the form of a secret extension needing to be worshipped at the top of all on occasions relevant to it. (53)

This has been stated in some secret, Śāstras as such Sadardhahrdaya and Satka besides the Siddhayogiśvari Tantra also. (54)

Mandala should be drawn at the front of houses along with the trident, lotus, circle, etc. as it fulfils all aspirations. It should be drawn from door to door except for the back side of them. On corners also it may be drawn in the form of the trident and the divine tree known as kalpa-vrksa. (55-56)

The figures of the moon, lotus and trident all these three objects need to be drawn as a group in eight or three ways together. This would be indicative of the heavenly nature of the abode. This has been mentioned elsewhere in the Siddhānta also. In the middle should be drawn the figure of a lotus while on the sides of it should be drawn those of the spear and the peak. The spear needs to be circular while the lotus would be complementary to it. (57-59)

Drawing of the spear and the lotus together has been mentioned in the Mālinivijayottara Tantra, Triśiro Bhairava Sastra, Siddhā Tantra, Trika Sastra, Kulasastra, Devyāyāmala Tantra, Yāmalamāla Tantra, Sarasastra, Tantrasadbhāvaśāstra and Guhyarahasasastra, etc. almost in the similar way, even then, however, I am mentioning these texts for the sake of clarification of the details. (60-61)

Taking three hands' area from the square of four hands, also after deducting from the same half a hand's area all around from the east, north and south, three finger-ends squares should be drawn so as to create thirty-two squares. By drawing another set of sixteen dividing lines from another side, number of the squares would rise to five hundred and twelve. Having left out two squares from either sides, the spear gets formed. (62-63)

From either centre of the brahma-sūtra and the jīva (jiva-sutra); out of the remaining twelve squares get formed a pair of half-moons. Between these moons a third one needs to be formed on the south and north sides in the name of the jīva by taking an inward turn. (64-65)

From another centre of the pair of half moons a turn should be taken outward forming two pairs of half moons. Similar figures need to be formed on the side of the Brahman by turning the instrument along one and half a square. Two lines to the east of it should be taken to form a joint of three-fourth of the square and thus two threads should be joined together for the sake of forming the intermediate peak. (66-69a)

By stretching the thread from the front side of the jiva after the gap of one square from the corner of the moon and other side of the jiva, the thread should be stretched to another pair of peaks for the sake of forming the second knot. (69b-71a)

On the other half of the measuring stick which should be of the length of half a metre or one metre with five knots kept hidden in it with while other six knots distributed (marked) on it. Below it should be another knot of a peepal leaf (*Ficus religiosa*) with its root below it, sharp in shape and four finger-ends in length. There should be four doors each in each direction. It should be of the length of half a metre equal to its length. Outside it, the figure of lotus should be drawn with four petals in it and round in shape. (71b-74)

In the midst of four directions and as many corners both together totalling eight sixteen threads should be spread two in each of the gaps between them. In the midst of each one of them should be formed a turn representing the individual soul at its edge. Wherever there be contact, it should be made stable. Having drawn the figure like this, the knower of the mantra should ascribe the mantra to it for the sake of making it affect each one of the petals of the lotus, three pollens should be drawn measuring sixteen finger-ends each. (75-78)

The pollen should be drawn by yellow colour distinguishing the root, the middle and the front of one another while filament of it should be white, red and yellow. The petals should be white with distinction from another. Its seat should be quadrangular with its size equal to half of the pollen outside. On the lower part of the lotus, leaves in white, red, yellow and black should be drawn beginning from the corner of east-south and ending with the south-west. The higher part should be four while the circular is supposed to be divided into three. Following this, towards the east of the door, leaving a span of four finger-ends, a round door should be formed with four spokes in it contracted or of different colours. There should be formed one, two, three or four apartments of equal dimension in it representing the cheeks and the throat which should be decorated with various colours like a house constructed with the use of supporting logs. (79-85a)

It has been stated in the Devyāyāmala Tantra that the half of this quadrangular area should be divided into twelve parts by drawing lines angular and straight from downwards and the teacher should divide the section close to himself into two. (85b-86)

He should divide the middle one of them into three parts out of which he should leave apart one section of it and then take a turn again. He needs to form a circle from below and upward therein. He should also divide the fourth section of it by means of a line drawn from up downward. (87-89a)

Then the thread should be spread from up downward up to the point known as Brahma making it wider gradually and then narrowing it again in the same way up to a metre. (89b-90)

Having taken half of the area from either side visibly, he should take a turn so as to make it look like a leaf of peepal followed by the formation of a petal of a lotus flower by leaving apart twelve finger-ends out of it. (91-92a)

Above it and in the centre, the figure of a lotus flower needs to be drawn. A third lotus flower should be sketched out at the end of the central figure. On the right and left sides as well as at the centre another lotus should be made in the same way whose pollen should be yellow, reddish-yellow, white and saffron in colour. Outer petals of the lotus should be made white for the sake of distinction while the edge should be blackish red and the line of Brahma white, fiery at the top with the twig yellowish. The lotus in the middle of the trident should be made the locus of the worship of Siva. On the lotus at the top of the trident the Supreme Goddess needs to be made the point of worship and the right side of it that of the aparā-parā while the aparā on the left. (92b-96)

The Goddess transcendent to time is considered as the transcendent to the parā also. (97)

The parāparā represents the form of withdrawal of Kala, aparā its establishment and parā the phase of wisdom of the same. (98)

The handle of the trident lying above it should be regarded as dedicated to Sadāśiva while the four forces of Him are concrete, subtle and of other various shapes. (99)

This sacrifice is known as Dāmara and is considered as having embedded in it the three Forces. Now onwards is being described the method of depiction of the edge of the trident as per the Trisiras Śāstra. (100)

The ground, the intermediate worlds, the karanī and the khatikā should be worshipped by means of the materials supposed to be purificatory from the left-hand view of Tantra. On a quadrangle of two metres length and breadth should be drawn a trident of one and half a metre up and down a seat of that dimension. In its extension upward a peepal's leaf should be drawn four finger-ends wide and fourteen finger-ends long. (101-105a)

Having drawn the figure of the trident along with the handle and divided the mandala into three equal parts of half a metre and eight finger-ends long on both the sides. (105b-106a)

Herein should be drawn the figure of the fire-pit on the edge, in the middle and at the root of the trident whose dimensions need to be six finger-ends wide and twelve finger-ends long on both the sides. (106b-107)

The fire-pit needs to be four finger-ends in height and of the shape of half moon on both the sides. The thread known as khatikā-sūtra needs to take a turn here so as to take the shape of the hip of two finger-ends width and four finger-ends height. It needs to be of the same shape on the left side as on the right. It should be thinner in the middle and wider on the either sides and be four finger-ends in breadth and six finger-ends in length. In its height it should be of the shape of a cheek. (108-111)

Above the seat should be drawn the figure of the root of the trident, O Dear, the edge of

which needs to be as sharp as a finger-end and six-finger-ends in length. (112-113a)

By means of three threads should be drawn the figures of the lotus flower and then the edge of the trident in an area of twelve finger-ends at the gap of four finger-ends each. On the right and left sides of it besides the centre should be drawn another lotus flower in an area of thirty-eight finger-ends. It should be round in the middle and is known as vidyā trident. Up to the end of its handle the trident should be coloured red. The back side of the trident needs to be left white. The root of the trident above the lotus known as vidyā should be white and red. The line of the sky, vyoma-rekhā also should be white. In its width it should be quite broad extending outside by one finger-end. The fire-pit should be of half a metre length. A surrounding wall should be raised quadrangular three times in length than in width. Doors to it should be constructed all around it at the gap of half a metre. The wall should be divided into three at the gap of twelve finger-ends each. It needs to have figures of throat and cheeks. It should be embellished by means of primary and secondary materials of decoration. The surrounding wall needs to be rectangular and conform to the line on its ground. It should be coloured white, red, yellow and black. Red colour should be applied to it in the middle so as to make it attractive. Its dimension has already been pointed out. It should conform to the same measurements. (113b-123)

Divisions of figure by means of three spokes are known as entry, exit and turning point. This is the point at which the aspirant attains the state of unstruck sound, anāhata. It happens following the rise of the kundalini. Reaching the heart, it is supposed to have reached the trident of the Goddess, O beautiful Lady. The handle of the trident lies in the manipura cakra while its root in the heart. One extremity of the trident lies embedded at the root of the mūlādhāra cakra. The aspirant needs to concentrate his attention on this point. (124-126a)

Moving upward gradually in parts along the susumnā nerve, the aspirant should reach the end of the trident via its middle part. Coming to the end of it he enters in the house of the force, śakti. (126b-127)

Having subsided the wayward tendencies of the mind the aspirant should create a stir in the mūlādhāra cakra and having contracted the same through aśvini mudra, he should enter into the source of the three forces, namely, willing, knowing and doing. By developing the sense of devotion towards them, herein manifest all kinds of siddhis. Here on this point all the approaches to the Reality need to be put together and exercised so as to be able to have control over all the sixteen approaches. The aspirant should contemplate on the trident made of all the thirty-six constituents via unification of all the sixteen approaches involving mantras, cakras and other relevant factors. The vital force should be straightened so as to attain the state of lordship over everything through devotion to the task. (128-131)

The symbol of svastika (an equilateral cross with four arms bent at 90 degrees) should be resorted to in developing the sense of devotion hence onwards. It lies in dedication of the body to tapas. Then a thread dipped in red colour should be made use of in marking thirty straight lines crossing one another on the ground dividing the whole span into twenty-nine equal sections from north to south and east to west dividing the entire area into eight hundred and forty one squares of equal size. Through this kind of division of the entire area there is formed a lotus as well as a combination of two half-moons. The seat would cover six squares and prove to fulfil all kinds of aspirations. Eight squares of it would serve the purpose of the lanes while eight of them that of the door. (132-135)

Nine, seven, five and three dividing lines should be eliminated outwardly as well inwardly, thus, O beautiful Lady, there becomes formed the shape of the Palace named Meru. The area of the door should be divided into three, five, seven and nine sections except for the internal ones. Through elimination of these sections from the door, numbering two, three, five and six there emerges a figure known as gomūtrikā bandha. So also should be eliminated the dividing lines from the Brahma-vamśa number two and six. From the area marked for the fire should be eliminated the dividing lines numbering two and three while from that meant for the Veda eliminable are the lines numbering two, two and six. Two should be eliminated from Soma those numbering four, three and six. (136-139)

Apart from the section representing the susumnā nerve, lines numbering two, four, three, five, three, two, three and six should be eliminated so as to give shape to the door of the palace known as Sumeru. Thus should get formed the figure of the beautiful palace of that name with its kindred expanse all around in its exterior, as represented by the symbol of swastika. (140-141)

In the formation of the passage, the number of seers, that is seven should be multiplied by the number of directions, that is, ten with the product numbering seventy. With the addition of two hundred and two to it, the number goes up to two hundred and seventy-two. By elimination of this number of the sections of the formation from seven into three, that is twenty-one, emerges the pollen. By multiplying eight by two are availed of the petals of the lotus. By turning the thread from within the third and seventh section are made available sixteen halves of the leaf. (142-144)

By elimination of five sections from within seven and the second part from the susumnā is formed the seat. (145)

Through elimination of five sections from the north in all the four directions are made available the leaves which need to be coloured white, whitish yellow, red and yellow while the pollen should be coloured grey and golden while new leaves with yellow. (146-147)

The space line should be bright white, while the lotus round and blue. The seat should be marked by three lines white, red and yellow. The swastika should be coloured by four in keeping with the nature of the corners. The lane should be deep red. So should be weapons. The force should be blue like lotus flower. The handle of the weapons need to be golden in colour while the edge of them deep red. The sword should be blue while the trap of the colour of a child. The flag should be decorated with flowers and fruits and coloured in five. The mace should be golden, terrific in look and adorned with gems. The spear should be blue like lotus of that colour and bright like a flame of fire. The upper section of it should be white like a lotus of that colour, slightly yellowish and red. The cakra should be of the colour of gold with its spokes bright as the gem vaidūrya(cat's eye gem). The gaps among the spokes should be yellow, attractive and red like the flame. The temple of the Lord should look as the fulfiller of all aspirations. (148-154)

For the sake of bearing out these details first of all a rectangular spot should be chosen. Each one of its surrounding lines should be of three and half arms length. Leaving apart half an arm, the whole spot should be divided into nine sections. The trident should be placed in the centre of it. (155)

The central section of it should be divided into three creating thus nine sections out of it. leaving out the central three sections of it the thread should be moved from amidst the two sections in the shape of half the moon. (156-157)

From both the sides the thread should be moved onwards so that these may be formed the figure of ha. This is to be followed by making the thread's both the sides, that is, the beginning and the end meet together so as form the prior line. (158)

From the east side of the other door, leaving a measure of four finger-ends, the line should be obliterated so as to get formed the figure of the trident. On the edge of the trident, leaving a quarter of a metre, figures of lotus flower should be sketched out. Below the three edges of the trident, another lotus along with its pollen should be drawn. (159-160)

Below at a distance of a couple of finger-ends, in the middle as well upward, both lines should be extended so as to get formed the edge of the trident. Having joined both the threads together in this way, the intermediate lotus below the trident, O honourable Lady, should be figured out. (161-163)

What has been taught to me in this regard by my great teachers has been recorded here in brief. (164)

CHAPTER - 32

Mudrā

I now give exposition on the mudrā as received from the tradition of my teacher. Mudra, posture, is the reflection of the Self belonging to and hence also emerging out of the same as per the possibility of interpreting the compound pratibimbātmā both as an ablative and relative according to its formulation in the Yāmala known as Devi. (1)

Reflectiveness is the possibility of getting reflected by its source while getting reflected by the object concerned is its reflectivity. (2)

As it offers the delight of self-realisation through the medium of the body, it has been called in the scriptures as such. (3)

NOTE:

The word mudrā is formed out of the roots mud + rā. Mud means to experience delight while rā means to offer. Thus, the word mudrā means that device which offers the delight (of self-realisation).

Out of numerous varieties of mudrās the main is considered to be the khecari in view of its integrality and purity besides being devoted to the divine. Its kinds are trisulini, karankini, krodhanā, bhairavi, lelihanika, mahapreta, yogamudrā, jvalini, ksobhini and dhruvā. (4-5)

In this way, there are several kinds of mudrā of khecari alone while padma, etc., are its kinds according to the Srimālinī Tantra. (6)

Due to their numerous varieties and secondary nature, these are not recounted here. If anyone wishes to have an idea of them, he is advised to consult the various points concerning deliberation on the khecarī. (7)

On whatever place or point an adept may concentrate in his body, it becomes the manifestation of the goddess for him. Then why to mimic it. Adeptness in the application of mantra should be learnt with the use of the mudrā which mainly be protective of the learner particularly in attaining objects of desire. (8)

That has not been stated by us nor about their application. Mudras, indeed are concerned with four things, i.e., body, hands, vāk and citta. In that regard, I propose to give a complete account of khecarī itself. (9-10a)

Sitting in padmasana, lotus posture, he should cast his glance on the navel. Having straightened the spine, he should raise his life-force through concentration of his eye-sight and make it enter into the three vacant spaces. Due to control over the life-force, he may develop the capacity of movement in space. This is the statements of the Mālinīvijayottara Tantra. (10b-12a)

Having rested the medium of awareness through meditation on the supernal sound, light and breath the aspirant of yoga should pierce through the world with all its auspiciousness and enter the domain of Siva. (12b-13a)

Having placed the hands below the neck (on the clavicle in the shape of a sickle) and the left foot on the right one, pulling the corners of the mouth by the little fingers and the nostrils by the middle fingers, having bent the ring fingers and placed the index fingers on the eyebrows, the wise aspirant should turn the tongue around and utter the sound hā hā. Thus, with control on the breathing in and breathing-out, he should make use of the trisūla and rise up to the crown of the head. As a result of this, he would transcend the five subtle elements and rise above the gravitational pull of the earth forthwith. (13b -16a)

Having thus merged the being and non-being (in the form of prāna and apana) into one (central prāna shooting straight upward along the susumnā nerve) via the three centres of spiritual force (represented by Ívara on the anāhata cakra, by Sadāśiva on the viśuddha and Anāśrita Siva between the centre of the eyebrows), the wise aspirant should understand the process of trisūla through the application of which he has the possibility of rising into the space (beyond the gravitational pull of the earth). (16b -17)

Having risen above space (as also time) and staying constantly in sheer existence with the central breath fully harmonised and getting merged into the delight of the eternal present, as it were, the aspirant attains the state of uniform pointedness of the prāna. Having thus attained the state of khecarī mudrā and oneness with his Self as Bhairava he escapes above the pull of the earth immediately. (18-20a)

Now he rises above all limitations, suspicions, codes of conduct and inhibitions, having become absolutely cleansed. He has no rule to follow in his behaviour and dwells purely in the sense of 'I am absolutely not at all'. He gets established in the vision of all the deities in his body itself. No matter be it the case of delight, agony, self-assertion, anger, sex, envy, sense-perception, and serving as the doer, object or instrument of action, he considers himself uniformly as 'I am not at all'. Instead of himself, he takes the presiding deities of the ears, eyes, mouth, nose, etc., as the recipients of stimuli always from their respective centres. (20b-24a)

One who is doubtful about the verity of the scriptural wisdom is shrouded by malice is engulfed in injunctions of śāstras can never succeed (in this kind of yoga). (24b)

Siva himself plays the role of the sun and fire acting as the priest in view of his performance as the cook. There in him lie all the deities called devatā in view of their role as illuminators of the entire world. (25)

Having enlarged the mouth by the little finger and the eyebrows by the index one, as also via placement of the ring and middle fingers in the mouth, the aspirant should touch the throat by the tongue. This is known as karañkini. Now listen about jvālini. The palms should be expanded so as to hold the head from the jaw up to the forehead in a tight grip. The tongue should be made to take rounds speedily as air inside the eyebrows. The mouth along with the tongue should be enlarged producing the sound hā hā. This is jvālini. Performance of all this one hundred and eight times with the concentration on the ājñā cakra results in the control of the yogin over the entire triad of the universe both static and mobile. (26-29)

He may see himself operating through bodies of others as well as others operating through his own body. While producing the sound hā (and sva) having taken his firm stand on the process of going out and coming in via the nine openings in the body as the pervasive agent of the sound, it is only an adept of this yoga who deserves to be called khecarin, or mover in space by virtue of the yogic grace of the Supreme Force as mentioned in Yogasañcara Śāstra. (30-31)

Having gained control over the kulakundalini which acts as the basic stimulus behind the atomic germ of life and source of joy of being in this world and maintenance of its integrality and thus having had the sense of fulfillment of experiencing the joy of immortality the aspirant should move up to the kanda uttering the sound of noiselessness. (32-33)

He should move from here to the quadrangle, the source of germination and basis of the body, the mūlādhāra cakra. He should awaken here the kundalini lying in the midst of the two streams of breath, that is, prāna and apāna so that it may pierce through the knot of ignorance and enter into the nerve known as vajrā acting as the source of wisdom and lying on the point of union between prāna and apāna. Here he should pierce through the root of the genital by shooting from the middle of the angle. (34-36)

Here on this point the streams of prāna and apāna get unified appearing as one and it is from here that they assume duality by moving in diverse directions towards the thighs and until the toes (downward and towards the nose upward). In the process of going out and coming in, she acts as the bearer of the stimulus of life and source of awakening in wisdom through the combination of the two streams. He, who understands this whole process of summation and diversification of the joy, becomes an adept of yoga. (37-39)

This point is known as sasangama, complete merger, and unmilana, one of the highest revelations. This is the proper path of its awakening. The reverse of it is also possible. Here it has its basis in the source of generation and is known as śūlamūla. Here the letters of the alphabet merge into the state of letterlessness. (40-41)

With the integrality of consciousness as obtaining in the body as the Lord of all secret knowledge and wisdom the aspirant of this yoga should pronounce the letters of the alphabet from na to pha and put pressure on the mūlādhāra cakra which is the point of awakening of the kundalini. (42)

This sound is pregnant with the force of consciousness and hence with the force of the kundalini. (Having stopped the breath here the aspirant should) pierce through the remaining five cakras and eventually reach the top of the head piercing as a trident. (43)

The aspirant should awaken the power of Rudra by piercing through the knots of the heart followed by entry into the interior of the cakra related to vāyu as well as the centre of the navel known as bindu. Then he should descend down to the point known as lambikā which accrues out of the centre of the twelve prominent nerves. After this, he needs to reverse the movement and enter into the cakra related to the moon and serves as the ground of the apāna followed by entry into the cage of the five gross physical elements. Entry into this cage results in his reply to the drama of physical life. This is how the processes of creation and dissolution operate in course of assumption of the khecari mudrā. This is the form of the khecari mudrā as per the Virāvaliyoga. (44-47a)

(Following is the form of the khecari mudrā as recounted by Śrīkāmika)
Śrīkāmika tells us that one may have the possibility of rising in space via formation of the lips round as in kissing and breathing-in the prāna and apāna merging into one and thus by swallowing the entire world within oneself. (47b-48)

(Following is the form of this mudrā as recounted by Srikulahvara.)
Mudrās are the divine forces which redeem the creatures from the worldly snare and remove the same outright. The main amidst such forces is the khecari which is a combination of three forms, that is, verbal (physical and spiritual). (49-50a)

Physical mudrās lie in the arrangement of the pair of nostrils, pair of eyes, the heart, pair of breasts, pair of testicles, and the genital organ. The worldly status needs to be replaced by non-worldly status through elevation in consciousness. This is the spiritual form of the mudrā. Different from these are the eight mudrās known as padmā (refers to the heart lotus), etc. The location of these mudrās lies in the mūlādhāra cakra and hence they belong to the same family of mudrās. Thus the body as a compact whole is like a mysterious arrangement of the letters of the alphabet. This bodily structure is the mahamudra, a magnificent posture of Bhairava, according to Gahvara. (50b-53)

When the yogin gets very well settled in the padmasana with the brilliance of energy filled in the fingers being withdrawn as is the case of the full moon withholding the emergence of her rays, this withholding of the force of prāna and apāna combined as indicated by the bending of the fingers and the hands in that state, is known as Śasāñkinī. (54-55)

The same khecari mudrā is known as vyomā owing to the yogin's status in the space of consciousness as also hrdayā due to placing of both the fists close to the heart, i.e., the centre of consciousness. (56)

It is also known as Santa in the case of both the hands put one on the other so as to be visible to the commonplace eyesight in the lap. (57)

The same is known as Śakti Mudrā in view of all the ten fingers closed into fists subsequently. (58)

Due to quick movement of the fists the same mudrā is known as pañcakundalinī as also samhāra owing to raising of the fists upwards. (59)

It is known as utkrāmanī and is considered as immediately redemptive of the bondage of creatures when the aspirant assumes the pose of a jumper ready to jump downward at the distance quickly. (60)

The same mudrā is known as virabhairava when both the hands are bent, the eyesight is cast downward through observation of things properly. This is how this mudrā has been described in its forms in Bhargāstaka School and is emulative of wisdom. (61-62)

Thus, it is one and the same khecari mudrā which is assumed in different forms resulting in access to the supernal seed of Creation. (63)

One and the same is the seed of creation which serves as the source of the force of consciousness obtaining in all the mantras as also one and the same is the khecari mudrā by which are enlivened all the mudrās. (64)

Thus, the system of yogic practice known as khecari and having entered into which the yogin gets to his real Self is to be understood as the real mudra, the rest need to be left out as sheer modulations of the body. (65)

The precise occasions for the practice of this mudrā are the beginning, middle and end of yajña and the like events, discussions on jñāna yoga, removal of hindrances and worldly bondage. (66)

The purpose of assumption of this mudrā on these occasions is entry into wisdom, intimacy with it, and with that intimacy, understanding of one's real Self, removal of doubts and

becoming radiant with the awakening of cakras. (67)

Thus ends here the description of esoteric Mudras, an aspirant who practice them reaps the fruit.

CHAPTER - 33

Unification of Divine Forces

Now is going to be discussed the unification of the Divine Forces. There are eight Divine Forces working behind the Universal Nature, namely, Visva, Visvesi, Haraudri, Viranayika, Ambikā and Gurvī according to Sri Siddhānta and Virāvalī. The circle, cakra, of Siva has eight spokes, the presiding deities of which are Mahesi, Brahmi, Skandi, Vaisnavi, Aindri, Yamyā, Cāmundā and Yogīśī. (In Triśiro Bhairava Śāstra, they are named as Aghora, Paramaghora, Ghorarupa, Ghoravaktra, Bhima, Bhisana, Vamanī and Pibani.) (1-3)

The number of the Divine Forces rises up to twenty-four with the addition to it those of the eight directions, corners, and those of the two half-mouths, namely, Nanda, Bhadra, Jaya, Kali, Vikrtanana, Kraustuki, Bhimamudra, Vayuvega, Hayanana, Gambhīrā and Ghosani. (4-5)

Sixteen are the Forces according to the Śrīpātha. Their names are as follows: Siddhi, Vrdhhi, Dyuti, Laksmi, Medha, Kanti, Sudha, Dhrti, Dipti, Pusti, Mati, Kirti, Susthiti, Sugati, Smrti and Suprabhā. (6-7a)

The presiding deities of the six spokes are as follows: Bali, Balinanda, Dasagriva, Hara, Haya, Madhava, while those of the Cakra having twelve spokes are Daksa, Canda, Hara, Saundi, Pramatha, Bhima, Manmatha, Śakuni, Sumati, Nanda, Gopāla and Pitāmaha. (7b-9a)

Srikantha, Ananta, Suksma, Trimurti, Sambaresvara, Arghisa, Bharabhuti, Sthiti, Sthanu, Hara, Santhi, Bhautika, Sadyojata, Anugrahesvara, Krūra and Saunika are the sixteen Forces of Śrīpātha. They are immortal, filled with elixir and are referred in the Tantra. Sadyojāta is higher. Krūra is the god of compassion while Mahasena is Sadyojāta. (9b-12)

Twenty-four are the Forces of another Cakra. Their names are Samvarta, Lakulisa, Bhrgu, Śvata, Baka, Khangī, Pinaki, Bhujaga, Bali, Mahakala, Dviranda, Chagalanda, Śikhi, Lohita, Mesa, Mina, Tridanda, Asadhi, Umakanta, Ardhanarisvara, Daruka, Langali, Someśvara and Somaśarman. (13-14a)

Jaya, Vijaya, Jayanata, Aparajita, Sujaya, Jayarudra, Jayakirti, Jayavaha, Jayamurti, Jayotsaha, Jayada, Jayavardhana, Bala, Atibala, Balabhadra, Balavaha, Balavan, Baladata, Balesvara, Nandana, Sarvatobhadra, Bhadramurti, Sivaprada, Sumanah, Sprhana, Durga, Bhadrakala, Manonuga, Kausika, Kala, Visvesa, Suśiva and Kopa are the thirty-four Forces of Śakti-pātha. (14b-17a)

Seed-mantra jum and svaha, as the force of fire, are formed in all their varieties beginning from eight to thirty-two via twelve and eighteen, as used in the circle as spokes including all the vowels from a to lr as well as k to h. (17b-18)

In the circle of thirty spokes ending with s along with point, bindu, at the top of them all as well as various other possible ones need to be formed as seed mantras. (19)

It is only and the same Consciousness which serves as the basis of all contemplation and Force as well as the Lord of the Force in the form of the contemplator and the stuff of all the sounds known as mātrkā and mālini under different forms of modulation. Such is its bodily form. (20-21)

It is with due modulation and contemplation on the four semi-vowels, that is, y, v, r and l that get formed the vowels i, u, r and lr. The frame of the modulation is derived from the sounds a, i, and u representing excellence (a), will (i) and motivation (u) respectively. It is from the

delight of the excellence, will of wish and wave of motivation that are produced their respective guna forms e and o and vrddhi forms ai and au. When i, u, r and lr get combined with a, there are formed the semi vowels y, v, r, and e. Through association of a with ah get formed the sounds s, ś, ṣ and h. Thus the sounds i, u, r and lr when combined with a, come to form the circles of eight, twelve and sixteen spokes with the possibility of those of numberlessness. (22-24)

It is obvious from these details that the world is a matter of contemplation between the part and the whole. (25)

All the fifty sounds including vowels and consonants in their varieties are divided into eight groups and are numbered in eighty-one forms including those of half a mora as well as lengthened to mores more than one. (26)

This has already been brought to light including those of half a mora. Now the question arises in contradiction of this statement that all sounds including those of half a mora are precisely not numbered at eighty-one since it is said by Panini, who is conversant with the nature of words that all udātta sounds when preceded by a svarita are pronounced in half a mora. (27-28a)

Thus this consciousness is just like an oblation put into the fire of pronunciation. (28b)

Thus the whole group of cakras is no way different from consciousness. It needs to be used in keeping with coverage of the forces of the Lord, namely, creation, sustenance, concealment, dissolution and favour. (29)

The three Forces of Him, namely, the higher, the higher-lower and the lower respectively are effective in creation, sustenance and dissolution, while the fourth in the form of the goodwill is responsible for the ultimate stoppage from all activity. (30)

That Light of Consciousness has been indicated to at each step in course of this exposition as obtaining in the form of vak, speech in the vocal organ. In its fourth and the final step this Consciousness needs to be considered as quietude in the form of the goodwill of the Mother. (31)

That goodwill is experienced in the form of the experiencer's experience of oneness with the entire world. Thus gets fulfilled the promise of the author in regard to the ultimate oneness of the experiencer with the entire creation. (32)

CHAPTER - 34

Individualistic Approach to Siva-Hood

Now is being recounted the method of entrance into one's inmost being, which is in order for dealing with. It has been talked about in various ways how to attain Siva-hood through the individualistic approach to the Reality. (1)

Having attained fulfilment through the individualistic approach, the aspirant needs to rest himself in the state of Śakti, followed by the same in regard to Sambhu. This is the obvious course of spiritual practice. (2)

Proceeding along this course of spiritual practice the aspirant needs to fill himself with his oneness with Bhairava unmindful of the triplicity of the approach, via entrance into himself along with the entire world in his bosom. (3)

This method of entry into oneself has been suggested by the Creator Himself.

CHAPTER - 35

Concordance of All Scriptural Provisions

Now is being spoken of the point of concurrence of all scriptural detail. On this point, it is obvious that the entire following is of age-old antiquity. It is on account of this factor that it has been characterised as agama, tradition. (1-2a)

Inclusion and exclusion are the criteria of prevalence of any principle. These criteria are obvious from one's own experiences and not to talk of the collective experience. (2b-3a)

Even perception is dependent on the eyesight, the consciousness of the perceiver as well as presence of the object to be perceived. And yet it needs to have its root in its traditional admittance. (3b-4a)

Take, for instance the case of a newly born child lying in a room enclosed with all kinds of objects. It is all alone and is hungry. Under such a circumstance what should it do, what should it take, by what should it see and where should it go? (4b-5a)

What is most likely to happen in such a situation is that whatever it happens to see, taste and touch and get satisfied with, it takes up after several trials deciding to accept or reject as per its wish. (5b-6)

It is important to note that the choice of the child of the inner being for a certain object in such a case is determined by the impression of its some prior experience, vāsanā. (7-8a)

Dependence of the choice of the child on some prior experience is by means determined by its immediate insight, pratibhā. For instance natural propensity of the child for eating clay cannot be considered as spontaneous. (8a-9a)

If contemplation be based on some prior experience, it ought to have its source in prior actuality. (9b-10a)

Each and every pattern of behaviour is not dependent on immediate judgement. If actuality of behaviour be determined by prior experience, it ought to be applicable equally well

everywhere. (10b-11a)

If its tradition were to be explored to its original source via the tradition, the tradition is sure to have its root in someone Omniscient. (11b-12a)

It may be contended that the source of experience in all cases cannot be traced to some Omniscient Agent even so it cannot be proved to have its root in someone who is not all-knowing, since there is no instance to exemplify it. (12b-13a)

Since Lord Bhairava has hundreds of instances to support His agency in this regard concerned with enjoyment as well as redemption, He needs to be contemplated as that source. (13a-14)

This tradition is rooted in this fact both individually as well as universally. Having travelled along the route of admittance by scriptures alternatively, it is ought to be accepted as the basis of all patterns of behaviour in this society. (15)

Since all patterns of behaviour on this earth beginning from early childhood are based on this fact which has been approved of fundamentally by the Saiva system of philosophy, anyone else is sure to be incomplete and therefore needs to be considered as inadequate to lead to redemption. Those who follow them, deserve to reap the fruit of their following as per that limitation. (16-17)

Even on the expiry of the stage of childhood since this desire for food remains intact in the form of enjoyment of the sense experience, it needs to be treated as due neither to perception nor to inference. (18)

There does not remain any scope for any kind of mistake nor for doubt in the case of the self-proved, which remains beyond the range of condemnability, depend as it does on the capacity of being expressed in words. (19)

Since the self-proved depends on the very nature of the self, it does not leave any scope for doubt in it. As it is self-formed, it is omniscient and prone to be self-satisfying. (20)

So far as its dependence remains on Siva, it continues to remain being followed by the Self as also inadmissible to doubt. Wherever there is the scope for intervention of anyone else, the follower takes it for granted. On account of the probability of attaining Śiva-hood through it, the individual takes it for granted. (21-22)

It is only the Śaiva tradition as inspired by the all-seeing Lord which leads people to both the path liberation as well as enjoyment. (23)

No matter whatever be the objective, whether standard of conduct of life, earnings of livelihood, procreation or liberation, whether completely or partially irrespective of all these peculiarities, if there is any satisfactory mode of conduct; that is only the Saiva. (24)

Although here also there is variety in the subjects of the matter provided for, yielding different kinds of results through different ways of acquisition, yet there is no self-contradiction amongst them. (25)

There are such varieties of traditions as those of earthly origin, Vedic origin, Sankhya, Yoga, Pancaratra, Bauddha, Jain, Logic, Vaisesika, Siddhānta Tantra, Sakta, etc., all of these have their origin in Brahman, yet as recorded in texts like Svachchanda Tantra, etc. it is Siva Himself who in the form of Sadyojata, Vamadeva, Aghora, Tatpuruṣa and Isāna has propounded all the doctrines of Saivism in various forms. (26-27)

Consequently, as there are various doctrines, prescribed in Vedic and related systems for the sake of people of different stages of life, even so is here, too, in regard to evolving the ideal of emblems of Śiva-hood from within oneself. (28)

As any result of an earlier stage of life does not get transferred to a later stage, even so Siva-hood does not get transferred to Pahcaratra, etc. (29)

There is one tradition, under which get accommodated all traditions beginning from the practical commonsense up to Vaisnavism, Buddhism, etc. and that is the Śaiva alone. (30)

The supreme objective of Śaivism is attainment of oneness amongst the three factors, namely, the individual, the universal and the Transcendent which has been expressed by the word trika, trinity in its own peculiar sense without harming anyone of them anyway. This is the sense intended behind the use of the word kula, all-inclusive, for it. It is used in the same sense in which irrespective of the locational disparity between the head and the sole, the entire body is regarded as an organic whole on account of being stimulated by one and the same life-force. So is the prevalence of the idea of trinity behind all traditions. (31-32)

All rational deliberation apart, it has also been stated in the Śāstra known as Kālīkula that the common essential factor behind all the eighteen kinds of traditions of divergent origins underlies them is the idea of kula, integrality in the same ways as good fragrance throughout the entire flower, oil throughout the sesame seed, tila, life-force throughout the body, even so the idea of organic unity pervades all the scriptures of the traditions. (33-34)

Śaivism is such a tradition which though one differs in shades as per its practicability by followers of different range of ability. So is its publicity in keeping with the difference between those who are insiders of it and those who are outsiders. According to the Svaccanda Tantra, Sankhya, Yoga, Pāñcarātra and the Vedas all have their common root in Siva and therefore they need not be condemned. (35-36)

These various traditions have emerged from one and the same common one and have been accepted as such in the commonsense of the society in parts which keep different sets of people wandering among them having got confused. (37)

In the case of admittance of several traditions, it is necessary to define their difference of topic and position of each in relationship to the rest in regard to its higher and lower value for the sake of determining its validity. In the absence of such a definition and determination, no one would be held as valid decidedly. Neither the criterion of durability would suffice in such a situation nor that of absence of consistency. (38-39)

Even acceptance of both these criteria goes to prove the validity of Saivism itself. Acceptance of any other criteria such as explanation of a particular tradition in a different way would involve acceptance of the validity on account of false fabrication or just appreciation. In such a case, this criterion would falsely extend to other traditions also and thus would suffer from imprecision. (40-41a)

Acceptance of any tradition as decidedly practicable may, therefore, be taken as its ultimate feature supportive of faith in it. If effort were to be put on its main contention that may be most likely to bear fruit. Acceptance of such a tradition is possible on account of instigation of Śambhu himself which is obviously a matter of very rare opportunity. Thus, it is Sri Śambhunātha who has associated me with such a valid tradition. (41b-44)

CHAPTER - 36

Tradition of Śaivism

Tantras like Siddha have indicated and my teachers have explained how the text of the Śaiva system had been authored by Bhairava and Bhairavi and studied by Svacchanda, Lakula, Anurat, Gahanesa, Brahma, Śakra and Brhaspati in a descending order by a crore of verses at each level which originally comprised nine crores of verses at each stage of transmission from the predecessor to his successor. (1-2)

Out of nine crores of verses when only one crore remained by way of study at the stage of Brhaspati, the same were divided into four. Out of one-fourth of those verses, one-fourth was transmitted to seer Vamana, etc. and half to Bhargava, half of it to Vali, half of it to Simha, and one-fourth of the same to Garuda, the son of Vinatā and one-fourth of the rest to Vasuki, the serpent. Thus, until now the original number passed through as many as seventeen

stages of reduction. (3-5)

Half of the remainder was brought to the earth from the heaven by Rāvana. Out of the same, half was imparted to Bibhisana by Rāvana. Out of the same, half was imparted to Rāma by Bibhisana by way of transmission from the teacher to the taught. Thus, the total number got divided as many as nineteen times. In this transmission it got divided eight times from the total by way of remainder of the half and one-fourth. (6-7)

The denominations of division are one-fourth, pada, the remainder, mula, uddhara, utara, vrhaduttara, kalpa samhitā and anuttara. The last stage is comprehensive. The deities of these numbers are elucidated through enlargement of the number. At the ninth stage, the exact number has not been mentioned following which there is no division. (8-9)

From Rāma the wisdom was passed on to Laksmana, from Laksmana it got transmitted to Siddhas, from Siddhas to Danavas, from Dānavas to Guhyakas, from Guhyakas it was passed on to yogins and then to kings. (10)

In course of passage from one to another when it got corrupted, the Siddhas got incarnated by the permission of Śrīkantha (Siva). From amongst these Siddhas, Tryambaka rejuvenated the non-dualism, Srīnātha the dualism in non-dualism and Āmardaka the dualism under the discipline of Śaivism. (11-12)

While the tradition of Tryambaka remained continued and that of Āmardaka did via his daughter. Therefore, the tradition of him is known as half the Tryambaka. Thus, three and a half tradition accrued out of Tryambaka via as many schools and inheritance and got diversified into hundreds of branches via the continuity of disciples from one stage to another. (13-14)

This work, namely, Tantrāloka is flowing like a stream of sweet water having been filled with the essence of all these traditions. Now, it embodies in its exposition finally the quintessence of all these streams of wisdom in its all-comprehending sweep and hence deserves acceptance as such. (15)

CHAPTER - 37

Conclusion and Deliberation

If the standard of behaviour as expounded in the foregoing chapters is acceptable practically in life, this tradition of wisdom needs to be practised upon. (1)

As, from the worldly viewpoint, any standard of behaviour gets approved of owing to its approval since long as such, even so is the possibility of Śaivite wisdom due to its time-tested antiquity. (2)

If anyone takes up any tradition for practice, he is sure to accept it as a whole. If, however, it proves to be capable of bearing only partial result, he has to go against its acceptability. (3)

As it happens on taking resort to the Gārudī Vidyā that the patient of snake-bite becomes sure of getting free of the danger of the poison, so is the case with recourse to Bhairava in regard to the removal of the effect of action. (4)

What has been characterised in the Vedic tradition as a cause of downfall on account of its leading to the womb of delusion, the same proves effective in fulfillment. (5)

This is so on account of the Śaiva tradition having been envisaged by Śiva who is omniscient, as is evident from His following leading to unique results. (6)

As against instructions imparted by lesser traditions proves to be effective from statements in admiration of it by anyone else, the effect of following Śaiva tradition is realised by practitioner himself directly. (7)

As compared to the source of higher tradition in higher self-consciousness, the lower traditions have their source in lesser self-consciousness. As such, the latter prove to be lower in their approach. (8)

While in the higher tradition the lust for life in the world is rejected even having got it fulfilled, in the lower traditions the same becomes stuck to which obviously is indicative of its having been delusory. (9)

It has been observed by Lord Siva Himself in scriptures like Ānanda Śāstra that the instructions imparted by seers involve great distress and yet yield unstable and limited result having been followed. As such, they do not deserve to be approved of by the wise and in place of them it becomes imperative to take resort to Śaiva tradition itself. (10-11a)

What has been regarded in the Vedic tradition as a cause of downfall on account of its leading to the womb of delusion, the same proves effective in quick fulfillment in Śaivism. (11b-12a)

This is so on account of the Śaiva tradition having been envisaged by Siva Himself who is omniscient as is evident from following the Saiva tradition leading to unique results. (12b-13a)

Due to its root in ignorance and lack of instructions the lower tradition is like a snake-bite, contrary to which is the position of the Śaiva tradition. Therefore, it needs to be accepted for practice. There are two ultimate authorities behind it, namely, Śrīkantha and Lakuleśvara. Thus this tradition is a confluence of two streams and hence has the prospect to lead to the ultimate end. Out of these the older one by virtue of its scope of offering redemption as well as enjoyment, gets diversified into five streams, namely, the stream of consciousness, the spring of delight, dominance of will, dominance of knowledge and dominance of action. Therefore, it has been characterised as one of five streams. This stream again gets diversified into eighteen. Therefore, it is the best of all moreover on account of its diversification into sixty-four streams ultimately. (13b-17)

It has been stated in texts like Ānanda Sastra, etc. by Lord Bhairava Himself that this tradition is combined form of two streams, namely, the right and the left. Mantra and Vidya, Mudrā and Mandala are their additional features. (18-19a)

life-force, is mantra while vidyā is that which gets its support from as well as fulfilment in mantra. The latter get its object reflected in mantra. Mudrā is the image of mantra as well as

complementary to leading it to fulfilment. Mandala is the decoration as well as essence of Śiva. Since all these four aspects of the seat are complementary of one another and therefore form its varieties. (19b-22a)

It is on account of dominance of the element concerned that they get differentiated from one another. The differentiation is stated for the sake of according importance to the form concerned. Each one of these aspects of the system is diversified into four and out of mandala, mudrika, mantra and vidyā each latter one is higher in status than the its predecessor. (22b-24a)

The Siddhayogiśvarī viewpoint has pre-eminence of vidyā in its while the Mālinivijayottara Tantra is the ultimate essence of it. (24b-25a)

It has been stated by Lord Śiva Himself in Ratnamālā that the entire essence of Tantra in its left and right both the aspects combined form the trika system known as kaula. The Siddhānta Tantra has predominance of action in it. Therefore, it talks of the malady caused by delusion of action and atomism. As such, it is considered as the right aspect of Tantra while the left one is dominated by terrific undertakings and is replete with the possibilities of fulfilment of desires. The left side of Tantra suffers from scarcity of virtue, is troublesome in its undertaking and shorn of self-confidence as well rid of the possibility of redemption. Therefore, it needs to be abstained from a distance. (25b-28)

The disciple gets liberated at the same moment the teacher imparts to him redemptive Light of Consciousness. Thence onwards only his body continues to operate as a machine. (29)

The source of these streams of ideas right from the eternal state of transcendent reality has been exposed in detail in the text titled Mālinīśloka-vārtika. (30)

One who is desirous of understanding the same may be capable of learning about it from that source itself. As regards starting the same ideas again, we do not entertain any desire for reaping the fruit of repetition. (31)

Having received those ideas from that source the reader certainly gets the great result of life in the form of enjoyment as well as redemption immediately. That text embodies the quintessence of the entire scripture of such a system which is realistic and hence deserves to be taken up for practice in life. (32-33a)

Though this group of creation known as the egg of Brahman and thirty-six constituent components is infinite and attractive yet except for peculiarities there is nothing enjoyable in it. Though it is adorned by seven planes of being such as bhuh, etc., I think ours is unique source of enjoyment. Where there is any state of being where the sun and the moon adorn the day and the night with their peculiar movements and turn it into the resort of enjoyment. (33b-34)

There also exists the Kumārikā dvīpa with its excellence amongst the other parts of the world by virtue of having all the objects of enjoyment of heavenly value in it where also beginning from the lower to lowest and ending unto Śiva anyone has the privilege of ascension to excellence. (35)

What is the use of being reborn in the world which is the abode of those who suffer the consequences of their actions of prior lives in comparison to the house of unmixed delight. This is so because people generally expect satisfaction from the future possibilities of delightful experience instead of remaining contented with the present status itself. (36)

On this entire earth, there is a relatively more magnificent country known as Kanyā Kumārī where is found the eyesight of higher kind of scriptures. In this abode of blinds from the very birth, as the world is, here there is no place for such a condemned state of being where eyes of all have got ointed by the main source of light which is the sun. (37)

Madhya Deśa is the abode of all the scriptures. Here was born a twice-born a relatively more

virtuous person named Atrigupta in the lineage of Agastya, who in keeping with the capacity of his primeval ancestor (who had drunk the entire water of the ocean) who had digested the sea of scriptures in its entirety. (38)

King Lalitāditya took him to his part of the country Kashmir respectfully which is located on the head of the Himalaya Mountain where dwells Śiva. the husband of Gauri, for the sake of discourse on rasa, the essence of all kinds of experiences of joy. (39)

Where contemplative practitioners of Yoga, munis, dwell at various spots and where does dwell Śiva Himself all the time, I, therefore, consider Kashmir as the proper place of yogic accomplishments, siddhi. There is no place (on the whole of this earth) which may compare with Kashmir in this respect nor in respect of contentment on fulfilment of all aspirations. (40)

(Kashmir is such) where Mother Sarasvati, as bright as the orb of the full moon of the spring season is established and is famous amongst people at large. She is being served satisfactorily by worshippers of the Sāndilya clan of Brāhmanas and blesses all worshippers with blessing as aspired by them. (41)

Where is found wine of four colours yellowish, red, deep red, white and lustrous as the flower of the citreous tree known as Mātulunga (Citron), gold and as black as the cluster of hair of the women of Keral or seed of lotus. In its stimulative effect it lands one to the state of a great devotee of Bhairava. (42)

Where had vanished the five arrows (named mohita, suska, sithila, tapana and matta) of Madan, the god of love, on being hit on Śiva; now reappear in the guise of wine. Otherwise how to account for predominance of love, delusion, maddening effect and the fever caused by the desire for sex which keeps the entire world day and night overpowered by the wish for conjugal relationship! (43)

Where the wine known as mārḍvika brings maturity in the talk of love of lovers, in which part of the world people get engaged confidently and unobstructed in the affair of love, where the gods take interest in remaining engaged in the delight of the cakras and where it imparts the joy of life and blessedness of liberation. (44)

Which part of the world appears as the park of worship of the three goddesses (namely, Mahakali, Mahālaksmī and Mahasarasvati) by means of sprouts of leaves of black, red and white, deep red and beautiful sections of saffron plants presenting variations in colour. The ground is decorated with flowers of Kashmir at every step. (45)

Where people normally are poetic and wise; where even warriors are articulate. Women of cities are lustrous as the moon and charming in their gait. Where accomplished female practitioners of yoga are bright as the spark of fire particularly due to complete opening of the path of the susumnā nerve in them. They are also lustrous as the sky in the state of lunar eclipse. (46)

Where there is also a city known as Pravara which was built by Pravarasena, one of the kings of the land, who got built a temple dedicated to Maheśvara Śiva. Having ascended in space he created a bell which was rung by sun. (47)

Having been mobilised the bell by means of its attractive and heroic sounds expanded the noble deeds of the king. Those who embody the brilliance of the essence of noble deeds of their masters to a weighty extent even though having been ignored keep ringing the virtuous deeds of them. (48)

Heroic young damsels with their faces as lustrous as the full moon, by virtue of application of deep red cosmetics to their bodies by means of fans of cane of white colour, have been as it were, continuously celebrating the occasion of enthronement of the God of love. (49)

Munis, siddhas and people at large are getting their sins washed out on account of taking

bath in the mildly vibrating stream of Vitastā River sanctified by cosmetics, flowers and perfumes offered to the accomplished and self-revealed emblems of Maheśvara established on the bank of the river. (50)

The land which is being kept beautified continuously by the river Vitastā on account of having descended from one of the phases of the bow of Śiva and therefore having the possibility of granting enjoyment as well as liberation surpassing the Ganga, the divine river, in its glory. (51)

In that city on the bank of Vitasta, the king got created the dwelling of Atrigupta facing the temple of Siva who is used to move in the city of Kubera, the god of wealth, with a view to facilitate for him continuous sight, darsana, along with arrangement of profuse prosperity. (52)

It was in the lineage of Atrigupta that in course of time a great person named Varāhagupta was born. His forehead was decorated as it were by the waves of the divine river Gaṅgā and who did great favour to the family. (53)

His son was Narasimhagupta popularly known as Cukhalaka and whose intellect was as transparent as the moon and whose inner being, citta was bristling with brilliance by virtue of having absorbed the joy of all scriptures and was adorned with intense devotion to Lord Śiva. (54)

Having crossed over the sea of youth by means of the boat of detachment stoutly and in a determined way and by virtue of his devotion to Lord Siva and thus enshrining himself with gems of it overpowered the difficulties of the world. (55)

His son has become known with the name Abhinavagupta and has got purified by the touch of paraga, pollen of Śiva's lotus-like feet. His mother left him (due to her demise) in his early childhood. It is the destiny which committed him to all the samskāras of the future. (56)

It is said that mother is the greatest associate of any individual. Her love for the child, however, intensifies the bondage to the world. Dissolution of this bondage I considered as liberation in life itself. (57)

Abhinava was initiated into such a deep discipline as grammar followed by purification of his inner being by means of the waves of the sea of logic. While he was engaged in experiencing the deep joy of the essence of literature, he got eclipsed by the maddening effect of devotion to Lord Śiva. (58)

Getting engrossed in the devotion to Lord Śiva he did not allow himself to care for any worldly interest. For further intensification in his devotion he began to serve in the households of his teachers. (59)

In the delightful lineage of the great ocean of inheritance as the sailor was born Erakanāthānanda. His son was Vāmanāthānanda. As the pillar of fame in the sky of Śrīnātha lineage was born Bhūtīrāja embellished with the wisdom of his father. (60)

In the lineage of Tryambaka as the sea, was born as the moon Somānanda. His son was Utpalanātha and grandson Laksmanaguptanatha, From Laksmanaguptanatha was born Śrīśambhunātha as the orb of the full moon vibrative of the ocean of all knowledge. (61)

Besides these, there were a number of other great teachers, namely, Śrīcandra Sarma, Bhavananda, Bhaktivilasa, Yogananda, Abhinanda, Sivasaktinatha, Vicitrānatha, Dharmananda, Śivānanda, Vamananatha, Udbhatanatha, Bhutesanatha, Bhāskaranātha and Mukhānandanātha. (62)

These profound scholars of the learning out of his service to them had become so kind to him as to accord to him their rights into their respective areas distinguishing him from those who were not so conversant in the field. Consequently, though self-fulfilled, he engaged himself

day and night in the service of the cause of learning. (63)

With a view to shower his favour on his brother named Manoratha who was equipped with the understanding of all the scriptural texts besides being a devotee of Śiva while he was deciding to live with him, a few persons came to him. (64)

Among those persons was Karna, the son of Śaurī who even in his youth had become conversant with the essential of Saivism and elucidated the statement of the great yogin Śrīkṛṣṇa how one is reborn as a great yogin who left his body in the state of yogic sādhanā of higher rank. (65)

Srimanda, one of the sons of a Minister was his friend from childhood besides being conversant with the essence of all sastras, disciplines of learning. Thus, he was decorated equally by both Lakṣmi, the goddess of wealth and Sarasvatī, the goddess of learning having ignored their rivalry between them concerning their wifehood of a common husband under the effect of his virtues. (66)

Others in the group were his uncle's sons named Kṣema, Utpala, Abhinava, Cakraka and Padmagupta who had paid scant heed to wealth having been filled fully in their hearts with the sense of devotion to Lord Śiva. (67)

Another one amongst those who had approached him was Rāmagupta who was conversant with the entire ceremonial aspect of Saivism such as formation of the mandala, circle, etc. and had kept himself continuously engaged in the service of our teacher Śrīśambhunātha. (68)

This group was also favoured by the accompaniment of another person who due to transmission of Force of Śiva and Śakti on him under the spell of Divine Force had subjugated his own will. He was innocent of the art of persuasion. (69)

The disciple pays homage to his teacher so that he may impart to him the entire knowledge of the system concerned in all its depth and may get transmitted to him by the favour of the Divine the entire wealth of the learning along with its hidden secrets of homogeneity. (70)

This group came to me and communicated to me its desire like an automatically ringing musical instrument to the accompaniment of a dancer. It was self-propelled under the favour of my great teachers which was acting in anticipation of sprouting of a great shoot. With the intention to avoid the great impending calamity the group madly wished to continue my stay in their excellent city itself where from children to grown up persons including even keepers of cows are devoted to Lord Śiva as if they were living in a hermitage. (71-72)

There was a daughter-in-law of the uncle of Mandra whose only ornament was the pollen of the lotus like feet of Śiva. She was created by the Creator rid of all care for worldliness giving to her the significant name Vatsalikā. (73)

She was compassion embodied like the earth. She was an embodiment of the stream of pleasant coolness. She was, as it were, the mature state of renunciation. She was like the earth productive of the gem of the essential meaning of the truth. (74)

Her brother was named Śauri. His inner being, citta, was perfectly purified by devotion to Śiva. Although having been offered the position of the minister to the king, he had renounced the same in spite of the rulership attached to it. (75)

His daughter-in-law and wife of Karna had transcended the lust for worldliness. She gave birth to only one child whose name was Yogeśvaridatta. In keeping with the meaning of his name, he, as it were, was a gift of the Goddess Herself. (76)

She became widow in her early youth. Śiva, however, owned her as His devotee. It is true that those who are in haste of attaining their goal, misfortune attract them to the course of their essential destination. (77)

One who wore the delight of devotion as the obvious ornament of the body with obeisance to Siva as decorative piece of her forehead, listening to instructions on Saivism as ear ring and thus considers herself as bearing her good fortune in this way, was the sister of Sambhunatha, named Ambā who regarded her brother as Siva Himself elucidating the truth that those whose intellect has become purified in anticipation of the future good fortune do not take the Supreme Truth as mere relatives. (78-79)

The cousin of Abhinavagupta also was named as Abhinava. He was not only virtuous in character but having drunk the delight of true knowledge, he continued to entertain ever-growing thirst for it. (80)

He was another person whose heart-lotus had bloomed by the touch of Śiva's rays and thus had become whitened in its glory. He was helped in all these efforts by Lumpaka elucidating how the noble proves helpful in offering the helping hand. (81)

In this way having stayed at the house arranged for by Vatsalikā he could sum up all what he had listened to (from his teachers) about the sastras, scriptural writings, and absorb the essence by his intellect. Thus he has accomplished the writing of this work bearing magnificent meaning by putting together reasoning and statements of the essence of the system of Tantra so that having received the insight from which people at large may easily conduct the business of life. (82-83)

Seekers of truth may receive this creation and absorb its instructions in life so that they may show their favour to them and to their understanding of essentials of the Reality as such. (84)

This essence of all scriptural writings has been put together by Abhinava so that Siva may bring peace to the organ of hearing of all. It embodies your own instigation O Lord; it talks about you. Abhinava feels satisfied having completed it and please withdraw the world within yourself ā-loka. (85)

APPENDICES

Parmārthasāra

Essence of The Supreme State of Being

I take resort to you, O Śambhu. who is supreme, indwelling all dense, beginningless, one and yet has entered within all in their inmost caves in different ways, resort of all, lies within the mobile as well as the immobile. (1)

Having moved inside the circle of sufferings of lying in the womb and ending up with the

event of death, the pupil inquired about the supreme objective of life of the Lord who serves as the basis of all. (2)

NOTE:

Ādhāra means Patahjali, the author of the Yoga Sutra, who is regarded by some scholars as an incarnation of the Śesanāga.

The teacher Abhinavagupta discusses with the pupil the essence of the same from the viewpoint of the yoga of Śaivism. (3)

Through the force of the abundance of His glory, the fourfold principles of Sakti, Maya, Prakṛti, and Pṛthivi were brought out by the Lord distinctly. (4)

NOTE:

Pṛthivi stands for the gross existence.

Within the limitations of that series of the four principles this entire creation in the form of different bodies, organs and modes of being indwells as the experiencer Śiva Himself having assumed the form of paśu, an animal (or bound). (5)

As a taintless piece of crystal assumes different colours, even so the Lord also does assume the form of gods, humans, animals, trees, etc. (6)

As the lunar orb reflected in moving water moves and becomes static in the static, even so does the great Lord in the form of the Ātman having assumed the bodies, organs of sense and action and forms of creation. (7)

As the Rahu, though invisible, becomes visible when reflected in the lunar orb so does this Ātman get reflected in the mirror of the psychic being through resort to the object. (8)

Just as the face gets reflected exactly as it is in a taintless mirror, even so does this Ātman shine luminously in the inner being when made taintless by virtue of the force of Śiva and Sakti instilled into it. (9)

The world comprising thirty-six constituent fundamental elements gets reflected in the higher being in the form of a light, in His fullness, as an abundant source of delight on account of His self-reliance and self-dependence as He is completely and infinitely filled with the powers of willing, knowing and doing, is free of all options, pure and tranquil and as also that of getting dissolved and emerge. (10-11)

Just as in a mirror the reflection of town, village, etc., with all their variety of look appear as different from the mirror as well as amongst themselves, though not so actually, even so by virtue of the realisation of the highest Bhairava in His absolute pureness, the objects the world consists of look as different amongst themselves even in total absence of any such difference. (12-13)

(The Absolute) manifests Itself in the form of pure tattvas like Śiva, Śakti, Sadāśiva and Ívara by virtue of Its five forces (cit, ananda, iccha, jñāna and kriya) appearing as different from Itself. (14)

The absolute self-dependence of the Supreme Lord which accomplishes even what is difficult to accomplish, is the goddess of the power of creativity, serving as a veil of Paramaśiva. (15)

Owing to getting eclipsed by maya, the principle of creativity, the consciousness of man becomes impure reducing him to the status of an animal bound by the limitations of time, division, and predetermination arising out of attachment and ignorance. (16)

'I know only now, only a little, only this much, only so much with the application of the total inner being of myself', this six-fold veil along with māyā has been said to constitute the inner limitations of the finite being. (17)

NOTE:

The six-fold limitations over the pure Self, as referred to in this verse, are, obviously, related to atomisation of time, space, causality and maya, the creative force behind these limitations due to which Śiva turns into jiva.

Just as the inner cover of a grain of rice (lying in-between the husk and the inner edible core), though different from the rest, appears as non-different from the same, gets separated (through the technique of clearing), even so the six-fold covering (around the Self) gets removed through the practice of Śaiva Yoga, (restoring the Self back to the) status of Śiva. (18)

Prakṛti consists of the experiences of pleasure, pain and delusion (as born of the inner guṇas, namely, sattva, rajas and tamas) as well as the intellect, manas and ahaṅkāra responsible for the functions of determination-indetermination, decision and egotism as aspects of the inner sense respectively. (19)

The sense organs, such as ear, skin, eye, tongue and nose are responsible for (receiving) words, etc., (from the outside world) while the organs of speech, hand, foot, evacuation and generation are those of action. (20)

Of these (sense organs) are the objects subtle and unseparated from their substantive elements, that is, the tanmatras, namely, sound, touch, form, taste and smell respectively. (21)

Through the intermixture of these subtle elements, undiversified as they are, is produced the group of five gross elements named as space, air, fire, water and earth. (22)

Just as the husk covers from all around the grain of rice, even so the entire group of emerging elements from Prakṛti up to the earth covers the consciousness as its body. (23)

The final covering is formed by the malas, impurities, including māyā and the rest while the outer one is formed by the gross body as the three sheaths around the Ātman, Self. (24)

Ātman as one's own nature, though only one, is understood diversely as the object and the subject due to being affected by the darkness of ignorance. (25)

Just as squash, molasses, sugar, guda (jaggery), khaṇḍa, etc., are the forms of the juice of sugarcane itself, even so the different states of the Ātman are all the statuses of the Lord Śiva. (26)

The divisive stream of awareness, the all-pervading consciousness, vital force, generation, gross bodies, etc., are matters of sheer practical use and not real. (27)

The snake is not there in the place of a rope at all and yet one remains afraid of it until one's death. So mighty is the force of delusion that it cannot be explained. (28)

Similarly righteousness and unrighteousness, heaven and hell, birth and death, pleasure and pain, castes and stages of life, etc., do not lie in the Ātman and yet due to the power of delusion they are there. (29)

The darkness of delusion lies in the fact that all the beings are considered as different from the Ātman though they are one with it, as they become obvious only in the psychic light of consciousness. (30)

It is an ignorance enwrapping another ignorance, like a big boil on the cheek, that there is projected the sense of Ātman over the body and vital breath, etc. (31)

How surprising it is that like a silkworm the Self creates a covering around it comprising the gross body, the system of vitality, ideation, intellection, knowledge and experience of void! (32)

The Supreme Siva may unveil Himself through the illumination of the abundance of His self-knowledge. This is how He spreads out the spectacle of His peculiar game of bondage and liberation. (33)

Though the states of creation, sustenance and dissolution get revealed in the states of wakefulness, dream and deep sleep (of the individual) in the light of the fourth state of consciousness and yet they seem to be not concealed by these at all. (34)

The state of wakefulness is known as *viśva* on account of the awareness of the diversity in it. The state of dream is called *tejas* on account of the glory of illumination in it while the state of sound sleep is known as *prājñā* on account of the density of self-understanding in it. In the transcendence of these lies the fourth (state of consciousness). (35)

Just as the expanse of the sky does not get polluted by the cloud, smoke and dust likewise the Transcendent Purusa remains unaffected by the deformities of the force of creation, *māyā*. (36)

When the space inside a particular jar becomes dusty, the others do not become so, similarly, all these individual selves do not become exactly so while undergoing the experiences of pleasure and pain differently. (37)

When these constituents (of the covering) become tranquil, satiated and deluded, He, too, appears to have become so but really it is not so. (38)

The Supreme Lord eradicates the delusion of not-self in place of the Self following the eradication of the sense of Self reflected even in the not-self. (39)

Having succeeded in eradicating this twin of delusion root and branch in this way a higher kind of yogin has nothing else to accomplish. (40)

The trinity of the objective world comprising the earth, its basic stuff of creation along with the principle of creativity gets reduced simply to the state of bare existence by the force of contemplation of the non-duality. (41)

Just as simply gold remains there to perceive after relinquishing the sense of forms like girdle, earring, bangle, etc., even so following the relinquishment of all the sense of difference, bare existence remains there to experience. (42)

That supreme, pure, tranquil, immortal and non-dual Brahman alone remains there in all its homogeneity and reality resting in its Force, Sakti, which is of the nature of an illumination (of consciousness). (43)

Whatever is desired, whatever is cognised, whatever is accomplished and whatever has remained unthought of is only in the form of illumination (of consciousness) without which it gets reduced into the sky-flower. (44)

It is through the agency of the Supreme Lord known as Śiva and accomplished by means of His triple weapon (in the form of the forces of willing, knowing and doing) that the (world) has got released. (45)

Again in order to make Himself available outside as well, the Lord has Created the three spheres (namely, Maya, Prakṛti and Prithivi) through the process of projection of Himself via His five forces (i.e., cit, ananda, iccha, jñāna and kriya, that is consciousness, bliss, will, knowledge and action respectively). (46)

The Lord making, thus, move onward playfully the wheel-like machine of forces remains Himself occupying the position of the pure mover of the great wheel of His forces in the capacity of 'I'. (47)

“Within me appears the world like the jar, etc., in a taintless mirror. From me emerge everything like the various forms of dream from the dreamer”. (This is what the accomplished yogin experiences). (48)

It is I who appears as the world having got developed organs like hands, feet, etc., as does the body. It is I who sparkles all as a lustre glittering within all beings.” (49)

“I am the seer, the listener, the smeller and the doer, though I am bereft of a body and organs of sense and action both. It is I who authors the Siddhantas, Agamas and treatises on reasoning of different varieties.” (50)

When all the dualities get dissolved in this way, and the deluding Mayā also gets transcended, one may become merged in Brahman like water in water and milk in milk. (51)

NOTE:

Cf. Rigveda 10.125, the Hymn of Vāgāmbhrni.

In this way, following the transformation of the entire group of essential ingredients (of the creation) into Siva, what can remain as a source of sorrow and what that of delusion for one who observes Brahman alone everywhere. (52)

Fruits of actions both auspicious and inauspicious are due to delusion as well as association. The effect of association is indeed dangerous like the association of a honest man with a thief. (53)

Those deluded persons who take resort to the path of ignorance under the compulsion of worldly matters, have to move in the circle of birth and death bound by the chain of piety as well as sin. (54)

Even the effects of actions both virtuous and vicious accumulated long since during the time of delusion get burnt as a heap of cotton by the fire of correct understanding. (55)

After getting the right knowledge, actions done (by the doer), do not bear fruits and, therefore, how can there be the possibility of his rebirth? Getting rid of the bondage of rebirth, he shines as the sun of Sivahood by means of his own rays. (56)

Just as a grain of paddy having got rid of its husk, inner cover and sprout cannot germinate, even so this Ātman cannot grow the sprout of the world if free of the impurities of atomisation, delusion and action. (57)

He, who is self-realised, has no sense of fear from anywhere since all becomes his own being. Nor does he meet grief (anyway) since there is no destruction in the state of the highest destination. (58)

On one having accumulated the gems emerging from the Supreme Reality in the extremely secret treasury of the heart, and thus has attained the state of experience ‘It is I myself who is the greatest Lord’, where remains the risk of suffering and for whom? (59)

There is no specific abode of the state of liberation nor does it involve movement anywhere else. Resolution of the knot of ignorance resulting in manifestation of one’s own potency is liberation. (60)

He who has resolved the knot of ignorance and has become redeemed of all doubts and has kept himself away from delusions and has got free of the sense of both virtue and sin, he becomes liberated in spite of continuing to remain alive. (61)

As a seed burnt in fire loses its potentiality to sprout, even so any action burnt in the fire of knowledge becomes incapable of leading to rebirth. (62)

Action done with a limited intellectual understanding leads to the moulding of the awareness

to the idea of the body in keeping with its parameters. The contracted consciousness results in formation of the next body after the destruction of the present one in keeping with itself. (63)

If, on the other hand, one were to get such understanding which be faultless, might have transcended the sense of knower behind the knowledge, be extensive enough to have crossed the limits of rising and setting and, as such, be of the form of sheer illumination and real in its power of determination, might have transcended the limitation of calculation of time and space, be constant, imperishable, and the Lord Himself perfectly complete in Himself, creator of multitudes of forces, of processes of dissolution and emergence, capable of directing the processes of various kinds of creation, etc., and hence have become Siva himself, for him worldliness would remain only a matter of tale. Where may be a particular place of resort for one which be all-pervading? (64-66)

As such, by means of reasoning also it becomes established that an action done by a person of real knowledge does not bear results. 'It is not mine but of his' (emanating from the case of the priest in relationship to the sacrificer, leads to the point) of possibility of action without bearing any fruits in the world. (67)

Through assessment of all such possibilities ignited in the air of his ideation and disposition and by making an offering of the same in the luminous fire of the Self, the awakened yogin becomes enlightened himself. (68)

Irrespective of eating whatsoever, being clad in whatsoever form and living wheresoever, (the yogin) who has identified himself with the Self of all and has become tranquil, gets liberated. (69)

One, who has the experiential understanding of the highest truth and has become perfectly pure does not get affected either by the piety of performance of a hundred thousand horse sacrifices or by the sin of having murdered lakhs of Brāhmanas. (70)

He may move at his sweet will like a fool without having to recite any prayers and making any offerings in the fire who has made himself free of intoxication, exaltation in joy, anger, indulgence in sex, sorrow, fear, greed, delusion, as well as inclination to discussion. (71)

The group beginning from intoxication, exaltation in joy, etc., is born of the delusion of the sense of difference. How can then the experience of one's nonduality with the Self be touched by it? (72)

Since no one is there besides himself who may deserve his prayer or offerings, the liberated himself may get satisfied by prayers, etc., having got free of the necessity of praying and making offerings. (73)

For him, his own body or anyone else's may serve as a temple constructed out of thirty-six elements and equipped with outlets (of the organs) as windows. The same purpose may be served also by anything like pitcher, etc. (74)

He remains there worshipping the Lord great Bhairava as an auspicious deity along with His Self-Power through the use of self-contemplation as objects of pure offerings. (75)

He gets his ritual of offerings accomplished effortlessly by putting into the blazing fire of his pure consciousness the huge heap of seeds in the form of idea of diversity of internal and external objects. (76)

Meditation is constancy of creativity through which the Lord releases out of Himself in the form of the world in all its peculiar variety and diversity. It is access through contemplation to the truth underlying the reality beyond the scope of writing about. (77)

His japa (constant repetition of a particular mantra) is said to lie in returning again and again in his awareness to the rosary of creation consisting of fundamental elements, their

order (in the process of arrangement) as also the group of beads representing them. (78)

(An accomplished paśupata yogin) looks towards all whatsoever from a viewpoint of equality and thinks about them accordingly as a heap of bones amassed together in the world as a cremation ground, his own body as a skeleton holding in hand a piece of skull, like a part of a broken jar, tasting from it the wine of the worldly experience and taking the same as his vow considerably difficult to observe and at the same time easy to think of. (79-80)

Having, thus, attained the close proximity of Lord Maheśvara who is rid of the incidence of birth and death and serves as the highest goal of life and thus by virtue of revelation of the sense of attainment remains fulfilled and fully contented. (81)

He becomes one with Him who knows Him as mentioned above as all-pervading, Self of all, shaker of all diversity, unique, and as sheer bliss. (82)

One who absorbs this kind of knowledge within himself, becomes free from sorrow and attains the state of liberation at the same time, irrespective of the fact whether he dies in a sacred place or in the house of a pariah and has lost all his memories. (83)

Dwelling in a sacred place results in the acquisition of piety while dying in the house of a pariah leads to the hell. What do all these (prospects and dangers) mean to a person who has risen above the touch of both of them? (84)

If a grain of paddy were made cleared of the husk and the inner cover of it once, it cannot be restored to its original status howsoever covered by another husk and inner cover. (85)

Likewise, the I-consciousness being once separated from its covering of the kancukas, even if continuing to dwell here in the world by virtue of the saṃskāras of the past life, a liberated soul does not get affected by them. (86)

A gem having been cut and polished by even the ablest of the artists having been placed inside a case does not look bright until it is taken out of its covering but when taken out of the same, it shows its real shine. (87)

Even so, an I-consciousness made rid of all the blemishes once as a result of the instructions of a worthy teacher becomes as brilliant as Siva Himself not being prone to assume another covering. (88)

The same I-sense previously attained heaven, hell and manhood as a result of having identified itself with those states owing to its unflinching faith in the validity of the scriptures and other sources of knowledge. (89)

It is the disposition of the last moment of life which determines whether one attains the state of virtue or sin; it is due to operation in accordance with this impression of the ignorant that one reaches such states of being whereas this disposition is not applicable in the case of a yogin. (90)

Those animals, birds, insects, etc., who understood their right state of things of the previous life, even they attain the same state of being equipped with the impressions of their previous lives. (91)

The soul embodying this body has the possibility of both the heaven and the hell within itself and is of the nature of departing from it and going to another one after the fall of it in keeping its suitability. (92)

In the same way, this Self becomes the same instantly as per its enlightenment on the occasion of getting the self-realisation instead of becoming otherwise on the fall of the body. (93)

Stoppage of the functions of the organs, loss of memory, breakage in the creeper of the

breath, special kind of pain on sensitive points of the body, all these are the fruition of the samskāras latent in it. (94)

How can these (bodily) symptoms not be manifest on the occasion of death till one remains embodied and continues to dwell associated with the state of delusion. The enlightened person, however, does not swerve from the highest and real nature of his Self. (95)

As soon as the aspirant comes to this path which leads to the supreme goal of life by virtue of words of initiation coming from the mouth of the spiritual instructor, he gets transformed into Siva through the extremely sharp transference of the force of consciousness. (96)

One who has taken resort to the stairway leading to the ultimate goal, attains Sivahood as a consequence of getting settled in his inner being the sense of his oneness with the Supreme Essence. (97)

In the case of such an aspirant of yoga, it is likely to happen that he dies in the mid of the course of his journey without having reached his highest objective owing to an interval of rest meanwhile, though keen in his consciousness to attain it. (98)

Known as yoga-bhrasta (one who has fallen from the high path of yoga), that kind of aspirant on account of his taking rest in the middle of the path (after his demise) gets the privilege of becoming the owner of objects of various sorts of enjoyment with the prospect of attaining oneness with Śiva in the next birth. (99)

Having tread this path leading to the Supreme and yet having failed to attain oneness with Him, such an aspirant gets the privilege of enjoying the pleasures of the world of gods and remains there delightfully for long. (100)

As a sovereign king is respected by all the subjects in his empire, even so is honoured by all gods he who has fallen from the high path of yoga. (101)

Having been born as a human long after and having practised yoga, he attains the state of divine immortality from which no more does he come back. (102)

Whosoever, therefore, remains busy treading this path, attains Śiva-hood. Having thought over this (prospect), one needs to put in effort anyhow. (103)

An aspirant meditating on the Supreme Brahman as per the way discussed by Abhinavagupta briefly here attains the state of presence of Śiva-hood well within his heart before long. (104)

This extremely secret essence of the Śāstras has been extracted by myself, namely Abhinavagupta, briefly in the form of one hundred couplets composed in āryā metre under the enlightenment received through meditation on the feet of Lord Śiva. (105)

Thus ends Parmārthasāra composed by Mahāmaheshvarācārya Abhinavagupta.

Dehastha-Devatā-Cakra-Stotram

Hymn to The Human Body as a Temple of Divinities

The human body has been characterised as a temple and the Self inside it as the eternal Deity which needs to be worshipped as one's own self after removing the heap of flowers (of ignorance) lying around it. (1)

I pay my obeisance to Ganapati who has breath as his body, is worshipped by hundreds of highest kinds of philosophical systems, is prayed to by Asuras and Gods both, and remains busy in offering desired boons to all. (2)

I pay obeisance to him whose feet are worshipped by the spiritually elevated group of

yoginis, siddhas and the small aspirants of spiritual knowledge and who remove the difficulties of those undergoing the discipline of self-purification. (3)

I bow my head to that true teacher who is attention incarnate and by virtue of whose wisdom the world of devotees has remained treading the path of Śaivism beautifully. (4)

I pray to that Bhairava who is Consciousness and Delight sitting in the lotus of the heart whom the senses as goddesses remain worshipping continuously by means of sensations of their respective enjoyments. (5)

She who remains continuously enjoying the drama of rising and flourishing of the world in the form of contemplation, I bow my head to that Ānanda-Bhairavī too. (6)

She who remains paying her homage to Bhairava through flowers of determination sitting herself on the leaf of the divine (in the form of the goddess of wisdom) known as Brahmānī. (7)

I bow my head to Mother Śāṅkari who remains worshipping always Bhairava sitting herself in the form of ego on the petals of fire by means of flowers of I-sense. (8)

I bow my head to that goddess Kaumari, who remains continuously worshipping Bhairava sitting on the southern petal in the form of manas by means of flowers of special kind. (9)

I pay my homage to goddess Vaisnavī who sitting on the south-western petal, in the form of scripture always remains worshipping Bhairava by means of flowers in the form of words. (10)

I bow my head to the goddess Vārāhī in the form of the sense of touch who remains delighting Bhairava by means of fascinating flowers of touch having assumed herself the form of the sensation and sitting in the West. (11)

I bow my head before the specially charming goddess Indrānī who sitting in the form of sight on the north-western petal belonging to Maruts, remains worshipping Bhairava. (12)

I bow my head to goddess Cāmundā in the form of the palate who remaining always seated on the Northern petal worships Bhairava continuously by means of as large a variety of viands as of six tastes. (13)

I bow my head before goddess Mahālaksmī who remaining seated on the North- Eastern petal in the form of the sense of smell continues to worship Bhairava by means of large variety of smell. (14)

I also bow to god Ksetrapati who is honoured in all the six systems of philosophy (of Vedic origin) along with admittance of thirty-six fundamental elements (as in Saivism) under the nomenclature of Ātman and as the basis of final achievement. (15)

I bow my head before this circle of gods present permanently in my body as well as those of all and serving as the source of all kinds of experiences manifesting from within. (16)

Pañcaśloki Stotra

Whatever truth I could understand, I have embodied here, O Lord, I do not know of anything different from it which I may have to do. Whatever lies in my mind concerning you, O Lord, has been offered to your lotus-like feet with the sense of devotion. It is all whatever I know

and there is nothing except for it which I understand O Sea of Compassion and Lord of the helpless, putting aside everything else, shower your pleasure on me as soon as possible. (1)

On your door may this beautiful vak, speech of mine sprout to full extent and unhindered always announcing your victory, O Great Lord. May this speech yield auspiciousness to me day and night. Bestow your protection to me O provider of resort to me who is helpless. (2)

You are not responding to my prayer, O dear, nor are you looking towards me though I am so much in trouble. You are not listening to my prayer addressed to you in various ways nor are you dawning on my inner being. You are not giving any support to me who lies fallen in the midst of the pit of the ocean of world. The Veda has truly described you as shorn of the vocal organ, eye, ear, feet and hands. (3)

In spite of vanishing of the cloud of doubt by means of the effect of the teacher's instructions, besmearing of the inner being by means of composition replete with reasoning, confidence created by going through sastras, scriptural writings and thus in spite of the psychic space having been illuminated by the light, may my inner being come into contact with your feet like the rays of the sun victorious on darkness. (4)

By the present moment considerably long duration of time has been elapsed in your company. What favour have you not done to me by offering to me the opportunity of being in the proximity of excellent teachers? I have assumed bodies again and again of unique and brilliant nature. Even then I fail to remember you. Therefore, kindly, stay with me permanently. (5)

Deliberating on what is real and what is unreal to what extent? Keeping awake almost all the time except for a short while and having withdrawn and in the process of withdrawal what how who am I? Do not spend your time and energy in this way. What appears as being and rid of being continuously that is the void of the abode of Siva, the highest state of being, Brahman Itself? What is the use of all these deliberations? (1)

Having removed the unreal what you reach at as essential that also is unessential. Whatever is unessential, that, too, is essential and real. This is the nature of Reality. (2)

Whatever appears is by no means different from sheer appearance. In spite of appearing so, the Real does never appear. Does it imply rejection of the appearance? On subsidence of the effect of dream, all whatever was horrific, such as getting hurt by weapon, falling into water, burning in fire, getting bound, etc. turns into a sheer play. (3)

In course of meditation, the meditator needs to determine what is his difference from the inconscient is. While bearing out flutter, does the inconscient not show that it, too, is the abode of awakening boundless, eternal, unobstructed and hence real? (4)

If you are thinking that you are the illuminator of whatever is existing; this kind of thinking only expands your misery. What would concern you if it is appearing as such automatically? Indeed, it would amount to being due to your own intact glory. If it is not owing to your own glory, let it be so as thinking of it in both the ways is a sheer bondage on you. (5)

Extend your eyesight outside and your aim inside. This would be an imitation of Bhairava. This is obviously a device of self-deception. There is nothing outside nor inside the integral awakening of consciousness since it is the source of spaceless expansion. (6)

NOTE:

Obviously this is a critique of the famous yogic device of the Śāmbhavi Mudrā. Unlike the physical space there is nothing like the internal and external in the spiritual space of consciousness.

Keep looking at whatever is emerging out of expansion of vasana, impressions lying pent up in the mind. Whatever is appearing to you in the beginning, in the middle and at the end; that is purely only your own illumination in face of which gets subsided your own entire limitation. (7)

Delusion is the cloud of suffering, reasoning and counter-reasoning going on in all its abundance. It is like the city of Gandharvas. If it were not to arise in the domain of space of consciousness which is the resort of the contemplation on dualism and non-dualism, where else would it have to arise which indeed is the standpoint of the unity and diversity both? (8)

The incident of death in the state of dream is just an illusory appearance of the state of sound sleep. Nor does it hold good in the higher fourth state of spiritual state of pure consciousness of the jar in the waking state where at the end of that state, the appearance happens to be experienced as such. In such an obvious case, there is no necessity of refutation. (9)

We cannot expect much from illuminations unfolding themselves incidentally in course of spiritual practice as they reappear in their integrality in the state of oneness with the Supreme Being in which the dichotomy of duality and non-duality gets dissolved in the real sense of integrality on removal of the darkness of ignorance in the light of the highest truth. (10)

May time play its role in putting together pieces of events and objects as the creator with all regard it is capable of, may the god of love under the imperative of his Lord churn the mind as he wills, may the tendency of embodiment continue to draw its design as per its will, I, however, do not look towards these spectacle of delusion, howsoever magnified they may be. (11)

I snug up all whosoever there may be. I sink forcibly all whosoever there may be. I drink all whosoever there may be under the spell of having got entry into the abode of the supramental consciousness. (12)

Cf. Rgveda 10.125 known as Vāgāmbhrnī Hymn embodying similar experiences of Ambhrni, the daughter of seer Āmbhrna.

Siva is the remover of the fear of going astray in worldliness. He drives away the jackal of disease. He is the immediate illuminator of even those wise people who have reached the centre of awareness of the Truth. He is fully contented due to having moved at His sweet will through the dense forest of His abode. It is He who has brought fascination to the world expanded by Visnu as different from Himself. (13)

Bimbapratibimbavadah

Talk About the View of Reflection

The glory of Bhairava is said to be pure light. Over and above that, He is also absolutely autonomous. Here is a deliberation on the same aspect of Him. (1)

The light of Siva illuminates the world which is no way different from Him which appears as existence. (2)

He is the Supreme Lord as He moves absolutely by Himself in the space of the Self. He is the agent of creation as well as dissolution of the entire expanse of the world. (3)

As earth, water, etc. get reflected in a clean mirror without getting mixed up with them any way, even so do all the curvatures of consciousness concerning the world. (4)

Kindred are the reflection of objects in the eye, mirror, space and water, so is the case with forms in anything clean. (5)

A beloved in secret love with her lover even getting his touch with her jar-like breast as reflected beautifully in a mirror, does by no means get satisfied (as would have been in the case of the actual touch). (6)

In case of the reflection only form bears cleanliness and by no means touch also as cleanliness lies in exclusive density of the ingredient of the spectacle. (7)

My teachers have explained to me that purity lies in the capacity to see an object with the sense of one's oneness with it without any loss of the luminosity of the self. (8)

It is purity of the Lord of consciousness which is operative everywhere somewhere partially and at the rest exclusively as per His wish. (9)

Where entities react against each other, there is involvement of illusory body. As against it, where there is absence of reaction, that is the abode of true knowledge. (10)

Illuminating the both kinds of appearance, the blessed presence of Śiva lies there having assumed the status of the original entity and its reflection all over the world. (11)

Some hold the view that it is illuminations of the eyesight which get reflected back due to their cleanliness in the form of the reflection of the face. This view is questionable. (12)

It is the illumination of the reflection as different from the body which belongs to its source itself. If the same proves to be the object of knowledge, what would be the use of the mirror? (13)

There is a view that in case of reflection returning from the reflector to the source of reflection, it ought to be possible for seeing the reflection of one's face on the face itself. (14)

In that case, the person concerned ought to feel on one's face itself the touch that this face is mine and by no means as different from what is to be touched which alone is to be understood as the object of understanding. (15)

The fact is that it is the form alone rid of touch, smell, taste, etc. which gets reflected in the mirror. (16)

The attribute of 'getting rid of' amounts to insensibility as insensibility amounts to lack of validity while the lack of validity depends on absence of contact between the sense of touch and the object touched. (17)

This is why weight, etc. do not get reflected in the reflection on the mirror. This is because sensibilities other than sheer form do not get reflected in the mirror, it being a means of reflecting only form. (18)

This is why what appears in the mirror does not appear as different from the face. Here the mirror serves as the base of sheer form while lamp as the means of perceptibility. (19)

Since there is absolute absence of hardness in the flame of the lamp and the eye, except for cleanliness in all respects, what gets reflected in them appears no way as different from the source of reflection as it does in the case of mirror. (20)

This has been elucidated by Lord Siva for the sake of enhancing the degree of understanding in the mind of the ignorant that the reflection is an entity but no way different from the object which is its source. (21)

The merciful Lord has suggested that unlike the object, the reflection lacks in counter action as it is neither independent nor stable nor even unstable. It is simply a product of the glory of cleanliness (purity). (22)

Reflection has neither space nor form nor association with any particular time nor even weight. It is not attached with its source. It is neither absolutely independent of its source nor an event. It ought not to be nothingness nor have any substance of its own. It is sheer delusion. Having understood this nature of reflection, the wise ought to get rid of all kinds of attachment towards the world. (23)

Cf. Plato's Allegory of the Cave in his Republic.

Bodhapañcadaśika

Fifteen Verses on Consciousness

He who in the form of illumination obtains within luminaries as well as darkness, remains eternally awakened, is one, indwells all and forms in their inmost secret, is the real nature of all whatever is in existence, and is the Supreme Lord possessed of all power of rulership (I bow to Him). (1-2)

Force of anything does never remain separate from its resort. Force and forceful always obtain as one and the same like the fire and its heat. (3)

He is the same Lord Bhairava called so on account of providing for the sustenance of the world getting reflected in the mirror of His own Self by virtue of His own Force. (4)

It is His Supreme Divine Force who is eager to manifest Him in the form of His own power of manifestation and serves in the form of perfection neither anyway less or nor more within all whatever is in existence. (5)

It is this Divine Being who remains always curious to keep Himself engaged in sporting with Her in the multitudinous forms of creation and dissolution both going on simultaneously. (6)

It is in His accomplishment of such incredibly difficult tasks of this nature that lies His freedom of action, Lordship and wisdom. (7)

Limitedness of luminosity is the characteristic feature of the inconscient. This is understood through the awareness which is different from inconscience. (8)

Herein lies the autonomy of the Supernal Enjoyer of the world in the form of the acts of creation and dissolution as His fundamental nature well within Himself. (9)

Extreme variation in the shape and structure of the creation such as somewhere excessive height and somewhere excessive depth, somewhere excessive bending sideways, multitudinousness and variety of creations and their Lordships besides the extremity of joy and suffering form the nature of things here in the world. (10)

Ignorance of this feature of His creation (on the part of creatures) is also considered as an aspect of His autonomy extending to the extreme in the world of inconscience and thus forming the point of sorrow on their ill-luck. (11)

It is by virtue of His grace that this kind of knowledge is made available to human beings through the teacher, scripture or discursive treatises somehow or the other in regard to the

Supreme Controller. (12)

Availability of this knowledge in its thoroughness known as liberation is also owing to His supreme governance. Perfection in that awareness (consciousness) as made possible in the case of enlightened persons has been called jivan-mukti, redemption even in the state of living (in the world). (13)

Bondage and liberation both these, too, are manifestation of the nature of the Supreme Lord Himself. They are so intertwined that they cannot be separated from each other since He is essentially immune to differentiation within Himself (14)

This is how Bhairava is contemplated on as the resort of the will of creativity, power of division, knowledge and power as well as thorn in the lotus and thus the inner nature of all the beings. (15)

These fifteen verses have been composed by Abhinavagupta for the sake of quick awareness of the disciples who have got redeemed of the burden of ignorance. (16)

Bhairava Stotram

He who pervades the mobile and immobile both as their special aspect, as consciousness, one, endless and beginningless, Lord Bhairava, resort of the helpless having occupied my inner being, citta, by you I pay obeisance to you. (1)

Due to your favour towards me, all this appears to be filled exclusively by you. O Great Lord, you are always my Self owing to which all this become one with my Self. (2)

All having been assimilated to the Self as you, O Lord, there has remained nothing like fear of worldliness in me in spite of remaining intact all the impressions of action in me which are terrific executors of trouble, delusion and fear. (3)

O Champion of death, do not look towards me with your gaze bearing most terrific anger. On account of being in the contemplation of Śiva, I am filled with terrible force of Bhairava. (4)

In this way, having got rid of the entire darkness having been shattered by the rays of your consciousness, now I am not afraid of the demons of the results of action any more. As such, I pay my obeisance to you, O Lord. (5)

I accede to you in the state of redemption having got enlightened by the rays of opposite to truth, besmeared of the delusion of the sense of actuality of the world and being filled with the supernal ambrosia of your being. (6)

As soon as atomicism as the cause of trouble comes to sight, O Lord, the rain of supernal ambrosia of non-difference with you sheds itself. (7)

It is true that while vow, making gifts, taking sacred bath and austerity prove redemptive of the heat of worldly trouble, contemplation on scriptures relating to you, O Lord, sends down the stream of the supernal ambrosia of redemption. (8)

My consciousness, O Lord is dancing, singing and delighting having obtained you the loving, handsome and difficult to attain by others, the knower of the opportune time. (9)

In the sixty-eighth year of the Saptarsi calendar and on the tenth day of the dark phase of

the month of Pusa, Abhinavagupta composed this prayer on account of which the merciful Lord pacifies quickly the heat of the desert of worldliness of the people. (10)

Mahopadeśa-vimśatikā

I pay my obeisance to Lord Śiva who is transcendent to the world and yet has got embodied in the form of the world. He is the eternally luminous divine Light, the Self and possessed of infinite Force. (1)

Yourself I am and conversely I am yourself. I am you yourself and not I. Where neither I nor you dwell, to Him I pay my obeisance. (2)

Inside the body I have always wished to discover you as the Self and yet neither you could be seen nor the Self. What rather was seen was you yourself. (3)

It was rather you yourself who appeared to me, your devotee in the form of the world. Having envisioned you as my Self, I pay my obeisance to you. (4)

Having explored the root of the problem regarding my duty in the world, I have developed this efficiency of speech bearing the realisation that the world is a delusion of you yourself and by the agency of whom, where and in whom the world does dissolve. (5)

I am you, and you yourself is I. there is no difference between you and I in any respect. Difference (if any) lies in the will to get absorbed in you. (6)

You are I and That, too, is you yourself. All these unending pronominal variations lie based in you without any scope in you. In this state of things, where is any scope for the world in you? (7)

Let us stop from the continuity of statement regarding the difference. Having tasted the essence of devotion to you, no way does one feel ashamed that all this gets absorbed in you. (8)

On the unfoldment of your essence, you, I and the entire world all get dissolved leaving behind neither you nor I and much less the world as such. (9)

Having assumed all these phases of yours, namely, waking, dreaming and sound sleep, etc. out your will you appear in different roles like an actor, though essentially you are rid of all phases, O Lord. (10)

The awareness as well as existence of the world depends on your wakefulness as well as its unawareness and dissolution on your having gone to sleep. Thus, this entire world including existence as well as non-existence is pervaded by you yourself, O Lord. (11)

My tongue has become tired in pronouncing your name and my mind has become tired in your remembrance. Where is any possibility of meditating on the formless and denomination of the attributeless? (12)

Where is any possibility of invocation of the all-pervading and where is any possibility of seating the basis of all? The same is the case in regard to the cleansing of His feet and mouth by means of water meant for feet and mouthful of it for the mouth. (13)

Where is the necessity of taking bath for the absolutely clean and necessity of clothing who has taken all inside His stomach? Same is the case with the requirement of perfume for the absolutely maliceless and ornament for the source of fascination itself? (14)

(Same is the case) with the necessity of the sacred thread who is absolutely self-dependent and of flower for scenting of the absolute scentless. So is the case with the fragrant incense, dhūpa for Him and of lamp for Him who is absolutely bereft of eyesight. (15)

(Where is the necessity) of offering the eatable to Him who is eternally self-satisfied and of betel for the all-pervading, taking rounds of the Endless and obeisance to the non-dual? (16)

Where is the necessity of showing light to the all-pervading source of luminosity, pronouncing of Vedic mantras and prayer to the absolutely unknowable? (17)

How can be possible for sending off Him who has filled the inside as well as outside? How can be offered anything to fire in the name of Him in this world who is absolutely rid of all kinds of differentiation? (18)

Where is any scope for making donation to the self-fulfilled, giving satisfaction to the eternally satisfied, sending off the all-pervading and begging pardon of the imperceptible? (19)

Exactly the same is (the impossibility) of worship of the Supernal in any state and ever. As such, it is imperative (for the devotee) to keep his mind always engaged in the contemplation on the Lord with the sense of unification of all in Him. (20)

Rahasya-Pañcadaśika

Early in the morning known as the opportune time of the highest reality, brāma muhurta, the devotee needs to surrender himself to the Lord. This is to be followed by meditation and thereafter the necessary duty of worship of the conjunction of night and day, sañdhyā. Then approximately four and half of hour should be devoted to muttering of mantras and worship of the deity followed by other necessary duties. The rest of the time should be devoted to the service of Lord Siva. (1)

O Sarasvati, the goddess of learning, you are victorious by means of your personality wherein all the vowels beginning from a form your mouth, the groups of consonants k and c form your both the hands, those beginning with t and t serve as your feet, p and the rest of the group form your both the sides and letters from y to ks form your heart while you yourself is pure consciousness. (2)

The gem of contemplation, the divine bovine goddess of desire (kama-dhenu) and the wish fulfilling divine tree (kalpavriksha) give only whatever is wished for by the people. I, on my part, wish that the generous Mother may fulfill all aspirations of my four aspirations of life; namely, dharma, artha, kāma and moksa. (3)

Without whose help the Lord does riot do anything, neither knows nor wish for nor even become aware of, I pay my obeisance to that Lady Śiva, the beloved of Siva and the Supernal Mother of the world. (4)

Ever awakened, auspicious for all, revealer of Śiva, and dweller of the heart of Siva, O Lady Śivaj kindly lead me to accede to the supernal space (of the heart), as you act as the

moonshine for the blooming of the night lotus. (5)

Be pleased, O one who is auspicious for all beloved of Siva, named as Uma, Ramā and Sarasvatī. You alone is the supernal deity. (6)

O occasion of the setting of both the Moon and the Sun (Prana and Apana), Ambika, formless inexplicable, Uma, Lady Rudra, Vama, Mahalaksmi, Maya, Supernal Deity, manifesting in the form of vibration of Śiva's fivefold actions (namely, creation, sustenance, dissolution, vanishment and revelation). O Lady Bhairava and Force of lustre, I take resort to you. (7)

O one who has assumed the role of delusion, who is learning, and acts as the self-respecting Mother. In the role of consciousness you vibrate in all the bodies. How shall I meditate on you who is self-vibrating inside my Self? I intend to meditate on you in the form of sound ringing continuously inside me. (8)

O Mother, you as the Force of delusion draw the ignorant people in the body constituted by skin, blood, flesh, and marrow which are full of diseases. This is your greatness. (9)

Having seen statues inscribed by means of instruments made of iron and established as deities in temples certain people yell on the folly supposed to lie behind it. In which person does ego not create the false sense of Self delusively? (10)

May the Supernal Deity protect me from the entire drudgery of misunderstanding out of egoism the body as the Self though it lacks completely in wisdom and puts them to trouble. (11)

The devotee gets surprised on having visualised the peculiar forces of Siva and the Force in the form of the terrible, most terrible and auspicious in the capacity of the higher-lower, lower and supernal respectively. (12)

Having put myself in the midst of the rays of the higher-lower, lower and higher Forces of Siva, I do not cherish any bias for anyone of them be it the case of oneness in difference, difference and pure oneness. (13)

Those men of truth who keep remembering all your forms together be it the lower, in the form of the world or the supernal, they remain always in the state of fearlessness, O bestower of boon in the capacity of the Supernal Deity. (14)

O Supernal Goddess, manifesting yourself in the form of creation, sustenance, dissolution, vanishment and grace in the capacity of the Supernal Consciousness, O Parvati, be pleased with me and redeem me, howsoever fallen from the bondage of animality (pasu) by means of your comforting corner of the eyesight since I am a child of yours. (15)

These fifteen verses have been composed by Abhinavagupta having paid his homage to prior Siddhas, teachers, deities, the Goddess and yogins. (16)

Krama Stotra

Now is the time for taking food at the end of the having come to the end of observing the vow of crossing over the array of troubles. It is, indeed, the rainy day of expansion of the water of great delight as it is the occasion of the consciousness having got free of fear and bearing the fruit of praying continuously to the Lord having postponed all other engagements following stoppage by the Lord the attack of arrow of desire for worldliness. (1)

The devotee contemplates on himself and then on the actions of the deity. Thus, he gives expression only to his sense of difference from the deity. On the dawn of the integral knowledge about everything, the Self gets eliminated. Thus, now I have become completely effortless in praying to you continuously. (2)

Until its elimination the Self does not become the sharer in the sense of the Reality. The Self remains intact until the devotee undergoes the due course of contemplation. It is Siva

Himself who is also our Self. Filled with this sense of oneness with Siva, I have now become continuously delighted with my heart being filled with the devotion to you. (3)

O my heart, he who has now attained omniscience effortlessly by way of undergoing the peculiar travel along the path of birth, etc., now you need to reveal the prayer to the Lord clearly by means of words laden with awareness of His greatness. (4)

Having dispelled this status of mine termed as bondage and having turned into the joy of life by means of application of the endless fire of prayer eliminative of all sense of difference between me and the Lord and having expanded my awareness of you with all its peculiarity, I am tasting the essence of being, O bestower of boons, and now am maddened out of joy. (5)

If the peculiar tale of accomplishments of the Lord were to ascend the heart which is promotive of the awareness of His mighty force of glory involved in the creation, how can one pray to Him and if even then one ventures to do it all of a sudden on having attained oneness with Siva, the way to it is simply obeisance to Him. (6)

Burning, shining and heating are the qualities inherent in fire except for which the form of fire cannot be conceived. Likewise, I pray to rays of consciousness to make manifest its illumination except for which there does not remain anything glorious in the Lord. (7)

The supernal consciousness is replete with invaluable qualities of doing miraculous acts like breaking all laws and yet creating the state of delight, absolute perfection in the midst of the opposite boundlessness, self-luminosity and yet the sense of unity in the midst of the entire diversity of objects. (8)

O Lord, manifesting itself in such contradictory forms in various ways, this world is a part of yourself without any difference from you. Praying to you, as such, kindly make my heart and organs of sense remain engaged continuously with full force at their disposal. (9)

It is the sea of your consciousness in its various displays of vibrations and withdrawal which is manifesting itself automatically in various kinds of homogeneity. It is these manifestations of yourself which are taking the form of creation, sustenance and dissolution in the form of daily rising and setting of the sun and moon and burning and getting extinguished in the form of fire. (10)

O Bhairava, may you be merciful on me in keeping your force continuously remain the same without any difference from you in all its variations of peculiarity and symmetry in course of its operation in the form of the universe. In this state of play of variations, may you make me concentratively abide in my heart which is the field of operation of your forces as unrelated with anything. (11)

It is you yourself who differentiates your Force from you which really does never go apart from you in course of observation of the magnificent ceremony of experience of delight under the motivation of your own wish. (12)

Your manifestation in the form of the objective world, O Lord, is replete with j'y- There is nothing like seriality in you. As such, there is no place for the sense of time in you. You lie beyond the reach of the power of mind and speech and thus beyond the reach of organs of sense. Therefore, your form as jars, etc. remain continuously present all together. (13)

Creating the sense of seriality on this background resulting in the sense of difference you, O Lord, are manifesting your own Forces continuously well within yourself in the form of action, knowledge and will corresponding to sustenance, dissolution and magnified form of creation. My heart, O Lord, is eager to remain concentrated to this triplicity of Forces of yours. (14)

May this higher creation accomplished by fire manifesting itself in the form of supernal delight owing to touch of the moon with it, as the manifestation of yours known as creation with the combination of the attributes of the fire and the moon (amounting to Soma) expand

its splendour before me. (15)

The integrality of existence has assumed the form of the creation of the multiplicity which outwardly is extremely tasteless. When you yourself remain therein in the form of attachment with full force, may the goddess of attachment attach myself with it in course of taking the drink of attachment in assemblies and shine out of joy. (16)

In order to get redeemed of the tendency of externality of the curvature of consciousness and dwell durably in pure consciousness, you, O Lord when you expand the sense of non-difference with the entire being having stopped the vibration in its entirety while the Goddess of manifestation seeks to stop the sense of durability, O Lord, may you contemplate on destroying the sense of worldliness lurking in me for ever. (17)

You, O Lord, bring consolidation to posterity and negativity towards the world by means of dissolution of the world forcefully. Having recreated the world and thus having dispelled the doubt of being and non-being, may the great Goddess eliminate the fear of worldliness from me. (18)

Following vanishment of the cloud of doubt and full flourishing of the glory, elimination of the worldliness and rejection of the rules of the scriptural writings, the Lord may eliminate from my heart the elements of worldliness of difference from you. (19)

In this way, following removal of the expansion of difference altogether by the Goddess from my heart, the status of the Mother with alternative as Her main spirit may prevail over me. Therefore, having contemplated over worldliness in Her heart, She with all the sense of durability in Her may be pleased gladly with me as the agent of elimination of the incidence of death. (20)

Thus, these three goddesses by way of manifesting their glory have assumed the form of the six centres (cakras) in the central nerve known as susumnā by piercing which one after the other the yogin attains peculiar states of consciousness on the earth. By way of doing obeisance to these goddesses, may I be rid of the fear of worldliness. (21)

I have stopped the effect of the earth on me on account of which gets eliminated the fear of worldliness. Consequently, I have reached the state of oneness with the Supreme Lord and enjoy the state of delight experienced by me. In this way, having broken the inauspicious continuity of worldliness through full awareness of the Reality, the yogin attains the state of behaviour as desired by him. May that state of delight dawn on my heart. (22)

May consciousness which dissolves within itself the functions of organs of action, sense and intellect, etc. which have attained their respectable statuses within their respective limitations. It also draws to itself the essence of the sun in its entirety which is responsible for the stability of life. May that consciousness withdraw to itself forcibly the sense of difference from the Lord which is required for getting redeemed from the fear of worldliness in me. (23)

May the Goddess of consciousness be pleased with me and adorn the seat of my heart who having withdrawn to Herself simultaneously all the awareness of the group of sense organs manifests Her entire wealth of rays so that She may lead one to the state of divine delight out of Her generosity. (24)

On elimination of all the measurements of validity owing to attainment of the glorious state of Śiva-hood. the body, life-force, etc. as components of the limited sense of the knower get dissolved along with the superimposition of the sense of time, then that Goddess of consciousness manifests Herself in Her fullness. May She be one with Śiva for me. (25)

May the magnanimous Kali, as luminous consciousness rid of seriality having vanished outside moving from Her state of vacuity expand Herself fully as the coverage shorn of process in Her real essence remove the obstacle of time from my life. (26)

Therefore, the Goddess enjoying Her status in the highest possible state of perfection having removed seriality from Herself as soon as possible may be stable in me. Having eliminated the distinction of standard of validity, the knower, and the act of knowing and thus taking the entire world inside Her lap take resort to my inner being in the form of its consciousness. (27)

I pay my obeisance to the Lord who lies there possessed of His infinite Force and acts as the instrument of churning of the world into one essence. (28)

Having listened to these compositions bearing the motivating force as a ray of consciousness of Your own Force if You have become pleased with me, kindly remove the coverage of darkness from the inner beings of people at large through the peace obtained from the study of your instructions as embodied in scriptural writings. (29)

Siva has been prayed to by me, namely, Abhinavagupta in the sixty-sixth year of the calendar on its ninth day of the dark phase of the month of Mārgaśīrsa. (30)

Note:

Mārgaśīrsa is the ninth month of the year of Hindu calendar starting from beginning on 22nd November and ending on 21st December.

Anuttarastika

There is no necessity of becoming affected by thoughts of others, nor by their emotions, nor by narrations nor by discussions. There is also no need of practising meditation and entering into dhāraṇa nor of effort at practice of muttering of sacred words or verses. Therefore, (the disciple asks) kindly be specific about the final advice to him to undergo. (The teacher answers the query) you need neither to renounce anything nor to stick to anything else. Instead of these, keep yourself concentrated on the status quo (of things and events). (1)

Whether the world is or is not? Discussion on this line eliminates the problem of both bondage and liberation as irrelevant. All this is a product of false attachment like the delusion of the rope-serpent or apprehension of the evil spirit in the dark shadow. (What you need to do is) neither to cherish renunciation towards anything nor attachment to anything or event other than that. Remain self-contented where you are at the moment. (2)

Worship, worshipper and the entity worshipped these distinctions are divisive for which there is no place in the transcendental mode of thinking. Who has created these distinctions and what is the rationale behind it? All this is out and out delusion as there is nothing different from the non-dual consciousness. All is to be understood as one's own inner sense in all its purity takes for certain avoiding useless thinking. (3)

Unlike the pleasure of attaining wealth, taking wine, enjoying sex, contact with a young lady, unlike the light of lamp, the sun, the moon, unlike the joy of getting rid of a heavy weight, the delight of experience of oneness with the realisation of the illumination of consciousness is like recovery of the forgotten precious wealth. (4)

Senses of attachment, enmity, pleasure, pain, egoism, depression, etc. are by no means different from the Lord having assumed the universe as His body. Whichever individual you happen to look at suddenly having considered him as a manifestation of the Consciousness; why do you not get to be pleased him depending on this attitude towards him? (5)

Individuals of this world have emerged from their prior state of non-being and have been undergoing continuous change. In view of this, where is their reality in the middle being subjected to admixture of constancy and flux? Having transcended the state of perception of the unreal fleeting, mixture of five elements, and having taken the reality of the world like delusion of the state of dream, be awakened from and transcend the state of terror of doubt and calculation of (nonsensical) reasoning. (6)

There is nothing like spontaneous manifestation of entities. Their manifestation is rather due to your own contemplation of them as such. Though shorn of reality, they are getting the notion of reality momentarily quite delusively. The glory of the world is a product of you yourself. There is nothing like birth, etc. of it. It is due to this delusion that though one, you appear as many in the world under the glory of manifestation. (7)

Having understood the paradox of reality and falsehood, scarcity and abundance, constancy and flux, malignity through delusion and purity of self-consciousness as reflected in the receptacle of consciousness, citta, as manifestations of self-contemplation in form as well as illumination are various features of your contemplation, become one with the Lord in all His universality. (8)

Paramārthacarcā

Deliberation on the Supreme Objective of Life

Different from the light of the sun, the moon and the lamp is the illumination (of the Self) which normally is not cognised due to its all-pervasiveness. (In contrast to it) the luminosity of the sun, etc., is merely a matter of facilitation of remaining active in life. (1)

None of the objects is essentially different from its understanding. Whatever differentiation is done from object to object has nothing to do with its essential understanding. Since the original source of illumination is self-luminous, the difference of object from object ought not to prevail in It. (2)

In this way, Siva alone in his uniqueness is the compound mass of self-consciousness and hence the supernal illumination of the world. It is in His peculiar force that lies all difference of the receiver and the received. (3)

The differentiation from object to object is no way different from the original source of illumination which is autonomous and is extremely pure. All sense of differentiation is like reflections of palace, elephant, horse, cloud, river, mountain, etc., seen in a gem or mirror as different from what is reflected. (4)

If this be accepted as self-proved that in the mirror of the (mother's) womb whatever gets reflected necessarily assumes the same shape and form as of the object reflected, the mirror of the pure consciousness need not require any external cause besides itself in giving shape to things whatever exists (here in the world). (5)

(If oneness of reflection and the object reflected be accepted as self-proved), then (O, enlightened Self) it is you yourself who is Supreme Being and whatever is there in its entirety has got reflected immediately in you. These are flourishing by virtue of your grace and you yourself, O Supreme Being, as their creator. (6)

Understanding of oneself like this is self-proved from the very beginning. What has remained to be proved is the servility of the Lord who is self-powered, perfect in Himself, lies beyond the limitations of time and space, is eternal and all-pervading. I bow to that Lord Bhairava. (7)

This group of seven verses involves evaporation of all other anxieties and considerations and hence is to be kept properly settled in the heart by aspirants of the supreme objective of life. (As a consequence of it) they enter into the highest abode of Bhairava again and again and understand the secret of the supreme state of being lying in transcendence of the range of the three worlds (8)

Anubhavanivedanam

Tribute to the Inner Experience

When the yogin reaches the state in which owing to withdrawal of the attention inward citta and prāna get merged into it, due to focus of the attention having been settled on one point, he seems to see outward but (really) does not see at all. This is the Śāmbhavi mudrā assumed by your grace, O Gurudeva, shorn of the sense of being and non-being both and coinciding with your state of oneness with Siva amounting to merger of individuality into the Absolute. (1)

My eyes are only half-open, my manas has become settled at one point, eyesight has got concentrated on the tip of the nose, prāna and apāna both have disappeared into the threefold vibration (of the individual, universal and Transcendent). Rid of the entire external form of the world one being in the form of a Person as the Light has emerged representing the state of oneness of the individual and the Absolute. As such, what else remains to speak of! (2)

Whatever word emerges from the mouth, becomes a mantra of transcendent nature, whatever posture this body as the seat of sheer pleasure and pain assumes, becomes a mudrā. The flow of the prāna in howsoever spontaneous a way, becomes an unprecedented form of yoga. This is the highest state of experience of my oneness with Sakti, Power, as the Supreme Being. What else, then, remains to be manifested! (3)

The Mantra becomes so much attenuated in sound as to lose distinction of letters from one another involved in its composition. Mudrā gets assumed which becomes entire shorn of the physical effort. That state of yoga becomes spontaneous to them in which the flow of breath becomes subtilised to the extreme. What remains without becoming surprising on entry of wise people into your abode, O Lord! (4)